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ERRATA.

No. **2.** Page 2, line 24 ... *for* "Best" *read* "Skinner."
No. **2.** Page 2, line 25 ... *for* "Elsdon Best" *read* "H. D. Skinner."
No. **2.** Page 5, line 15 ... *for* "Elsdon Best" *read* "H. D. Skinner."
No. **58.** Page 104, line 12 ... *for* "frontal axis" *read* "baso-cranial axis."
No. **58.** Page 106, line 41 ... *should read* "measured to see that the basi-bregma, basi-nasion, and basi-prosthion lengths and meatal height are correct."
No. **65.** Page 118, line 48 ... *for* "God of Wells and Moats" *read* "God of Walls and Moats."

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A.

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MAYA STONE FIGURE FROM COPAN, HONDURAS.

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ORIGINAL ARTICLES.

Honduras : Archæology. With Plate A. Clarke.
Note on a Maya Stone Figure from Copan, Honduras. *By Louis C. G. Clarke.* 1

The seated figure which forms the subject of Plate A was purchased by me in a London sale-room in the summer of 1914, and is said to have been found with other objects at or near Copan, in northern Honduras. It is carved from solid pale-greenish hard stone and measures $12\frac{3}{4}$ ins. in height.

As may be seen from the plate, it represents a man seated cross-legged with his hands on his knees, the elbows being carved free from the body. There are no indications of clothing, and the only ornaments represented are a pair of armlets, indicated by double grooves. The figure is bearded and his hair is carefully dressed, having been cut short at the sides, while the centre portion is left long and arranged in four tight longitudinal braids, surmounted on the crown by a coil. The eyes are carved hollow and the interior surface left rough, but the inlay which no doubt originally filled the cavities has disappeared.

The beard, which is confined to the point of the chin, is a particularly interesting feature, since the Maya of historical times were not only rather deficient in face-hair, like most American peoples, but in Yucatan took measures to prevent its growth by scorching the faces of their children with hot cloths. However, bearded figures are found on stelæ at Quirigua, in the central Mayan area, and here too the beard is confined to the point of the chin, though it is longer and falls down on to the chest. The Maya manuscripts also show individuals, probably gods, with similar beards. Bearded figures, again, have been found among the monoliths on the island of Zapatera, in Lake Nicaragua, of which two are figured by Bovallius,

and it is an interesting fact that many of the culture-heroes, both of Central and South American tribes, are said to have worn long beards.

It is worth noting, too, that the contour of the head exhibits the typical Maya form of cranial deformation, though not to the exaggerated degree that is often seen upon the monuments of the central Mayan region.

The Maya were dependent upon stone tools for their sculpture, and the preparation of such a figure as this must have represented an enormous amount of labour and time. The result is extraordinarily successful. Certain artistic defects are manifest, it is true, notably the clumsy and inefficient treatment of the hands and feet, but these are principally due to the primitive nature of the tools employed and the intractability of the material. The face, which has been the chief concern of the artist, is wonderfully alive, and, combined with the poise of the head upon the neck, gives the figure an individuality and a personality which is rare in American sculpture. One feels that it is not a mere figure of a man, but the portrait of an individual.

In his treatment of the body, the artist has not committed himself to the portrayal of any anatomical details, yet the contour is unusually good, especially when viewed from the back. The general life-like qualities of the figure and the lack of attributes suggests strongly that it is a portrait statue of a middle-aged chief rather than an idol.

However that may be, I venture to think that the figure is worth placing on record as an unusually fine specimen of Central American sculpture in the round.

LOUIS C. G. CLARKE.

Ethnography. Best. 2

Evolution of the Tautau, a Maori Pendant. *By Eldson Best.*

Perhaps the most beautiful of the several types of greenstone pendant made by the neolithic Maori is that called "tautau." Of this type Fig. 3, a specimen in the collection of the Otago University Museum, is a fine example, though the straight arm is longer than is usually the case. From this simple form a new variety has apparently been developed by the addition of a curve at the proximal end, as in Fig. 4, a beautiful specimen in the writer's collection. A flattening of the original distal curve and a further development of the new proximal curve appears to have created the variety known as the "eel-fisher's charm," exemplified by Fig. 5. The name "eel-fisher's charm," though it has gained general currency, does not depend on Maori authority, but appears to have arisen from the fancied resemblance of the pendant to an eel.

The skill shown in working such difficult material and the beauty of the finished object would make this class of pendant interesting in itself. A further interest, however, is added by the fact that the type has, at various times, been advanced as proof of American and of Asiatic relationships in Maori art. Hamilton, the greatest authority on that subject, states that the form is as yet unexplained.* This paper is intended to indicate that the "tautau" may, with much greater probability, be classed as an indigenous form not genetically related to objects of similar shape found in other parts of the world.

In the South Island of New Zealand, where alone greenstone is found and where most of the types of greenstone pendant appear to have arisen, one of the commonest kinds of fish-hook consisted of a bone barb, sometimes beautifully carved, fitted into a hole which passed through the lower end of a straight wooden shank. The barb was fixed in the hole either by small wedges or by a peg passing through

* *Maori Art*, p. 342.

a hole in the barb. Fig. 1, is an example of this kind of hook, with a notched bone barb. A feature absent from this barb, but usually present, is a small knob called the "bait-knob." Its function is to act as an attachment for the strings which secure the bait. Fig. 2, shows three bone barbs unattached to shanks. In the left-hand barb the bait-knob is fully functional, in the middle one it has degenerated into mere ornament, while in the right-hand one it has degenerated further into a scarcely distinguishable projection or lump. The middle barb, which has lost its point, exhibits the characteristic notching along its lower edge. When not in actual use, well-finished specimens like the left-hand one were doubtless worn as ornaments hanging from the ear or round the neck. Thus, becoming purely ornamental, they were copied in greenstone. Fig. 6 shows several of these ornamental greenstone barbs. The specimen marked A is noteworthy for the prominence of the bait-knob. Though somewhat conventionalised in form, it is interesting to compare it with such a bone barb as the right-hand specimen in Fig. 2.

Fig. 1.

Fig. 7 is an excellent example of this type of ornament, cut with great skill from a close-grained, black stone.

Fig. 8 is an example of a somewhat similar class of pendant, beautifully designed and executed in opaque, light greenstone. The original bone model is no longer closely adhered to, and the shape is much conventionalised, the maker's object being, no doubt, to secure graceful curves rather than to make an accurate copy. The bait-knob has become vestigial, retaining its old position, but degenerating into a mere projection or lump. That this projection is no accident is proved by the perfect finish of the whole pendant and by the fact that the presence of the projection must, by breaking the curves, have nearly doubled the labour of cutting the whole pendant. The transition from this stage to the next, which is represented by the typical "tautau" (Fig. 9) was probably rendered rapid by the much greater ease with which the continuous curves could be cut as compared with the broken curves of Fig. 8.

Fig. 2.

With the final disappearance of the bait-knob the form appears to have taken a new lease of life. Its ancestry is forgotten by the artist, who, no longer constrained

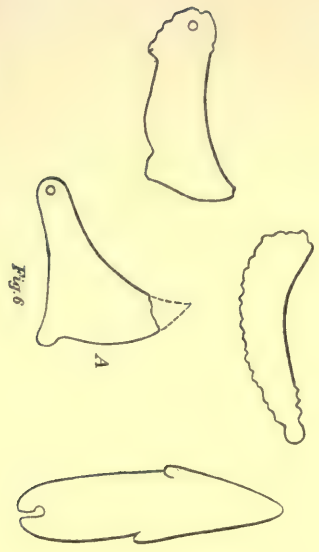


Fig. 6

A

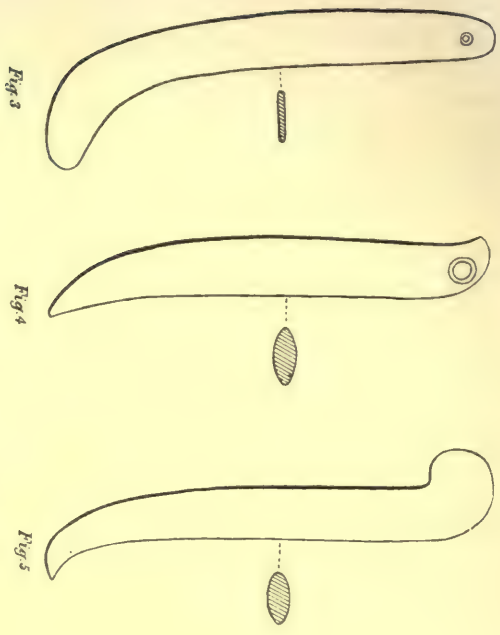


Fig. 3

Fig. 4

Fig. 5

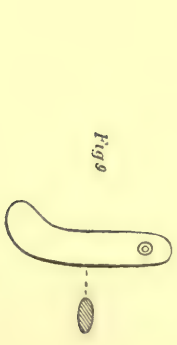


Fig. 9

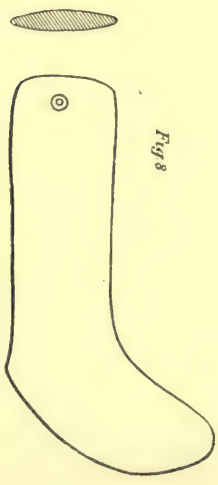


Fig. 8

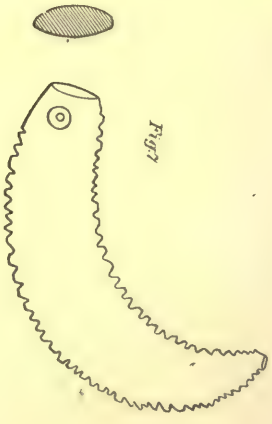


Fig. 7

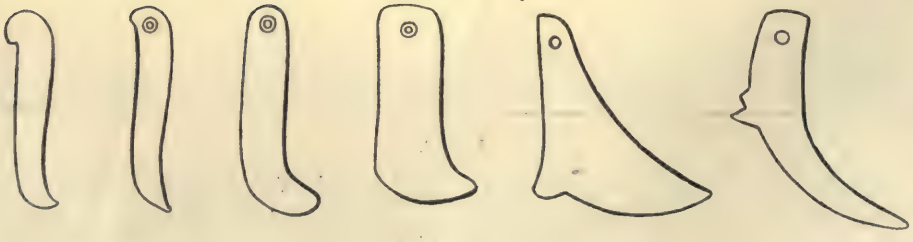


Fig. 10

to represent, even conventionally, a well-known industrial form, makes beauty of curve his sole guide. Thus, by the addition of a new proximal curve and the flattening of the old distal one, those rare and occasional forms exhibited by Figs. 4 and 5 appear to have arisen.

It should be noted that fish-hook barbs in greenstone, like those figured above, are common in collections. The typical tautau is also common. The variety which forms a link between the fish-hook barb and the tautau, and which is represented by Fig. 8, is extremely rare, the one figured being the sole representative known to the writer. Examples of the highly-variable class to which the name "eel-fisher's charms" has wrongly been given are rare, and appear to be confined to the district now know as Otago.

In Fig. 10 a series of objects reduced to one size is shown, which illustrate the probable evolution of the "tautau." It is not asserted that any one of them is an actual link in the chain of descent, but they are advanced as evidence of the course which that descent has followed. ELSDON BEST.

EXPLANATION OF ILLUSTRATIONS.

Fig. 1—Hook with bone barb, wood shank, and original line wound in the ancient fashion. Secured by Captain Cook. Length, 4½ inches. Skinner Collection.

Fig. 2.—Three bone barbs, middle one broken. Locality, Dunedin. Length of top one, 2½ inches. Skinner Collection.

Fig. 3.—Tautau. Opaque dark greenstone. Length, 5½ inches. Otago University Museum.

Fig. 4.—Pendant. Transparent dark greenstone (tangiwai). Locality, Purakanui. Length, 5½ inches. Skinner Collection.

Fig. 5.—Pendant, called "eel-fisher's charm." After Hamilton. "Maori Art."

Fig. 6.—Four greenstone barb pendants. Locality, Otago. Length of longest, 2¾ inches. Three curved ones, Fels Collection; straight one, Otago University Museum.

Fig. 7.—Spendid barb pendant. Length of curve, 4½ inches. Locality, Kaikoura. Goulter Collection.

Fig. 8.—Pendant. Opaque light greenstone. Length, 5 inches. Locality, New Plymouth. Skinner Collection.

Fig. 9.—Typical tautau form. Opaque greenstone. Locality, Murdering Beach. Length, 1¾ inches. Smith Collection.

Fig. 10.—*See* above.

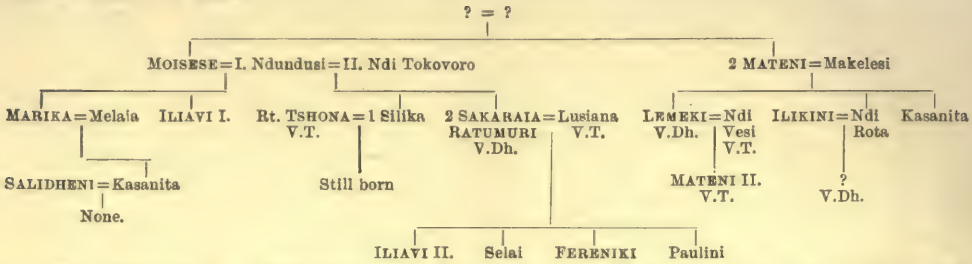
Fiji. Hocart.

The Dual Organisation in Fiji. *By A. M. Hocart.* **3**

In a former paper the custom of *tauvu* led me to surmise that the dual organisation once existed in Fiji, and that Vanua Levu might lead us nearer to it. The generous assistance of Exeter College, Oxford, made it possible to follow up that surmise. My hope of discovering the *tauvu* relationship in an earlier stage, nearer to the dual organisation, has indeed been defeated, but on the other hand the dual system was actually found in existence in the valleys of the Ndreketi, Wainunu, and Lekutu Rivers of Vanua Levu, stretching across the mountains from coast to coast. It is unknown on the Western coast from Mbua to Solevu, along which there is a strong influence from Viti Levu.

The first account obtained of it was from Sakaraia Ratumuri, of the tribe of Maururu, in the village of Nandua (or, in the local dialect, Natua), which is under the chief called Tui Wainunu. As his account of the system contains all the

essentials I shall follow him closely, after prefacing his account with the pedigree out of which it arose :



"In Ndreketi and Wainunu they have two groups, the *vosa turanga* (V.T.) and the *vosa dhauravou* (V.Dh.). They are cross-cousins (*veitavaleni*) to one another. Thus the children of Lemeki belong to the *vosa turanga*, the children of Ndi Rota (his sister) to the *vosa dhauravou*. The whole of the *vosa turanga* and the *vosa dhauravou* are cross-cousins to one another.

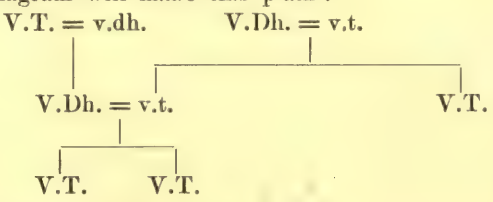
"A man and a woman of the *vosa turanga* should not marry each other, but a man of the *vosa turanga* and a woman of the *vosa dhauravou* should marry.

"Ratu Tshona and Iliavi (his wife's brother's son) both belong to the *vosa turanga*, and therefore they are *tautumbuna* to one another."

Tautumbuna is the relationship of a grandfather to his grandson, and that of a mother's brother to his sister's son.

"All the members of the *vosa turanga* are *tautumbuna* (grandfathers and grandsons, and mother's brothers and sister's sons) or *tautadhi* (brothers)."

The following diagram will make this plain :—



The capitals show males, the small letters females.

Sakaraia goes on :

"Lusiana (Sakaraia's wife) is of the *vosa turanga ;* I am of the *vosa dhauravou ;* our children are of the *vosa turanga*, following their mother.

"In the game of *tingga* (reed throwing) the *vosa dhauravou* will make one side and the *vosa turanga* the other.

"The *vosa turanga* and the *vosa dhauravou* may talk together without restraint ; they do not use terms of respect to one another unless one of them is of the nobility. They jest together, but may not quarrel, because they are cross-cousins, If they meet in battle they may not strike each other ; a man may strike his brother but not his cross-cousin.* If they belong to the same *vosa* they may quarrel, but not if they belong to different *vosa*. If they are true cross-cousins they may take each other's property freely, but not if cross-cousins in virtue of their *vosa* only."

By true cross-cousins he means those descended from a brother and a sister, the others are reckoned as cross-cousins because they belong to opposite *vosa*.

The word *turanga*, which is applied to one of the *vosa*, also means noble ; the word *dhauravou*, or *dharavou*, as they make it in Vanua Levu, means generally a young man, also a plebeian.† But membership of either *vosa* has nothing whatever to do with nobility.

* *Tauvu* likewise may not meet in battle ; so at least it is in Namuka, Vanua Levu.

† *See* a paper "On the meaning of the Fijian word *turanga*." MAN, Vol. XIII, 80, 1913.

"The members of the *vosa turanga* and the *vosa dhauravou* are grouped together by reason of (*e na vuku ni*) the *vosa*, but some nobles belong to the *vosa dhauravou* and some to the *vosa turanga*."

That is, from the point of view of the *vosa*, the people are divided quite irrespective of rank; some nobles and some commoners are grouped together as *vosa turanga*, and other nobles and other commoners are grouped together as *vosa dhauravou*.

Let us now consult Veni of Ndreketi, another intelligent informant:

"I am of the *vosa dhauravou;* I may marry into the *vosa turanga* but not into the *vosa dhauravou*, that I may not marry astray. Ratu Inoke (the late chief) belonged to the *vosa dhauravou;* Ratu Tevita, his son, belongs to the *vosa turanga* because his mother, Andi Kuila (Ratu Inoke's wife) belongs to it."

I objected that Andi Kuila is a lady of Madhuata, where the *vosa* are unknown, to which he replied:

"Andi Kuila is of the *vosa turanga* because Inoke was of the *vosa dhauravou*. In Madhuata they don't know, they have quite gone astray."

Thus she was set down as *vosa turanga* simply to be in the opposite *vosa* to her husband.

I could discover no difference in character and manners between the two *vosa*, such as there exists in the Banks between the *tavale ima*.*

All attempts to discover more were met by the statement that the *vosa* merely regulated marriage.

These tribes, like all other Fijian tribes, are divided into clans (*matanggali*), which in this case are not exogamous. These clans are now in a state of transition from matrilineal to patrilineal descent, or rather to indifferent descent, a man being reckoned of either clan according to his residence. We can see immediately that there can be no correspondence at the present day between the clan and the *vosa*, since the latter is strictly matrilineal. Thus Iliavi in theory belongs to his mother's *vosa* and clan, but he may belong to his mother's *vosa* and father's clan if he chooses to settle in that clan.

The past records show that the transition had begun before the annexation of Fiji, though it was certainly accelerated by the Lands Inquiry, which makes it exceedingly difficult to get reliable statistics, because the natives always answer with an eye on the possible effects on the Lands Inquiry, which only recognises patrilineal descent. Hence the statistics, when worked out in detail, will show, I think, that at the present day a man takes his father's descent at least as often as his mother's. But for rank the mother still holds her own. Sakaraia will explain this point:

"If a plebeian woman marries a nobleman the children are set apart; they are termed *luveni*,† because their mother is a commoner and their father a nobleman, just as the son of a white man and a Fijian woman is a half-caste. Respect (*vakarokoroko*)‡ is only shown to them if the elders decide to do so, but the respect is not strong (*mbimbi*); they are merely addressed as *Ratu*. If a female *luveni* marries a nobleman the child will be noble. If a white man and a Fijian woman marry, the third generation will be white; in Wainunu only one generation is needed. If a female *luveni* marries a commoner the children will be commoners. If a commoner marries a noble woman the children are noble."

Other informants confirmed this.

Certain animals and plants are attached to each clan. In theory they are

* W. H. R. Rivers, *The History of Melanesian Society*.

† Short for *luve ni dhandra*, for which *see below*.

‡ *i.e.*, marks of respect and salutations reserved to noblemen.

matrilineal, like the clan; but a man's special animal or plant is derived from his mother; he may eat it, but his son may not. We will leave Sakaraia to expound the theory, but first we must note that in Vanua Levu there corresponds to each tribe some small area which more particularly bears the name of the tribe. Thus the tribe of Seanggangga is named after an uncultivated patch whence the ancestresses of the tribe are supposed to have arisen, a spot marked by sacred stones. Such sacred places are called *sava*, or *mata ni sava*, or *mata ni tevoro* (*kalou*). Chiefs were buried there. These areas are frequently referred to as "the land" or "my land."

"My father's land" says Sakaraia, "is his mother's; my land is Ndi Tokovoro's. The land in question is a small area which bears the same name as the whole country, even as Madhuata is called after the stone Madhuata. The food growing spontaneously at the sacred place (*mata ni sava*) of our fathers is taboo to me; if any kind of taro or banana grows there, that kind is taboo to me. If there is an eel in the sacred land (*vanua tambu*) I may not eat eel. The tabooed food is spoken of as my *kalou*.* If *ndambia* grows on the sacred place (*sava ni tevoro*) and I have *ndambia* presented to me while travelling, say in Lomaiviti, I may not eat it.

"Iliavi may not eat frog because it lives on the side of the sacred land (Natalau, Sakaraia's land); should he eat of it his body will be covered with yaws (*somuna*), or some other such disease. If the men of old saw the frog appear bodily† that year would abound in taro.

"Natalau is my mother's land in Tambulotu; it is mine, if I die it has no owner (according to the old fashion), but nowadays my children will possess it. There is a *sava* in Natalau where there is a *lemba* tree and a frog; that is why Iliavi may not touch frog. Should he get *somuna* or rash he will drink a mixture of water and ashes and be cured.

"The *seisei* banana is taboo to me: it belongs to my father; formerly, if I ate of it my mouth would get yaws; now that I am a (Methodist) teacher it does not affect me. There is a sacred place (*sava ni tevoro*) in Naisevu, my father's land, on which the *seisei* banana grows, in consequence of which none of his sons may eat *seisei* bananas. That land is Moisese's (Sakaraia's father) because it was his mother's. I may use that land, but I am not a native (*itaukei*) there; I am only a *luve ni dhandra* ('child of arising'); of old the true owners (*itaukei*) of the land were the women's children.

A "woman's child" is a descendant in the female line; "a man's child" a descendant in the male line.

"To explain the term *luve ni dhandra*: Iliavi *dhandras* to Natalau; that is his land of arising (*vanua ni dhandra*). If he goes to Natalau they say, 'He goes 'to stay in his land of arising.' If he goes to Ndreketi (Lusiana's place), 'He goes 'to his true land,' *vanua ndina*).

"Iliavi belongs to a clan of Nggolilau (in Ndreketi) known as the 'chief's dogs' (*koli ni turanga*). Their headman has the title of 'Masi of the dogs' (*masi ni koli*).‡ They keep by the chief like dogs; they bite any one they are told to bite. There is a sacred place (*mata ni tevoro*) where abides a dog. If any male member of the clan has a child that child may not eat dog; the children of Iliavi will have the

* Ghost, spirit. *See* "On the Meaning of the Fijian word kalou," *Journ. Roy. Anthr. Inst.*, 1912. Vol. XLII, p. 437.

† *Vakatamata.* The frog, it must be remembered is a spirit. It sometimes appears in flesh and blood.

‡ *Masi* means bark-cloth. In Vanua Levu it is the title of heads of clans, because they use white bark cloth as their ensign.

dog tabooed to them. It is a spirit dog (*koli tevoro*) only. The people hear his growl."

Katonivere, whose mother belongs to Nakasani in the tribe of Seanggangga, added one important bit of information: "According to Fijian customs the taboo "does not affect us (the men of Nakasani) but our children (who are not of "Nakasani); we (of Nakasani) are one with the snake and so it is taboo to our "children; the people of Nakasani are one with the snake."

In other words a man may eat his own clan animal because he has the right to dispose of his own duplicate, but he may not eat his father.

According to the old fashion a man may eat of the animal or plant of his clan, but when a man joins his father's clan, it follows that the animal of his clan is taboo to him. This was actually found to be the case. What happens in the third generation of men living in their fathers' clan is rather obscure, because concrete inquiries were almost always answered by general statements which threw little light on the problem how the change of descent is affecting the clan animal. Perhaps there was no difficulty for them, because in deciding what a man's clan animal is, they go not by his actual, but by his real or mother's clan, nor has there yet been a sufficient number of generations with patrilineal descent to give rise to the difficulties that are sure to arise sooner or later.

All efforts to find an original correspondence between the *vosa* and the clans failed entirely. It is not, of course, certain that there ever was one; it is conceivable that from the first each clan was split up between the two *vosa*, some members belonging to the one, the rest to the other. Sakaraia wrote to me that a man could marry into his own clan provided the woman was of the other *vosa*. It would seem reasonable, however, to suppose that the clans of the nobility were once to be found exclusively in the *vosa turanga* or noble moiety; else it is difficult to account for the names. When I inquired to what *vosa* Ratu Livai, the second in rank in Seanggangga, belonged, my informant answered, with an "of course" in his tone, "To the *vosa turanga*." And added as an explanation, "It is he who is at our head." It would seem, therefore, that some old men, at least, still consider the *vosa turanga* as the normal moiety for a nobleman. The evidence collected showed clearly that chieftainship was originally matrilineal: it is now common for a man to succeed his father, but let there come a bad year and the people will remember that this is not the right thing. If chiefs, therefore, are now found in the *vosa dhauravou* it is owing to this change to patrilineal descent. If the noble clans were confined to one moiety, it is likely that each of the other clans also belonged exclusively either to the one or to the other.

With respect to the custom of *tauvu*, these tribes, at least inland, have not got it.

A. M. HOCART.

Obituary.

Edge-Partington.

Norman H. Hardy; d. January 10, 1914.

4

By the death of Norman H. Hardy this country loses perhaps the best of its anthropological artists. From his earliest years Hardy had shown a decided taste for natural history and the study of early civilisations, and this was crystallised by his making the acquaintance of Dr. Beddoe in 1883, for whose *Races of Mankind* he provided a number of illustrations shortly after he left school. Other work for Dr. Beddoe succeeded, and then—in 1891—he left England for Australia as a special artist to *The Sydney Morning Herald*. The following note is by Mr. Arthur Streeton, who knew him well both in Australia and later.

"He had evidently travelled very little beyond London before this time. He obtained his first knowledge of the bush during expeditions on behalf of the paper.

He arrived with a vivid memory of the London museums, and soon began to collect aboriginal weapons, utensils, &c. He spent his spare time in some caves along the south coast of New South Wales, digging among the old graves of the aborigines. All this time he was in touch with the artists in Sydney, and came to live with five or six other men and myself in a permanent camp of tents at Sirius Cove, Sydney Harbour. There a deal of his London experience was chaffed out of him, and he was held in affection by all the camp."

After gaining experience in Australia, Hardy travelled extensively about the Pacific, and to what good purpose he used his opportunities may be seen in the beautiful illustrations to *The Savage South Seas*, published by Messrs. Black. He visited China during this period (he was always longing to go again), and also touched at Singapore and Ceylon. About 1906 he furnished the greater number of the coloured illustrations to *Women of all Nations*, published by Messrs. Cassell & Co.; and in 1907 he went to the Kasai with the expedition led by Mr. E. Torday. His work there was of great value; many of his drawings have been and are being published with the reports of the expedition, but in addition he prepared for the Kasai Company a series of about one hundred large water-colours illustrative of scenery and native life in that district. This series is now in Brussels. He had already visited Egypt, but after returning from the Congo he travelled to Thebes, where he spent some months in tracing the wall paintings in the Tombs of the Kings. This was his last expedition.

As an artist he was distinguished by an extraordinary capacity for taking pains, and he had a veritable passion for scientific accuracy. He was particularly careful in recording skin-tints and proportions, and absolute reliance may be placed on the correctness of all the little ethnographical details in any of his pictures. He had a keen feeling for colour, and since his treatment of water was particularly successful, the scenery of the Pacific was a real happy hunting ground for him.

Besides the collection of his African studies at Brussels, it may be of interest to state that the greater part of the originals of his drawings for *The Savage South Seas* are in my possession—together with many other sketches. Others are owned by Mr. A. W. F. Fuller and Mr. T. A. Joyce.

Hardy joined the Anthropological Institute in 1890, and was always an enthusiastic supporter of that body. He made many friends among its members, and those of us who came to know him well were attracted by the extraordinary simplicity and kindliness of his nature as much as by his skill as an artist. He was the very soul of generosity, and no labour was too great for him to undertake if by performing it he could give a moment's pleasure to a friend.

J. EDGE-PARTINGTON.

Rotuma—Religion. Hocart.

Rotuman Conceptions of Death. *By A. M. Hocart.* 5

The terrors and mysteries of death so powerfully affect the human mind that it seems as if they must stimulate all races to the same speculations ending in similar conclusions, and yet in point of fact the most fundamental conceptions of death and its relation to sickness, unconsciousness, and sleep, seem to vary greatly among different peoples.

Dr. Rivers in his "Primitive Conception of Death"* has shown how different from ours is the point of view that prevails over a great part of the Pacific, how such people draw the line, not between life and death, as we do, but between health and sickness, and how death is conceived to be but an extreme form of

* *Hibbert Journal*, 1912, Vol. X, p. 393.

disease. The word *mate*, which they use, may be defined as any lowering of vitality up to and inclusive of death.

It is not poverty of language that prevents a Fijian from distinguishing in his speech between fainting and dying, the language does but follow the belief. For they ascribe many diseases to the abduction of the soul which may be recovered at any period of the disease, even after what we should consider irrevocable death. My last visit to a Fijian village was just after the sudden death of a woman, and we could hear a man call out from a tree-top to her soul, "Come back, come back," till her people had made up their minds that her death was final. The hill tribes used to class their weak old men with ghosts.*

The people who hold such views I shall speak of as the *mate*-people for convenience.

If we turn to the island of Rotuma, no more than 260 miles distant from Fiji, we find a language that follows a very different classification: the Rotuman word *ala* is even more restricted in use than our word to die; for a tree in Rotuma is not said to "die," but to "sleep" (*mose*), and Rotumans do not "kill" trees, but "put them to sleep" (*mös ạki*).† For a Fijian, Wallis Islander, and Samoan, fire dies, but for a Rotuman it "sleeps."

Rotumans have but one word for sickness and weakness (*afaf*), and one word for health and strength (*ne'ne'i*). Even fainting is not classed with death but with absent-mindedness: if a man falls suddenly and is unconscious it is *mao lal*; if he forgets where he put an object, it is *mao lal*. The word *mao lal* means but "deep forgetting."

From the evidence of language we must therefore conclude that the Rotumans are without those beliefs in the departure of the soul in sickness and death which most anthropologists would probably assume to be of universal and spontaneous growth among all "primitive" people, the inevitable outcome of "primitive" speculations about death.

If now we examine the Rotuman theories of the soul and sickness as expressed in their customs, we find that they do not at all correspond to those that seem to govern the use of words. Their ideas on the subject are the same as those of the *mate*-people: the soul wanders in sleep; it is liable to be carried off by ghosts so that a man becomes weak and dies, unless his soul returns to him; the soul of a dead man may reappear after death and enter men and animals.

At first sight this appears to prove the worthlessness of linguistic evidence and to justify the evolutionistic and psychological anthropologists. They could have prophesied that the Rotumans must have gone through the same stage of religious evolution as all the rest of mankind, and language could not avail against well established theory. But we do not so readily give up our belief that language is not arbitrary, but determined by the customs and antecedents of a people. We therefore look for more historical evidence which will explain this discrepancy between beliefs and the use of words.

The words involved in the modern Rotuman conceptions of death and sickness are *ata*, soul; *atua*, ghost; and *ạitu*, which is a spirit generally, though not always a ghost. Now I have shown elsewhere‡ that neither *atua* nor *ạitu* can be original Rotuman words, but were probably imported from Samoa, a *mate*-people, otherwise they would appear in Rotuman as *afua* and *aifu*. The same argument applies also to *ata*, for it occurs in Tongan and Samoan in the sense of a shadow, image, reflection, portrait.

* On the meaning of the Fijian word *Kalou*, *Journ. Roy. Anthr. Inst.*, 1912, Vol. XLII, p. 437. I have since collected more evidence on the point in Naivudhini.

† *ạ* is pronounced like a very broad *o*.

‡ "On the Meaning of the Rotuman word *Atua*," to appear in MAN later.

If those languages had derived the word from the same common source as Rotuman, it would appear in Rotuma as *afa*; it does not, therefore Rotuman has borrowed the word after the change of *t* into *f* in this language had ceased to operate.

I do not know whether any stress can be laid on the fact that when speaking of states of mind a Rotuman never uses *ata*, but *hunga*, which means belly*; the *h* shows this word to belong to an older stratum than the word *ata*. Fijians, on the other hand, use *yalo*, which is equivalent to *ata*, and means likewise, image, reflection.

Thus after all historical evidence is justified against psychological speculation, and the discrepancy which seemed at first to upset the whole argument in the end supports it; for if the Rotumans borrowed their ideas of the soul from Samoa or elsewhere, it is to be presumed that they had none like them of their own. But, as might be expected, the phraseology of daily life has not been affected. Even the general outlook of the Rotumans seems to be more materialistic than that of their neighbours. I would not speak confidently on this point, as my acquaintance with them is very short and we have as yet no means of estimating such things with certainty even after long acquaintance.† But at all events they use the word *atua* of the dead body, whereas the corresponding words in Fiji and Samoa seem to be limited to the ghost or apparition of a dead man.

There is one point in Dr. Rivers's admirable paper on which I wish to utter a caution, that is the epithet "primitive" he has attached to the beliefs of the *mate*-people. If by "primitive" we mean that those conceptions belong to a people in a low state of civilisation as compared with ourselves, well and good. But the word "primitive" has so often been used to describe something necessarily belonging to an early stage in the evolution of mankind that it is hard to banish these implications from the mind, and the reader is apt to understand that the ideas of the *mate*-people are primitive in the sense that they are universal in a low degree of civilisation.

The example of Rotuma tends to show that those conceptions described by Dr. Rivers have not been developed by all the Pacific Islanders, but some have been obliged to borrow them ready made. They must be the peculiar inheritance of a people who have carried them over a goodly portion of the world. But a people who could spread their ideas from the Solomons to Samoa‡—to mention only the extreme points of those with which I am personally acquainted—can hardly have been in a very low degree of culture, but only a comparatively low one.

As for the Rotumans, it cannot be argued that they have not yet reached the stage of evolution when men develop ideas similar to those of the *mate*-people, for they are by no means low in culture, and if they appear never to have been as highly civilised as some *mate*-people, such as the Polynesians once were, they were certainly far more civilised than others, such as the Solomon Islanders.

The word "primitive" is best left alone, it is so vague; it may merely be polite for savage, or it may be meant to imply a host of evolutionistic and psychological preconceptions such as are the bane of ethnology.

A. M. HOCART.

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* *Huang sik* = ambitious; *huang ru* = belly ache.

† We badly need some objective measure of savage morals and views at present; at present we have to go by purely subjective estimates.

‡ The Samoans do not seem to be so consistently of the *mate* school of thought as the Fijians, and it is therefore possible that they too have borrowed these ideas.

REVIEWS.

Africa, North : Morocco. **Westermarck.**

Marriage Ceremonies in Morocco. By Edward Westermarck, Ph.D., LL.D. Pp. xii + 422. London : Macmillan & Co., Ltd., 1914. **6**

This book is notable in many ways. Its author is the learned and ingenious historian of human marriage. His knowledge of the culture of backward societies is profound. His skill as a worker in the field is obvious to those who read this book. He is to be congratulated on the courage and success with which he carried out his investigations in disguise among tribes "not generally noted for friendliness "towards Europeans." The Moors did not fortunately discover the "chiel amang "them taking notes," and there have been no international complications to convulse civilised and scientific Europe.

In the Introduction we have evidence of the method of investigation and the sources of the information contained in the book itself, which guarantee its value and accuracy. "Not content with ascertaining the bare external facts," Dr. Westermarck gives us "the ideas underlying them," and we have a hint sagely reminding us that the assumption that similar ceremonies have their roots in similar ideas does not quite meet with approval. We are reminded that the various qualities of one and the same object may render it available now for quite another purpose, and that old customs find new interpretations as the general level of culture changes. Old customs persist, we may suspect, if and so long as they subserve some useful social end, despite the change of interpretation. The question of the origins of the customs described in the book is left over because Dr. Westermarck candidly confesses to defective knowledge of the Arabs and Berbers of other countries. If his knowledge is defective (and no one but himself has any right to say so) we can only hope that at no distant date he will publish his views in some form or other upon the general question of the origin and purpose of marriage customs in Morocco as well as elsewhere.

The first chapter deals with the Muhammedan law of marriage, and in particular with the betrothal and the marriage contract. The use of mediators (p. 20) is ascribed to one of the chief characteristics of the Moors, but it is so widespread a custom that it would seem to be in accord with the facts to attribute it in part at least to the practice of employing an intermediary near enough to be interested, but not immediately implicated, when dealing with divine energy, *bara ka* or whatever its name may be. This practice rests on the sound psychology embodied in the saying, "A man that's his own lawyer has a fool for his client." The critical affairs of life, marriage among them, require a certain amount of detachment if they are to be handled properly. The discussion of the various explanations given of the assumption by the bridegroom of female attire is interesting.

The removal of a curse by means of rites intended to produce special holiness through earth collected at seven special places and water brought from seven sanctuaries is important.

The view which some Arab groups hold, that early marriages prevent sexual irregularities, bears out the contention of Nesfield in 1885, that it was a cause of the prevalence of the custom of early marriage in India.

The parts played by social groupings (by age and sex) are admirably illustrated in this, as, indeed, throughout the other chapters of the book. Bachelors, spinsters, married men, and married women have their special functions. The boy husband who is, or rather it now appears who was, a product of the system of cousin marriage in Southern India, appears in Morocco, where cousin marriages, marriage with the *bint 'amm*, paternal cousin, are common, because they combine piety and profit; they keep the family property together, and have a religious basis in the belief that they save

from punishment on the Resurrection Day. There are instances of strict endogamy in Morocco, and there are cases of special prohibitions, due to what looks like artificial kinship. The reflex effect of a curse mentioned on p. 51 is specially notable. The conditional curse, *'ar*, has been carried with, perhaps by, Islam to Baluchistan, where, with but few variations, every feature of the ceremonies described by Dr. Westermarck can be paralleled by instances from the brilliant work of Mr. Bray both in the *Census Report* and in the *Life History of a Brāhūi*.

The second chapter deals with the dowry and other payments required both by strict law and by local custom, and with the bride's trousseau. The distinction between *mahr*, the purchase sum paid to the father or guardian of the woman at her betrothal, and the *sadaq*, the gift offered to the bride by the bridegroom at the wedding, has disappeared. The amount of the dowry varies from tribe to tribe. Its variations depend on the wealth of the bridegroom, the status of the woman, her beauty, her skill in weaving, the number of her brothers and male cousins, and so on. Some of these are survivals of old Berber customs. The father gets the payment as a rule, but in many tribes there are other relations who have a right to receive a gift or payment. Marriage is clearly an act affecting not only, though primarily, the married couple, but also the social groups to which they belong.

In the third chapter we witness the ceremonies in the bridegroom's house previous to the fetching of the bride. Marriages are generally celebrated in the autumn when the harvest is over, and the lucky day varies. The rites have in view, for one thing, the destruction of evil, *bas*. The bridegroom is painted with henna, treated as as a Sultan, keeps State, is attended by his age companions, from which he selects his Vazirs. Henna, we are told, contains much *baraka*, which (*see* p. 360) implies not only beneficial energy, but also a seed of evil or an element of danger. This term, and the term *bas*, which occur so frequently in these, have an ancient pedigree. They are, I learn from a distinguished Arabic scholar, "both well known Kuranic "expressions. The former means blessing, any good thing regarded as the gift of "God. The latter means distress, hardship. The word *baraka* is not, in this sense, "original in Arabic; the root *brk* in that language means to kneel, to stick fast in "one's place, and other senses analogous thereto. The sense of blessing in the noun "is, no doubt, derived from some Aramaic source. Since the Kuran (seventh century) "it has become one of the commonest words in literature. *Bas* (properly *ba's*, root "*b's*), in the sense of distress, harm, stress, pressure, is quite common in the old "poetry. *Baraka* always connotes the idea of God: *ba's* does not connote any "supernatural agency." Hence the rites, described in this and the next chapter, seek especially to bring the bride and bridegroom into a condition of extra sanctity which, in accordance with a well-known principle, is also, and for that very reason, a state of peculiar liability to danger.

The ceremonies in the bride's house are described in the next chapter. She, too, is carefully prepared, because women are, as women, vessels of mysterious potency akin to the divine, yet they are not far removed from the devil (*see* p. 338 *sq.*). She must be fetched to the groom's abode with precautions, both for her own safety and for that of others, and with measures intended to aid that specific fertility, the procreation of male children, which is the object, and in set terms admitted to be the object, of the marriage rites, but not the least curious and significant of the customs is one described in pp. 146–7, which requires the blood of the bride to be mixed with food consumed by her groom, "to make him a loving husband." It finds an apt parallel in Bengal (*Bengal Census Report*, 1911, p. 320).

The meeting of the wedded pair and the interesting precautions taken to secure freedom from all danger, as well as, *inter alia*, to ensure the mastery of husband over wife, are fully, clearly, and comprehensively told in the sixth and seventh chapters.

There are cases where the bride has to be ceremonially deflowered, either by a strong man or, as was once the case in southern India, by a person of superior sanctity. This custom seems to have been more widely spread at an earlier date than is now the case.

The whole complex of rites, so lucidly described in this book, has in view the formal aggregation of two unmarried persons to a definite social grade. From one point of view (there are, of course, as we shall see, many other aspects of the rites), it is a *rite de passage*, divisible, here perhaps more distinctly than is elsewhere possible, in our present knowledge of marriage customs into rites of separation and of aggregation, into rites to break with the old life, rites to start the new life, rites to charge the bridal pair with divine power, and rites to counteract the dangers consequent on these "charges" of divine power. The wedding rites continue for some time after the arrival of the bride in her new home, and in the ninth chapter we have an account of later ceremonies and taboos affecting the young couple which contains an important discussion on the avoidances entailed. The father does not go to his daughter's wedding. The shyness of sons-in-law towards their parents-in-law, and the avoidance in some cases of his father, constitute facts specially relevant to Dr. Westermarck's views as to customs and laws prohibiting incest.

In the tenth and last chapter we have Dr. Westermarck's own interpretation of the numerous and carefully recorded facts set forth so clearly in the preceding chapters. It is naturally in this chapter that we find the fullest analysis of the sociological aspects of these marriage customs. We have, for instance, a masterly exposition of the views of the Muhammedan world upon the depravity of women, of the importance attached to impersonal magical forces on the social significance of marriage rites, of sex antagonism, of the age and sex group conflicts; indeed, of every aspect of the subject. So that this chapter is peculiarly interesting as containing the mature judgment of one of the most distinguished anthropologists of the day. It is notable that, with intentional emphasis, he insists on the importance of the personal aspect, though admitting the social element in the ceremonies. Islam is a personal religion, and many of these ceremonies are still part of the marriage rites of Muhammedan communities in India.

The addenda includes a reprint from *Folklore* of Dr. Westermarck's reply to Dr. Frazer's accusation that, in extending the methods of Darwin to subjects which only partially admit of such treatment, Dr. Westermarck has given us, "not science, but "a bastard imitation of it." It was a severe criticism and it received a spirited reply.

It is curious to remember that in 1891, the year which saw the first edition of *The History of Human Marriage*, Risley published in his introduction to *The Tribes and Castes of Bengal* (p. lxii, *sqq.*) a theory that individuals belonging to families which practised exogamy would have an advantage in the struggle for existence as compared with families which practised close in-marriage. In some of the cases where the sanctions for the law of exogamy are elsewhere definitely stated, they rest either on a belief that the crops will fail (*see Psyche's Task*, Chapter IV) or that the offenders will meet with some awful death, which analysed further and deeper, means a death which precludes reincarnation, a social as well as a physical death, a calamity which therefore affects social structure profoundly. The discussion of pre-marital relations in India in the *Indian Census Report* for 1911 (p. 243, Vol. I) avers that the "distinction which often exists between marriage and pre-marital intercourse "is a factor to be reckoned with when speculating on the origin of exogamy."

The last word upon this difficult subject may not have been said as yet, but by his patient accumulation of facts, by his luminous exposition, and by his moderate and cautious interpretation of his facts, Dr. Westermarck has placed all students of Social Anthropology in his debt. T. C. H.

Africa: South. **Fischer.**

Die Rehohother Bastards und das Bastardierungsproblem beim Menschen. By Dr. Eugen Fischer. 1913. **7**

Professor Fischer's book is an attempt to determine the results of the interbreeding through a series of generations of two distinct races of mankind. The Reheboth "Bastards," the people under consideration, form a nation of some 3,000 souls which has arisen as the result of the inter-marriage of Boer farmers and Hottentot women during the last hundred years or more. Reheboth, the capital of the Bastard territory, lies roughly in the centre of German South-west Africa, in a fairly healthy territory, almost entirely pastoral, since, with insignificant exceptions, it is too poor to be of value agriculturally without the most recent machinery, necessitating a large outlay of capital. It was settled in 1870, and now consists of some eighty to ninety houses clustered round the church built at the expense of the "nation" during the years 1907–9. It is with the inhabitants of this town that Professor Fischer is almost entirely concerned, having measured 164 adults and having also examined the hair and eyes of a number of children. Although this is not a big percentage of the total population it must be remembered that anthropologists are accustomed to define the physical characters of races from the examination of a number as small or even smaller, and judging from photographs reproduced I think few will doubt that Professor Fischer has in fact examined a fair sample of the population.

It may at once be said that the book is one of great interest and importance and goes far to supply in its first and most simple form an answer to the problem that Dr. Fischer set himself. Probably most anthropologists who have seen something of mixed races, such as, *e.g.*, the "Arab" tribes of the Sudan, have formed their own conclusion as to what has happened, *i.e.*, that no new intermediate race has arisen or will arise, but that each generation is made up of individuals reproducing a greater or lesser number of the traits of the parent races. It is the merit of Dr. Fischer's work that his material at last allows a positive statement founded on carefully collected data to be made, and no one studying his genealogies and photographs will doubt the general accuracy of his conclusions. Of course these traits may be determined by so large a number of unit characters that the most bizarre results may emerge (the writer has in mind an Arab with delicate "white" features, but whose skin might be described as black, and a hyperdolichocephalic Jew with a pronounced "Jewish" nose), but these do not really affect the general principle.

The Bastards are a kindly good-natured folk, some of them show considerable intellectual capacity, and the author notes that in this respect they show a far greater variability than do the Herero. On the other hand, the steadfastness and mental energy of the European is lacking, though, as a race, the Bastards have considerable power of self-control except where alcohol (now forbidden to them) is concerned, in love for which they rank with their Hottentot ancestors, and, like them, they will do almost anything to obtain it.

Professor Fischer says little about their spiritual life, and it is obvious that they owe much of their advance to missionary aid, nevertheless they have the common superstitious beliefs of the European peasantry (*e.g.*, Friday an unlucky day, a dog howling at night betokens a death, and so forth) as well as a number of unorthodox beliefs which appear to be of Hottentot origin. C. G. S.

ANTHROPOLOGICAL NOTE.

THE 19th International Congress of Americanists, postponed from October, 1914, on account of the war, will be held at Washington in September, 1915, in conjunction with the Pan-American Scientific Congress. **8**

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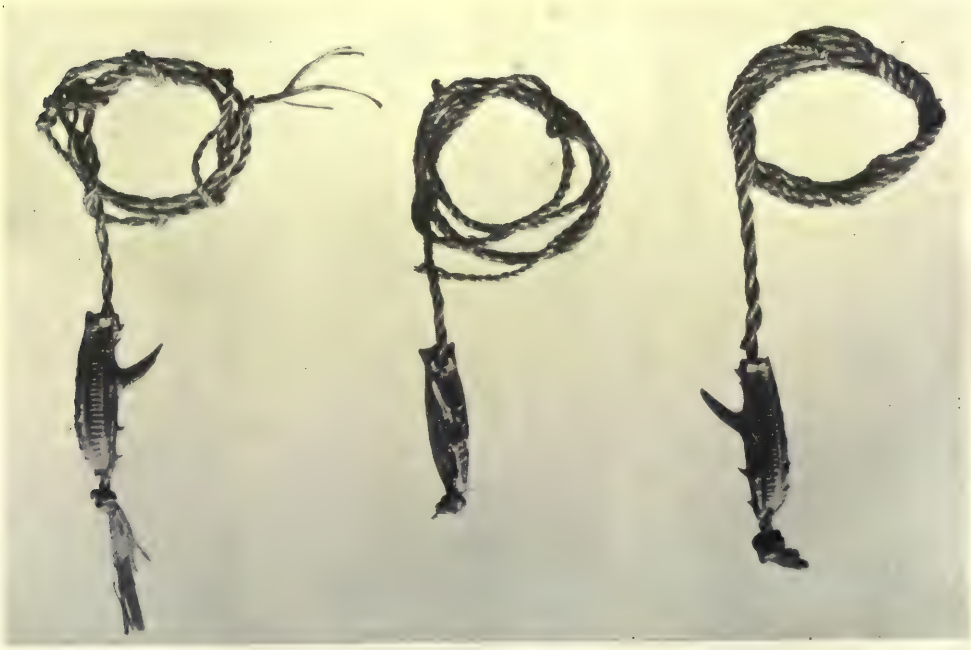


A NEW KIND OF FISH-HOOK FROM GOODENOUGH ISLAND.

ORIGINAL ARTICLES.

New Guinea—Fish-hooks. With Plate B. Balfour.

Note on a New Kind of Fish-hook from Goodenough Island, d'Entrecasteaux Group, New Guinea. *By Henry Balfour, M.A., F.Z.S.* 9

Amongst the specimens collected by Mr. D. Jenness during his recent expedition to the islands of the Massim district of south-east New Guinea, under the auspices of Oxford University, are some native fish-hooks of a type which I have not seen described before, and I send the following brief account of them in the hope that it may prove of interest to others.

These fish-hooks are used by the natives in the hill-villages of northern Goodenough Island for line-fishing in the fresh-water streams. Their interest lies in the fact that they are derived direct from Nature, which supplies them ready-made. They merely require to be fastened to a tapered snood of twisted vegetable fibre, and are then ready for use. Three examples are shown in the photograph (Plate B) with their snoods attached. Each hook consists of the thick upper joint of the hind leg of an Orthopteran insect, *Eurycantha latro*, one of the Phasmids. They are supplied by the males only, since these alone are furnished with the long, stout, re-curved spur, which renders the leg-joints so suitable for adaptation as fish-hooks. The females have only small spurs, which would be useless for the purpose.

The photographs showing the dorsal (*a*) and ventral (*b*) surfaces of one of the males of this species, about $5\frac{1}{2}$ inches long, show clearly the position of the spines upon the upper leg-joints. These leg-joints, and therefore the fish-hooks made from them, are about $1\frac{5}{8}$ inches, or 4 centimetres, in length. I am not sure whether the hooks are baited when in use. I should be very glad to learn whether these natural fish-hooks have been observed from any other region. HENRY BALFOUR.

Africa, East. Werner.

Some Galla Notes. *By A. Werner.*

The following is the list of Galla clans (*Gos*)* as obtained from Abarea, headman of the Galla at Kurawa. It does not quite coincide with the lists furnished by three previous informants, but the differences will be pointed out where they occur. 10

So long ago as 1874, New pointed out that the Galla nation was divided into two sections, each of which could only marry into the other. This was confirmed by Edmund Barisa at Golbanti, who called the two exogamous halves Irdida and Barietuma. Abarea called them Arusi and Barietuma, stating afterwards that Arusi was identical with Irdida. He denied that there were any restrictions on marriage outside a man's own clan; but an examination of his pedigree (to be given later) shows that, in all cases where he has given the clan into which a member of the family married, it is one belonging to the Barietuma section, Abarea's own clan (the Karar Dulo) being Arusi. Probably he has never heard the rule expressly formulated, and it is quite natural that, when asked, he should deny its existence.

I first heard from him of the classification into "right-hand" and "left-hand" clans. It was some time before I could get a precise enumeration, and I have not yet been able to make out what constitutes the distinction. There seems to be no rule about the number of clans in each class—or perhaps Abarea's lists are not complete. But it seems clear that each exogamous section has its right and left hand

* A MS. vocabulary compiled by the Rev. G. W. Howe, which I have been allowed to inspect through the kindness of Mr. Hollis, gives *Luba* as the equivalent for "clan," but this is a mistake. *Luba* (or rather *Luca*) is an "age-class":—Abarea defines it as "all the people born in the same year."

sub-division, and one clan of each—the Meta among the Arusi, and the Gardyeda (Gardyet) among the Barietuma is "central." These occupy a special position, and their members act as "witnesses" (*Galech*) on the occasion of weddings or other important transactions.

Arusi (or Irdida)	[1]Ilani[2] - -	Left-hand.
	Mánjitu - -	
	[1]Karara - -	Right-hand.
	[1]Uta - -	
	[1]Denu - -	
	Bujaji - -	
	Mandoyu[2] - -	
	[1]Metà - -	Central (Galech).
Barietuma	[1]Gardyeda - -	
	[1]Karayu[2] (Kareyu ?)	Right-hand.
	Itu - - -	
	Dígalu - -	
	Gámadu[2] - -	
	[1]Wáyu[2] - -	
	Guji - -	
	[1]Kodyega[2] - -	Left-hand.
	Hajeji[2] - -	
	Súmkena[2] - -	
	Wámaji - -	
	Ábole - -	

E. Barisa gave two additional Irdida clans—Chalo and Hirabo (to the latter of which he himself belonged), but Godana (chief of the Kofira Galla at Witu) says that these are only subdivisions of the Ilani, which has four branches: Ilani Nutu, Ilani Chalo, Ilani Gulu, and Ilani Hoko. I was unable to find out from him where the Hirabo came in (though he had previously said they belonged to the Ilani), nor whether these subdivisions are the same as the "doors" (*Milango* was the word he used in speaking Swahili) which all the clans seem to have, though I could not get them enumerated, except in the case of his own clan, the Hajej, for which he gave Argalo, Fila, and Chūt—but I am by no means sure that the list is complete. Godana's *Mlango* is the Argalo. (The corresponding word, *Mudyango*, is applied by the Wapokomo to the sub-divisions—not amounting to exogamous units—of their clans (*Masindo*), but I think the word *Nyumba* (house) is also used in the same sense.)

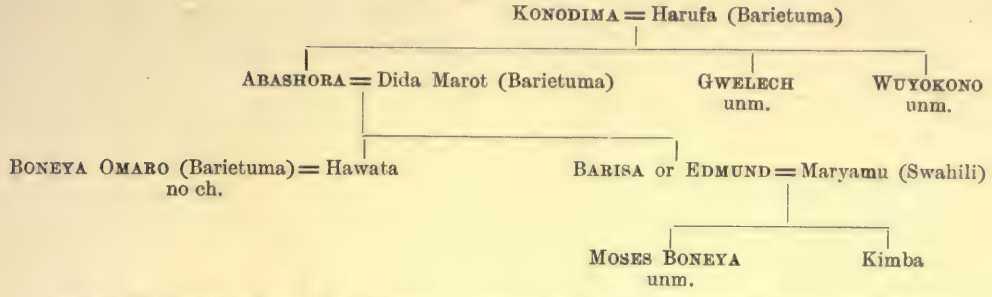
Godana omitted Manjitu and Bujaji from his list. He spoke of the Gardyeda as having in some way a special position, but he failed to make clear what it was, though he said (if I understood him rightly) that its members may marry into any of the other Barietuma clans. This is not borne out by Abarea's information, and there is probably some mistake. I think that Godana also used the word Galech in connection with this clan, but I could not at the time understand it or get it explained. E. Barisa, whose list I now find was very incomplete, omitted Mandoyu, Kuji (= Guji), Manjitu, Ilani, Bujaji, Hajeji, Gamad, Digalu, and Itu. These were supplied by Shambaro, a young Galla who visited Ngao during my stay there, and confirmed—with the two exceptions already noted—by Godana, whom I saw at Witu (and on board the Government steam launch *en route* there), December 5–7, 1912.

Some of these Galla-clan names are also the names of Pokomo clans (Masindo)*

* In one case of a sub-clan: Kojeka (= Kodyega) is a branch of the (Pokomo) Karya clan (Buu tribe).

and have probably superseded the original Bantu appellation, as in some cases the Galla name co-exists with a Pokomo one. These names are marked [1] in the above list. Those marked [2] occur in Captain Barrett's list of Wasanye clans (*Journ. Roy. Anthr. Soc.*, XLI., 1911, p. 29)* and have in all probability been similarly adopted.

PEDIGREE OF EDMUND BARISA (GOLBANTI), IRDIDA (ARUSI) DIVISION, HIRABO (ILANI ?) CLAN.



This informant, who is a teacher employed by the United Methodist Mission, only gave the division, not the clan. Unfortunately, I only saw him once, as I was unable to pay a second visit to Golbanti.

I subjoin Godana's pedigree, so far as I obtained it; it will be seen that it does not go beyond the names in the direct line:—

OKOLE
NINE
DAVU
KOLBO
DIDA
UTO
BAGURA
JARA
GODANA.

With regard to the names Kofira and Barareta, they seem to be purely territorial, at any rate in their origin. They are quite independent of the clans. Abarea adds a third division, the Bworana, whose country lies N. or N.W. from this place (Mambrui). The Galla at Mkonumbi are all Kofira; at Witu, there are some Kofira (Godana's people), and some Barareta. The Rendile, who live "beyond the Bworana" are not Galla, but Masai (Kore Maro); they fight with swords, and keep camels, neither of which, according to Abarea, is a habit of the true Galla. Had it not been for his use of the word Kore, I might have thought he meant Somali. (The Galla call the Masai "Kore," the Somali "Jidu.")

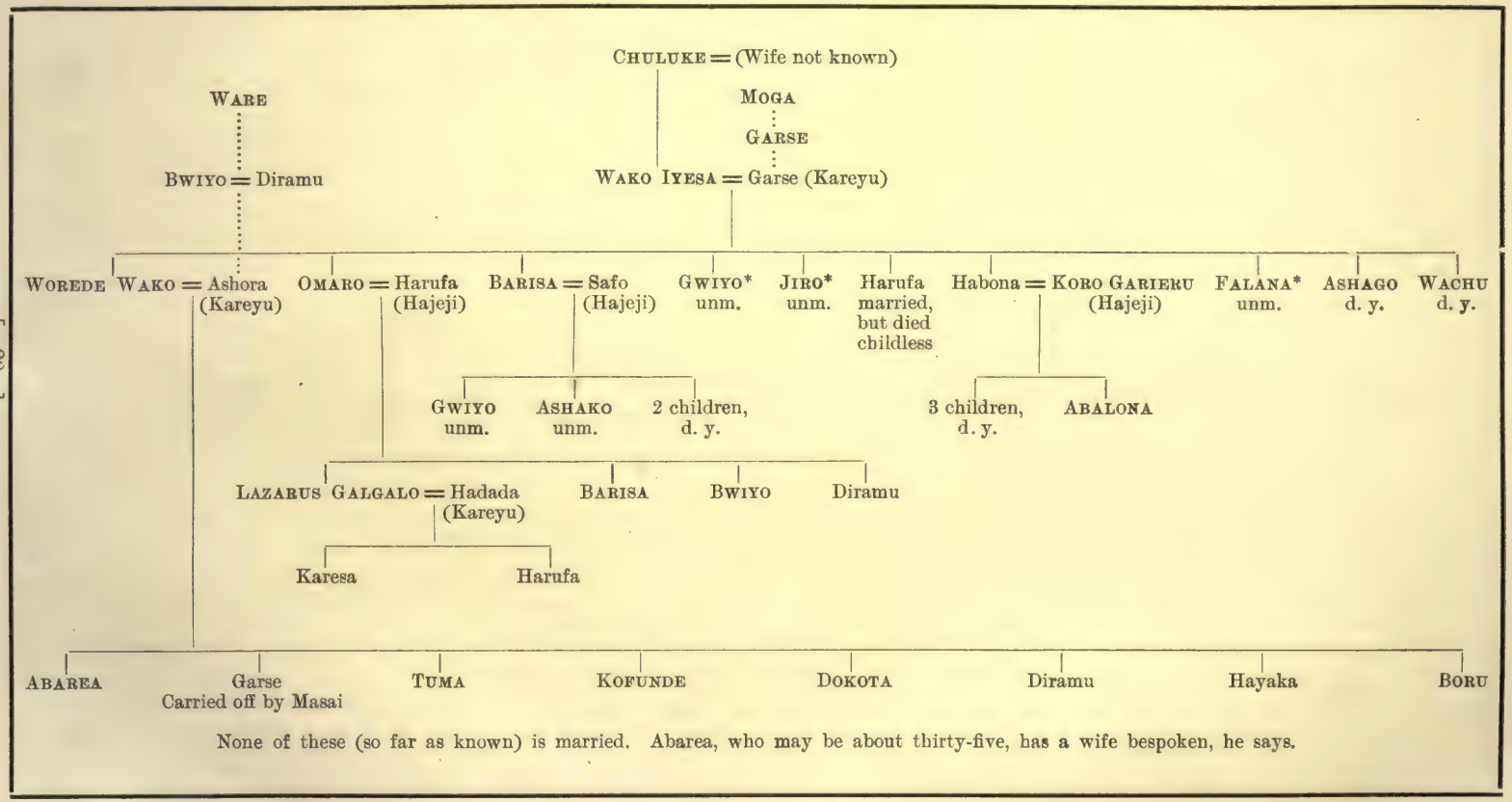
Some years ago, there was a settlement of Gallas (still called Kwa Wagalla) within an hour's walk of Mambrui to the northward, but they have now moved on to Kurawa.

Herr Denhardt, writing over thirty years ago (his paper appeared in Petermann's *Mitteilungen* in 1884) says there were then only three Galla settlements east of

* Captain Barrett gives Ilani and Arusi as the names of Sanye clans. This may be due to a mistake.

Abarea's Pedigree.

(He gives his clan as Karar(a) Dulo—I have not yet been able to ascertain if Dulo is the name of a sub-clan—but there appears to be also a Kareyu Dulo).



None of these (so far as known) is married. Abarea, who may be about thirty-five, has a wife bespoken, he says.

* Killed by the Masai.

the Tana, which were all close to Kau. At that time the Galla had been driven back beyond the Tana—except for these insignificant outposts—by the Somali, and had been reduced to such a state of depression "dass sie aufgehört haben ein Hirtenvolk zu sein" but lived by hunting and agriculture. This is no longer true, as, since the Somali raids have been checked, they have recovered themselves to a considerable extent. They have large herds of cattle both at Mkonumbi and at Witu, having spread eastward again from Kau. How far they have expanded in this direction I have no information, but on the Upper Tana the river is still the boundary between them and the Somali. At Kulesa, on the west bank, there is a flourishing settlement with splendid herds of cattle and flocks of sheep and goats, and I believe the same is true to an even greater extent higher up, though they must have suffered considerably from drought during the last year.

The Uta clan is considered the oldest, and enjoys a certain pre-eminence. Its ancestor, Uta Laficho (the name may be connected with *Laf*="earth, land, country") is said to have descended from heaven with his wife and found the world uninhabited. I thought at first that this Uta was the ancestor of all the Galla, but it appears that the other clans had a celestial origin. The next to descend after Uta was his brother Karara (this is why these two clans always hold together in time of war); and they were followed by the Kareyu. Abarea added the statement that Kara Dulo and Kareyu Dulo were brothers-in-law (*Shemeji*), having married each other's sisters, so that the ancestors of the clans were not all brothers. Then came, in the order here given: Digalu, Wayu, Gamadu, Itu, Wamaji, Hajej and Sumkena (these two came down together), Kodyega, Gardyeda, Ilani, Bujaji, Meta, Denu, Mandoyu.

The clans belonging to each division (right Arusi, left Arusi, right Barietuma, left Barietuma) are bound to stand by each other in case of a member of any one of them getting into trouble, *e.g.*, killing a man outside his own unit. Abarea seemed quite unable to say what would happen if a man killed a member of his own clan. Such a contingency evidently had not entered into his calculations. He was positive that the clan would never go to war within itself—beyond that he could tell me nothing except "*Hapana neno tena*," which may or may not mean that no further notice would be taken.

Where Uta Laficho descended was not precisely stated, but Abarea said on one occasion that Tulu, near Gariseni on the Tana, is the old home of the Galla. On another, he spoke of a place called Yakalaman ("the Two Baobabs") near Kurawa. as *pahali Pa asili*, literally "a place of origin"—but this may not mean more than a sacrificing place used through several generations. The Galla have a great veneration for the baobab (*Yaka*), "they pour out milk (under it) every month and "tie white thread (to the trunk or branches?) and every year they kill for it a "black sheep" (*Abarea*).

Every Galla clan has its own mark for cattle, usually a brand (*Guya*, which is the name of the instrument used, is an iron spike fixed into a wooden handle), but the Hajeji (*Argalo* branch) cut off a slip along the lower edge of the left ear, and the Súmkena notch the left ear: this last is called *didu*.

The other marks are as follows (they are subjoined as drawn for me by Abarea) :—

1. Karar Dulo.—A curved line beginning on the back and running down over the right shoulder.
2. Manjitu.—A line enclosing the neck like a collar.
3. Kareyu.—A loop open at the bottom running down the right fore-leg.
4. Ilani.—A spade-shaped figure, with a line projecting from each end, on the animal's left flank. The lines run horizontally. The Hirabo make a very small notch in the ear.

5. Uta Laficho.—This very curious brand is supposed to represent two hands raised in prayer to heaven, and two feet standing on the ground. This is drawn along the left thigh and flank, so that the hands come to about the place of the heart. There is some reference to Uta Laficho's descent from heaven, but I found it impossible to get at Abarea's meaning clearly.
6. Bujaji.—The two lines curved at the end (which Abarea called *Bakora*, "walking-sticks") are on the right hind leg; the transverse line (*Bendera*, "flag") runs along the flank to the shoulder.
7. Denu.—A line, curved at the top, running down the right fore-leg.
8. Meta.—A loop, with ends crossed, on top of right shoulder.
9. Itu.—A *Bakora* on left flank.
10. Gardyeda.—On right hind-quarter.
11. Guji.—Over upper part of neck, but not continued all round like Manjitu.
12. Wayu.—On right flank, called Waneu(?).
13. Abole.—On left side of belly, called Hraya Sandya Wambuterasa(?).
14. Wamaji.—On right flank.
15. Digalu.—Called Holagafa (*Hola* = "sheep," *Gafa* = "horn"), and supposed to represent the head of a ram with horns. This clan are noted for their large flocks of sheep.
16. Kodyega.—A line running along the left flank, and then small circles, one above the line, one below, and one a short distance from one end.
17. Mandoyu.—A line beginning with a loop on the right flank crosses the back, makes another loop, and then runs down in a curve on the left flank.
18. Gamadu.—Runs from right shoulder down to fetlock.
19. Súmkena.—Abarea cut out the shape of the notched ear in a piece of paper.

I took down from Abarea's dictation a very curious piece of verse (it certainly has both rhythm and a sort of rhyme) which I took at first to be an enumeration of the clan marks, but Abajila and Barisa (two Galla-speaking Wasanye), who recognised it when read to them, say it is "a prayer to God." I am waiting for an opportunity of checking my copy and obtaining a translation before forwarding it.

A. WERNER.

New Guinea. Seligman.

Note on a Wooden Horn or Trumpet from British New Guinea. 11

By C. G. Seligman, M.D.

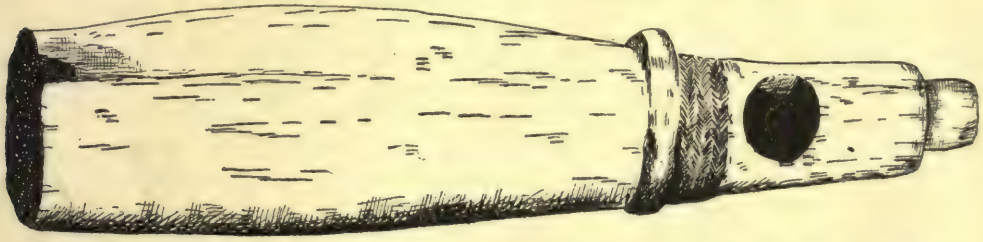
The specimen figured was obtained by Dr. W. M. Strong in 1909, from the Hydrographer Range, in the North-Eastern Division of British New Guinea. It is cut from a solid piece of wood and its shape will be appreciated from the accompanying sketch, which is about one-third natural size. There is a lateral circular hole near the narrow closed end, and the whole instrument appears at one time to have been covered with wax or resin; a band of plaited cane—presumably intended to prevent splitting—has been adjusted just below the lateral hole and lies against a projecting ridge left when the instrument was made. To use the trumpet the lips are applied to the lateral hole and the instrument is blown much as the coast natives blow the conch shell, the sound produced being comparable to that of the latter.

Dr. Strong states that as far as he knows the wooden trumpet is used only in a group of villages situated on the southern slopes of the Hydrographer Range, and that these villages appear to constitute an ethnic group quite distinct from the better known coastal natives. Dr. Strong writes as follows concerning these people:—

"Prior to my visit in 1908 very little was known of this district either by

Europeans or by the coastal natives. One or two Government expeditions had however, passed through the district, and in 1903 a Government party captured a native named Gogore and took him to Port Moresby for a time. He learnt the Port Moresby language, and on his return was instrumental in opening up communications between his people and natives at the head of Dyke Acland Bay. In 1908 I found the natives on the coast a little further north at the village of Emo were also in contact with an offshoot from this group of natives. It appears that some years ago a branch of these natives was driven over the Hydrographer Range and settled behind Emo. They are generally spoken of as Akabara, and I understand that natives further north beyond Oro Bay have some knowledge of these people. The following villages on the upper part of the southern slopes of the Hydrographer Range are fairly well known to the coastal natives, Avaru, Kaura, and Numba, and it was from one of these villages I obtained the wooden trumpet in 1909.

"The area is comparatively densely populated, Numba village in 1909 had sixty houses, and the three adjacent villages, called Sanari, eighty houses. In 1910, when I again visited the district, Numba village had disappeared, and Sanari village had shifted about a quarter of a mile. It was said to be no uncommon thing for these natives to shift their village by pulling down their houses and carrying the material to another spot, where the village is re-erected wholly or in part.



"Contrary to the usual custom, the men of the Akabara villages are extensively tatooed over the body with characteristic designs."

Although the wooden trumpet is only found in a very limited area of British New Guinea, still the coast native who is accustomed to blow a conch shell can readily blow this instrument, and the specimen figured was for a time used on the Government Station at Cape Nelson in place of the usual conch shell to recall parties working away from the station at noon and in the evening. C. G. SELIGMAN.

Borneo. Evans.

North Borneo Markets. *By Ivor H. N. Evans, B.A. (late British North Borneo Company's Service).* **12**

The Tamu, or market, is a regular institution in many parts of British North Borneo, and of such markets two kinds can be distinguished. One is the small local market at which perhaps only the inhabitants of two or three neighbouring villages are present and which chiefly serves as an excuse for cock-fighting, toddy drinking, and gossiping, the amount of trading done being negligible. Of this kind is Tamu Asam, in the Tempassuk district, where the Mohamedan natives of the coast, Bajaus and Illanuns, meet the people of the neighbouring Dusun villages. The other kind of Tamu is devoted to serious trading, and to such a market natives come many days' march from the interior, carrying on their backs heavy baskets full of "salag" (damar gum), native grown tobacco, beeswax, and other products of the country. These they trade with the Chinese shopkeepers of the

district, who have stalls at most of the more important markets, and ride* up regularly from the shops near the government post.

A very good example of the larger type of market is Tamu Darat, also in the above-mentioned district. This is held once in twenty days, though a smaller Tamu also takes place at the same place on the tenth day after Tamu Darat. To this smaller market is given the name of Tamu Sesip (*sesip*, "slipped in between"). Formerly the Tamu ground was situated considerably further up the Tempassuk River than is the case at present, the change of site having been made by a former District Officer, partly in order to have the market under better control by moving it nearer to the government station, from which it is now distant about six miles, and partly for the convenience of the Chinese traders. In past years, when the district was in a disturbed state, there was a very natural dislike on the part of the natives both of the coast and of the interior to venture too far into each others country; consequently many of the markets, as was the case with that under discussion, were held on more or less neutral ground, though even then everybody came to Tamu fully armed, fights being by no means of rare occurrence. Up-country natives to the present day come down to market armed with spear and parang, but these have to be left outside the ground in charge of the lance-corporal or policeman who is there to assist the native chief appointed to preserve order.

With the growing feeling of security of the natives in visiting the coasts, the old half-way market, though still largely attended, appears to be in some danger of falling into disuse, for it is now no uncommon thing for the people of the up-country regions to go straight through to Tamu Timbang, which is held every Wednesday not far from the government station and the Chinese shops. By doing this a man bringing in a load of jungle produce is enabled to obtain slightly higher prices, and can also have a better selection of shop goods to choose from in return. The up-country native is a great walker, and will easily carry a load of thirty-five katties or more for many days together. Jungle produce is brought down in large baskets, which are generally fitted with a back-board and with three straps of tree bark; two of these go over the shoulders and the other is worn round the forehead, the head and neck thus having to bear a very considerable portion of the weight.

The jungle produce business is almost entirely in the hands of the Chinese; but besides damar, beeswax, and wild rubber, the Dusuns bring with them various articles of their own manufacture—hats made of plaited and dyed rattan or bamboo, rope of twisted tree-bark, coils of rattan cane cut into strips and dyed black or red such as are used for ornamental buildings, as well as rice, bananas, mangos, durians, belunos, and other kinds of fruit, and, most important of all, native-grown tobacco, which is largely cultivated at Kiou, on the slopes of Mount Kinabalu, as well as at Bundutuhan and other more inland villages. These they trade with the coast peoples, who bring to market fresh and sun-dried fish, coarse native-made salt and head-cloths, which are woven by both Bajau and Illanun women on their primitive looms.

Straits Settlement silver dollars and the North Borneo Company's notes, copper, and nickel coin pass freely, and payment in cash is at a premium, but by far the greater part of the trade in the Tamu is done by barter. This, of course, is extremely to the liking of the Chinese, who will not part with cash unless forced to do so, since by bartering their cotton goods, beads, gambier, kerosine, &c., they obtain a double profit on the deal. Buffalos are to some extent traded in at the Tamus, but such transactions have to take place in the presence of a chief, and the animal must be branded with the chief's brand before the sale is complete. This is extremely necessary, as buffalo thieving, in spite of all attempts to suppress it, remains one of the

* Buffalos, cattle, especially bulls and native ponies, are all used for riding purposes. A Bajau will scarcely travel anywhere on foot if he has a buffalo.

"industries" of the district. Bajaus and Illanun women do not come much to Tamu Darat, though they resort in large numbers to the coast markets, where they are even more inveterate huxters than their menfolk. Dusun women, however, will go a six or seven days' journey to any important Tamu, and frequently carry almost as heavy loads as the men. Before the Tempassuk was properly pacified the Chinese were afraid to move far away from the protection of the government station, and the Bajaus, therefore, performed the part of commission agents for them; but with the growth of security this method of gaining a living has gradually become closed.

Native-grown tobacco, mentioned above, is prepared by chopping it into strips, which are sun-dried and rolled into bundles of from about 9 inches to a foot long. A bundle of this kind is termed a "prut" (stomach). A considerable export trade in tobacco is carried on from the district, chiefly to Brunei; whence, no doubt, it is distributed to other parts of Borneo. The Dusun is not in reality so simple as he appears to be at first sight, and buyers of tobacco generally take a good sample from the middle and bottom of a vendor's basket, as it is no uncommon thing for the rolls at the top to be of good quality, while every other "prut" in the basket is only a wrapping of tobacco outside a core of grass or other make-weight. Adulteration of rubber is also not infrequent, and after a deal has been concluded, it is advisable for the purchaser to cut open and inspect the balls of crude rubber before making payment for them; otherwise the wily Dusun, who has filled them with rubbish inside, will have made himself scarce.

It is interesting to note the Dusun's preference for using his ancient tracks when coming down to market from up-country. At the time the writer was stationed in the Tempassuk district there was an excellent bridle-path reaching from Kotabelud, the government post, to the divide which separates the district from the interior. This path was necessarily somewhat winding, as it was impossible to get a better track owing to the fact that the hills rise up steeply from the river on either side, and the track is perforce cut in the side of them. The Dusuns as a general rule neglect the bridle-path in favour of the old-time track, which chiefly follows the bed of the Tempassuk River, a stream shallow nearly everywhere in its upper reaches. In times of flood, when the Tempassuk, swollen by the torrents which descend from Mt. Kinabalu, becomes a raging and impassable flood, the up-country native is, however, thankful for the government path, and the river loses the toll of lives which it was its wont to exact in former days from those Dusuns who foolhardily attempted the impossible.

Before bringing this paper to a close mention should perhaps be made of the Dusun's habit of camping to chat and rest on the night before market. In the majority of cases only natives from villages comparatively near come straight into the trading place from the march. Those from a distance time themselves so as to reach a spot some two miles to the up-stream of the Tamu ground on the evening before; here they camp, cook their food, and meet together to exchange news and discuss the prospects of the rice crop. The next day they start off so as to reach the Tamu ground about an hour before noon. Each village has its own particular place in the market, the Tiong (Ulu Tualan) people near a fallen tree on the river bank; the Kiou people under a banyan, and so on. At twelve, when the chief in charge hoists the Government flag, the market springs into full life. The Bajaus, who up to this time have been divided off from the Dusuns by a rope drawn across the centre of the ground, rush over to trade their fish for such articles as they may require; and those Dusuns who have brought baskets of damar gum or tobacco make their way to the stalls of the Chinese traders, where pandemonium is let loose owing to the clamour of rival shopkeepers, each of whom endeavours to get the best of the trade into his own hands.

I. H. EVANS.

Religion. Róheim.

Killing the Divine King. *By Géza Róheim.* 13

Some important Ural-Altaic instances of this custom have escaped even the almost omniscient knowledge of the author of *The Golden Bough*.* Von Fadhlân gives an interesting description of the double kingship of the Khazars, which seems to have been essentially similar to the Mikado-Shogun system of Nippon. The nominally supreme ruler, called "great khâkân," leaves his palace for a walk only once in every fourth month. The real ruler of the land is the "khâkân bu"†; the army is under his command, and he claims the allegiance of the neighbouring kingdoms. But, when appearing before the august majesty of the great khâkân, his behaviour is of the humblest. He approaches unshod and burning incense, as before the altar. The reign of this human divinity is limited to forty years; if he survives this term, be it only for a day, the people and their leaders put him to death, as his brains are supposed to have grown weak and his insight untrustworthy.‡ This piece of evidence is partly corroborated, partly modified, by Istakhrî. According to his account, a rope of silk surrounds the neck of the future khâkân. Thus they begin to throttle him, and when nearly suffocated he is questioned how many years he wishes to reign. Should he chance to survive this period he is killed.§

No doubt this would be a milder form of the ceremony, as it would give the king a chance of avoiding the hands of his would-be murderers by overstating the possible length of the period his mana might endure unbroken for the weal of his subjects. That this was the essential question is clearly visible when we compare Mascûdi's version with those already given. If the drought becomes unbearable, or constant ill-luck attends their wars with the surrounding tribes, or any other sudden danger threatens the realm, the leaders of the people crave an audience from the Khazar king,‖ and thus they accost him: "From this khâkân and his reign we "expect no benefit; we hold him and his reign to be of evil omen, kill him or "surrender him to be killed by us."¶ I must leave the interpretation of the ritual aspect of Ural-Altaic kingship for another occasion. We get no information as to the way in which the khâkân is put to death, but I think we may hazard the guess that it was the method often employed by Germanic tribes when dedicating their victims—royal or otherwise—to the god of kings, death, and war—Othin.**

The rope tied round the neck of the future khâkân is a hint not to be misunderstood—it means hanging.†† This symbolic hanging rite must have been an

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* Frazer, *The Golden Bough*, Part III.; *The Dying God*, 1911, pp. 9–119. Compare Westermarck, MAN, 1908, pp. 22–27.

† Ibn Rostch, Gurdêzi, &c. call him isâ. Pauler and Szilágyi: *A magyar honfoglalás kútfői* ("Sources for the History of the Conquest of Hungary by the Magyars"), 1900, pp. 152, 153. The Oriental sources are edited and annotated by Count Géza Kuun.

‡ Pauler and Szilágyi, *op. cit.*, pp. 217, 219. As to the significance of entering barefoot on hallowed soil, compare Jevons, *Introduction to the History of Religion*, 1911, pp. 63, 67.

§ Pauler and Szilágyi, *op. cit.*, p. 237.

‖ He means the real ruler, the one called "khâkânbu" or "isâ."

¶ Pauler and Szilágyi, *op. cit.*, pp. 259, 260.

** Compare Kauffmann, *Balder*, 1902, pp. 174, 302; E. Mogk, *Die Menschenopfer bei den Germanen*, 1909, pp. 607, 614, 625–628, 642, 643; Frazer, *The Dying God*, 1911, pp. 57, 58; H. M. Chadwick, *The Cult of Othin*, 1899, pp. 14, 16–20, 25, 29, 36–38, 41, 43, 44, 46, 72, 74, 79, 81; R. M. Meyer, *Altgermanische Religionsgeschichte*, 1910, pp. 239–243.

†† This is made highly probable by Ibn Fadhlan's remark on the Bulgarians (of the Volga, not Danube!), a people nearly related to the Khazars. If they notice unusual mental power in one of their number, they declare he is worthy to serve his god and master. He is seized, hung on a tree, and left there, for his corpse to end in dissolution. Pauler and Szilágyi, *op. cit.*, p. 211; *Sacrifice by Hanging amongst the Russians*, *op. cit.*, pp. 184, 186; Slavs, *op. cit.*, p. 177; Tcheremiss; T. N. Smirnov, *Les Populations Finnoises des Bassins de la Volga et de la Kama*, 1898, p. 134. Abdullah, a ruler of the Sheibanid dynasty of Transoxania, appears before a famous sheikh with a rope round his neck, as a sign of humility. Vámbéry, *Bokhara története* ("History of Bokhara"), II., p. 97.

ancient and far-spread custom of the Turko-tartar race. The Chinese annals describe the empire of the eastern Tu-kiu, which was founded in the year 552 and existed till 745. The chief officials of State lifted the future ruler on a cover of felt and carried him round in a circle nine times, following the course of the sun.* The carriers bow to their future lord after every circle. When this ceremony is duly performed the king mounts a horse and the officials put his neck in a mesh of silk. They pull the mesh tight round his throat and suddenly let it loose again, asking him how many years he expects to be able to rule them.† Although our sources do not allude to the possible consequences of his surviving the self-imposed term, we may safely state that these were the same that awaited his Khazar colleague.

But a custom cannot be said to be fully explained and understood till we can account for its regressive as well as progressive evolution. In the case of the sacrificial murder of the Khazar khâkân it seems very likely that the custom was first modified, as above indicated, and then utterly forgotten. Indeed, a period of forty years' reign is not generally attained by rulers, and as soon as this period was established the occasion to kill the king would become so rare that the whole affair would be of theoretical rather than practical importance. Hence the question seems inevitable: What led to the establishment of such an unusually lengthy period?

The Scythian dead were carried about in carts for forty days and then finally buried.‡ The fortieth day after death the illordwins prepare water for the dead, that their souls may indulge in a last wash before leaving this earth for the other world.§ The Vogul thinks that the ghost haunts his home on earth for forty days, after this it reaches the Isle of Souls in the ice-clad northern sea.‖ A Tchouvash, before dying, tells his relatives what sort of animal he wishes as a sacrifice; he receives it after forty days.¶ The Tcheremiss feed their dead on the third, seventh, and fortieth days,** and the same days are observed by the Votjacks.††

The ordinary human ghost is comparatively easily placated, the venom of its wrath decreasing after a period of forty days—the king, exceeding his subjects in power as the year exceeds the day in length, is dreaded and remembered for as many years. The ghost of man is satisfied with the sacrifice of food or another living being, the ghost of the man-god, whose burial necessitated the immolation of countless slaves,‡‡ demands a victim no less than royal.

If this piece of guesswork has not been leading me entirely astray we shall expect to find something like a royal sacrifice to the souls of the departed. The Votjaks, a Finno-Ugrian people, furnish the evidence required. They never had a national organisation of their own at all comparable to the warlike Turkish empires of Eastern Europe and Central Asia. But as they reached their present home from

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* Compare W. Simpson, *The Buddhist Praying Wheel*, 1896.

† W. Radloff, *Aus Sibirien*, 1893, I., p. 129.

‡ Herodotus, IV., p. 73.

§ W. Mainof, *Les restes de la mythologie Mordvine.* (Journal de la Société Finno-Ougrienne, V., 1889, p. 56.)

‖ B. Munkácsi, *A vogulok pogány ösvallása* ("Pagan Religion of the Voguls"). *Ethnographia*, 1893, p. 43.

¶ Vámbéry, *A török faj* ("The Turkish Race"), 1885, p. 580. Mészano, *A csuvas ösvallás e mlékei* ("Survivals of Tchouvasy Paganism"), 1909, p. 235.

** Smirnov, *op. cit.*, pp. 142–143.

†† Buch, *Die Wotjäken*; 1882, p. 145. On the forty-days period for funeral festivities, *see* Sartori, *Die Speisung der Toten*, 1903, p. 33. J. G. Georgi, *Beschreibungaller Nationen des Russischen Reiches*, 1776, p. 32; K. Schwenck, *Die Mythologie der Slaeven*, 1853, p. 304, 448, 456; E. B. Tylor, *Primitive Culture*, 1903, II., p. 35; Hartland, *The Legend of Perseus*, II., 1895, p. 290; Ralston, *The Songs of the Russian People*, 1872, p. 320.

‡‡ G. Nagy, *A Szkithák Nemzotisége* ("Nationality of the Scythians"), 1895, pp. 54, 54; Pauler and Szilágyi, *op. cit.*, p. 218.

the south* their customs were likely to be influenced by the ways of their powerful Turkish neighbours. Thus it is possible that the following rite is the imitation of the Khazar custom applied to the more primitive circumstances of a smaller tribe. But, on the whole, I would rather incline to hold the view that we have here the original form of the rite, the form in which it existed among these people when the highest human aggregate known was the village community. In autumn an annual feast was given in honour of the departed souls.† The scene of the festivity was always the house of the eldest and most virtuous man in the village, and—the feasting ended—the host, of his own accord, sacrificed himself to the dead. He was killed and buried in the presence of the whole village and ranked as a saint after his death. The murder was accounted a holy rite and the following day was spent in prayer by the whole village, abstaining from food and common talk.‡ The case of the Votjaks is, I think, the best direct evidence we have§ for the annual tenure of the kingship. Although the murdered man is not called a king, yet no doubt a Votjak village headman has as good a right to this title as many of the petty African monarchs that have thus been dignified by European travellers. A further analogy between royalty and the position of headman in these villages may be found in the part the latter plays in religious ritual.‖ And some significance must be attributed to the season of the year chosen for the murder; it was in autumn, when the declining power of the sun and the fading verdure of vegetation seemed to indicate a corresponding decline in the magical qualities of their earthly representative.

G. RÓHEIM.

REVIEWS.

Archæology: Mediterranean.

Les Civilisations Préhelléniques dans le bassin de la Mer Egée. By René Dussaud.

Dussaud. 14

During recent years skilled exploration has added greatly to our knowledge of early civilizations in the eastern Mediterranean, and in this excellent volume we are given a full and clear account of what has been done and discovered at the principal sites in Crete, the Cyclades, Troy, Greece, and Cyprus, with chapters on Egean influence in Egypt and Syria, on cults and myths, and on the Egean people. There are copious bibliographical notes, brought up to 1912, good illustrations, plans, and several coloured plates. The descriptions of places show a personal acquaintance with them, and all the subjects are treated in a thorough and scholarly fashion.

Study of the stratigraphy, of the development of pottery and of metal industries, has enabled synchronisms to be established, and in a comparative Table (Pl. XIII) M. Dussaud has placed a scheme of nine civilizations in parallel columns, roughly dated by synchronisms, except for Egypt and Babylonia, where historic dates are known. He thinks that the introduction of copper took place generally about 3,000 B.C. Neolithic remains have been found in Crete, Greece, Thessaly, Cyprus, Syria, and Palestine, but not in the Cyclades, although the presence of obsidian implements in the important Neolithic stratum at Knossos shows that some persons

* F. Barna, *A votják nép multja és jelene* ("Past and Present of the Votjak People"), 1885, p. 7-9.

† Compare Wasiljev, *Übersicht über die heidnischen Gebräucher Aberglauben und Religion der Wotjaken* ("Memoires de la Société Finno-Ougrienne," XVIII.), 1902, pp. 33-35; F. Barna, *A votjákok pogány vallásáról* ("Pagan Religion of the Votjaks"), 1885, p. 16; M. Varonen, *Vainajainpalvelus muinaisilla suomalaisilla* ("Cult of the Dead amongst the Ancient Finns"), 1899, p. 13.

‡ P. Bogajevskij, *Očperki Religioznich Predstavlenijü Votjakov* ("Religious Conceptions of the Votjaks"). *Etnografičeskoje Obozrjenie*, 1890, IV., p. 50 (translated by Dr. Mészáros).

§ Compare Frazer, *The Dying God*, 1911, pp. 113-118.

‖ Wasiljev, *op. cit.*, pp. 22, 44. Smirnov, *op. cit.*, p. 355. Mészáros, *op. cit.*, pp. 66, 141. Krohn, *A finnugor népek pogány istentisztelete* ("Pagan Cult of Finno-Ugrian People"), 1908, p. 158. The now general combination of the offices of leader of sacrifices and shaman seems to be a later development.

must have been working it then at Phylacopi, on the island of Melos. Except from Alagheuz, in Armenia, this was the only place where obsidian could be procured.

Amongst later investigations in Greece a few of those less likely to be known to English readers may be mentioned : Pylos Kakovatos, on the coast near Olympia has been recognised by M. Doerpfeld as the site of the Pylos of Nestor, already forgotten in Strabo's time. The three-domed or beehive tombs there "are perhaps the oldest known." They had been pillaged, and only a few objects remained, such as finely-worked points of silex, boars' teeth for ornamenting helmets, a gold frog and an owl, a sword 92 centimetres long, and an iron finger ring like those found at Vaphio, Mycene, and Phæstos, iron being then rare and precious. A quantity of amber beads (as in the fourth tomb of the acropolis at Mycene) shows intercourse with the Baltic. The pottery was Recent Minoan I and II, but another more ancient form is found there, as at Olympia and the western Greek islands. It is coarse, handmade, and monochrome, with incised designs, quite similar to that of the Italian terramares.

At Tiryns, below the palace excavated by Schliemann, there was another in the same style, also decorated with artistic frescoes of Cretan design. This had been built over five small stone tombs, and still lower were remains of at least two earlier series of dwellings with walls of crude brick on stone foundations and monochrome prehistoric pottery. M. Dussaud does not allude to the filling up of what is now the plain of Argos with alluvium. At one time the sea must have reached almost to Mycene, and Tiryns would be an island fortress.

In the north, at Haghia Marina, not far from Cheronea, M. Sotiriadis examined a site that covered an area from 100 to 159 metres in diameter and 10 metres high. The lowest stratum, 3 to 5 metres thick, was eneolithic, like that of Orchomenos, and contained triangular copper poniards and pottery painted with bright red or dull black. A fine jar of this type and period from Cheronea (Fig. 137) is covered with a wave design painted in red on white. The dwellings were simple huts, with bones of ox, goat, fowls, and deer. Over this, a layer of 3 m. 50 d. deep had stone dwellings and a special pottery with designs in white on a lustrous background, also sherds of Minoan pottery. Above, to the thickness of a metre, the late Mycenean period was represented, and on the surface, in disturbed earth 40 centimetres thick, were modern sherds.

The very early hand-made pottery, blackish, with designs filled with white matter and burnished, has been found in Thessaly, Cyprus, the first town at Phylacopi, Knossos and Malta, predynastic Egypt and Troy I. It accompanies objects of the Neolithic period and passes on into the Copper Age. The date of the two earliest settlements at Troy appears to be still a debated question. M. Dussaud gives reasons for thinking that Troy I is of the Copper Age. Troy II is "Full Bronze period," the bronze having a good proportion of tin. Doerpfeld places Troy I at 3000–2500 B.C., and Troy II 2500–2000 B.C., but 50 centimetres of earth lie between the two strata and Troy II may be slightly later, whilst Homeric Troy (VI) is 1500–1180 B.C. (p. 120).

The many varieties of graves and methods of burial point to ethnic differences as well as length of time. In the Cyclades the earliest type of grave is about a metre square, 50 centimetres deep, and is lined with six marble slabs. From the position of the bones, the bodies must have been placed in a crouching position. There is no mound or other surface indication. In Paros, Naxos, Amorgos, Siphnos, and Melos these tombs contained coarse incised pottery, hand polished, of the Copper Age. Professor C. Stephanos found a complete set of toilet utensils in a Naxos tomb (p. 85). There were obsidian razors, small copper instruments for tatooing, and little pots for colour, one still containing blue. In Crete the earliest burials yet found seem to be of Early Minoan II. The great tholos or beehive tomb at Haghia Triada, 9 metres in diameter, was filled with piled-up bones (in a very friable condition) repre-

senting about 200 individuals—men, women, and children. With them were figurines; vases of marble, granite, steatite, and terracotta; obsidian knives; copper poniards; and seals of ivory, bone, and steatite. M. Dussaud considers this tomb older than the first palace at Phæstos, and that the origin of the type may go back to the Neolithic period, though Mr. Boyd Hawes thinks it Recent Minoan. The discoveries by M. Xanthoudidis at Roumasa and the early Minoan beehive tombs at Siva, south of Phæstos, he believes confirm his view that the tholos is early Minoan II — about VI Dynasty. An interesting example of a burial of the First Iron Age is given in Fig. 201 from Curium, Cyprus. The tomb is of the bottle shape that French archæologists call silo. The vases and pitchers from it have good shapes and painted linear ornament.

Of the language of these ancient populations "Not only cannot the least word of "the several thousand minoan tablets be read, even eteocretan texts engraved in "Greek characters are still scarcely legible, but Mr. Conway (who has specially "studied the inscriptions of Praesos) and E. Meyer agree that they are not in an "Indo-European language." The two inscriptions on the cypriote lintel at the Louvre have been partly rendered into words by M. Vendryes of the Sorbonne, but the meaning remains to be sought. The arrangements of sounds and syllables suggests affinity with Pacific tongues. The Achæan invasion, about the 16th century B.C., brought an Indo-European dialect into Greece (p. 441), and this survived as the Arcadian-Cypriote dialect. M. Dussaud suggests that there was a prototype alphabet from which the Phœnician and the archaic Greek alphabets developed separately, and that the Sabean alphabet was derived from the archaic Greek. "Nothing can be said as to the primitive peopling of the Egean except that it "dates from the Neolithic perod and shows a direction towards the east." A fresh inflow came with metal. Sir A. Evans' Three Minoan periods are correlated with the Copper, First and Second Bronze Ages.

In his remarks on idols M. Dussaud seems to use the term rather loosely. What does he mean exactly by idol? Is it an object of worship, a material representation of a divinity? The figurines illustrated look more like votive offerings or fetishes. It is a pity to turn every little clay figure into an anthropomorphic deity. Then the plain fact that the nymph Melissa nourished the infant Zeus with honey, is called *la reduction d'une déesse-abeille crétoise.*

It is not easy to keep in touch with the specialist publications constantly brought out in many languages, and M. Dussaud has earned the gratitude of all interested in these ancient civilizations for presenting the main facts and comparative references so well, and for the good and numerous illustrations. The use of the editorial *we* throughout is somewhat puzzling to an English reader, accustomed to it as a sign of divided responsibility. A. C. B.

Africa, West: Folk-lore. **Edgar.**

Litafi Na Tatsuniyoyi Na Hausa. By J. Edgar. Vol. III (Mayne, 1913). Price 10*s.* 6*d.* **15**

The two preceding volumes have been noticed in MAN, and we are glad to note that the success which has attended their publication "has warranted and encouraged" the author to issue this further instalment. Like Vol. II, this book has no notes, the author having considered them to be unnecessary, but Major Edgar's knowledge of the language is a good deal above the average, and we think, therefore, that most of his readers will entirely disagree with him. It would have been as well to have added a glossary also, explaining words which have not been incorporated in the dictionary as yet. Discrepancies in the spelling are noticeable, but generally they are intentional, Major Edgar very sensibly writing the words as they were pronounced by the narrators

in different districts. The author's use of capitals is somewhat puzzling, however. The book will certainly be most useful to advanced students of the language, to whom it can be heartily recommended. A. J. N. T.

Sociology. **Knowles.**

Alone in the Wilderness. By Joseph Knowles. London: Longmans, Green and Co. 1914. **16**

Joseph Knowles is an advocate of the simple life in its extreme form, and this book is partly a tirade against the artificial luxuries of modern city life and partly a practical demonstration of how to live without them. His idea has not quite the originality he claims for it; he has forgotten Nebuchadnezzar and his "seven times." Crusoe, too, and Ben Gunn were exponents, albeit against their own will, of the same idea. However, his precise application of it is certainly novel, and constitutes a remarkable feat of endurance. He entered the backwoods of Maine, U.S.A., naked and empty-handed, and lived there for two months without communication with the outside world, depending for his subsistence entirely on his own resource.

For this exploit he selected the months of August and September, because he "wanted it to be the most severe kind of a test"—a statement which seems to require some elucidation. To us he appears by so doing to have wisely avoided extremes of heat and cold, as well as to have ensured a copious supply of berries of all kinds wherewith to complete any unpremeditated gaps in his diet. Without wishing to detract from the merit of his achievement, we should remark that he possessed the special qualifications of a magnificent constitution and a full knowledge of the trapper's art, gained through previous experience in the woods from Sioux Indians. And though he says that "any man of fair health could do the same thing," we are inclined to agree with the doctor, quoted on p. 230, who says "few "men are equipped physically to accomplish the result. Still fewer have the "previous knowledge of the woods which is necessary."

The lack of salt does not seem to have affected him injuriously, though we note that the first thing he ordered on returning was salt pork. Fire he secured with a bow-drill of his own making; shelter by building lean-to huts. His food consisted of berries and such animals as he could obtain with his hands, by traps, or with a bow and arrows, made also by himself; fish he caught in abundance by damming up streams. For clothes he used the skins of bears and deer, which he killed. His physical wants were thus provided for, and his sufferings were chiefly mental, occasioned by the lack of human society.

The author succeeded in his self-imposed task, but has hardly succeeded in proving his case. The true test of a primitive life would come in the winter months; it is then that we chiefly feel the advantages of civilisation. But he does not suggest repeating the experiment in winter, nor, indeed, does he seem to wish permanently to exchange the civilised for the primitive life—a fact which may be regarded as mute testimony of his preference for the former.

His tales of animal life, of which he is a close observer, are delightful, and his pages are embellished with a number of charming charcoal sketches on birch-bark.

H. J. B.

Topography. **Gomme.**

The Making of London. By Sir Laurence Gomme, F.S.A. Oxford, 1912. **17**

In this compact and convenient volume Sir Laurence Gomme has summed up the theories on the history of London which he has brought forward in *The Governance of London* and other works; theories which, it may now be safely asserted, will be more and more recognised as affording a scientific explanation of the development of London from its primitive beginnings into the capital of the British Empire. Few scholars will now be found to uphold the cataclysmic doctrines

of Freeman and his disciples, and the Teutonic enthusiasts who would recognise no survivals, over the greater part of England, of any races existing before the Saxon and Angle invasions, have been replaced by those who acknowledge the irresistible evidence of physical anthropology in favour of continuity and gradual development.

This continuous progress is illustrated in a special manner by the history of London, and Sir Laurence Gomme has done well to insist on it, and to bring it home to modern Londoners, who, whether or not they belong to London by descent, represent all the elements which have combined to form this "microcosm of England." And in particular we owe him thanks for insisting on the importance of tradition and legend as furnishing evidence not to be disregarded in England and in London any more than in ancient Greece or India. The narrow school of history, which treated such subjects with scorn, is now, it may be hoped, a thing of the past. They are of the greatest value, but to judge of their value and weigh their worth needs not only a trained observer in questions of anthropology, ethnology, and folklore, but also a historian gifted with historical imagination. Such a historian is Sir Laurence Gomme, and by his reasoned and justified imagination he breathes fresh life into the dead bones enshrined in the galleries of our museums.

One of the most important points insisted on is that of the purely tribal organisation of the Celtic and pre-Celtic inhabitants of Britain, and the fact that this organisation persisted through the Roman domination, and continued after it. The town formed no part of this civilisation; the towns were Roman, and the population outside these towns was a movable one and founded no organised villages with definite names, any more than the Baloch hill-tribes of the Indian borderland do at the present day, as I can testify. The villages were not founded until later, when the English language had spread over the greater part of the country, and Celtic village names are only to be found in spots where the British tongue persisted till a later date. But wherever a Roman town was founded some Celtic name was fixed and preserved in a Roman designation. British elements must have existed, incorporated in, and assimilated by, the Roman colonists, and these in time, and especially as the central power weakened, must in their turn have undergone a process of assimilation, judging by the analogy of other colonies in like circumstances. The English colony of Galway is a case in point. The English families who constituted the so-called twelve tribes of Galway remained for centuries in a fortified town distinct from the tribes around them, but ultimately, through inter-marriage and other causes, became perfectly Irish. Yet London, through its size and importance, seems to have had enough life in it to endure the storm and stress of the troubled times of the Saxon invasion. It is hardly possible to accept Sir Laurence Gomme's view that London was purely Roman in population. In culture it was no doubt Roman, but British blood must have found its way into the population. If the general Artorius had been a pure Roman it is hardly probable that he would have become a hero of British tradition. His coronation at London is no doubt, as Sir Laurence Gomme observes, symbolical of the paramount position occupied by London, and other traditional references to the crown of London have the same import. In Chapter VII Sir Laurence Gomme gives a full and interesting survey of Roman London as it probably still existed when restored by King Alfred in A.D. 886, with its Roman laws and constitution. The arguments on this point deserve careful study, and Sir Laurence Gomme has gone as near to establishing his case as is possible in the absence of direct evidence. It is impossible here to allude in detail to the succeeding chapters, in which Sir Laurence Gomme traces the developments of London and its institutions up to the present day, but the whole account is full of interest and should be carefully studied by all students of municipal life.

M. LONGWORTH DAMES.

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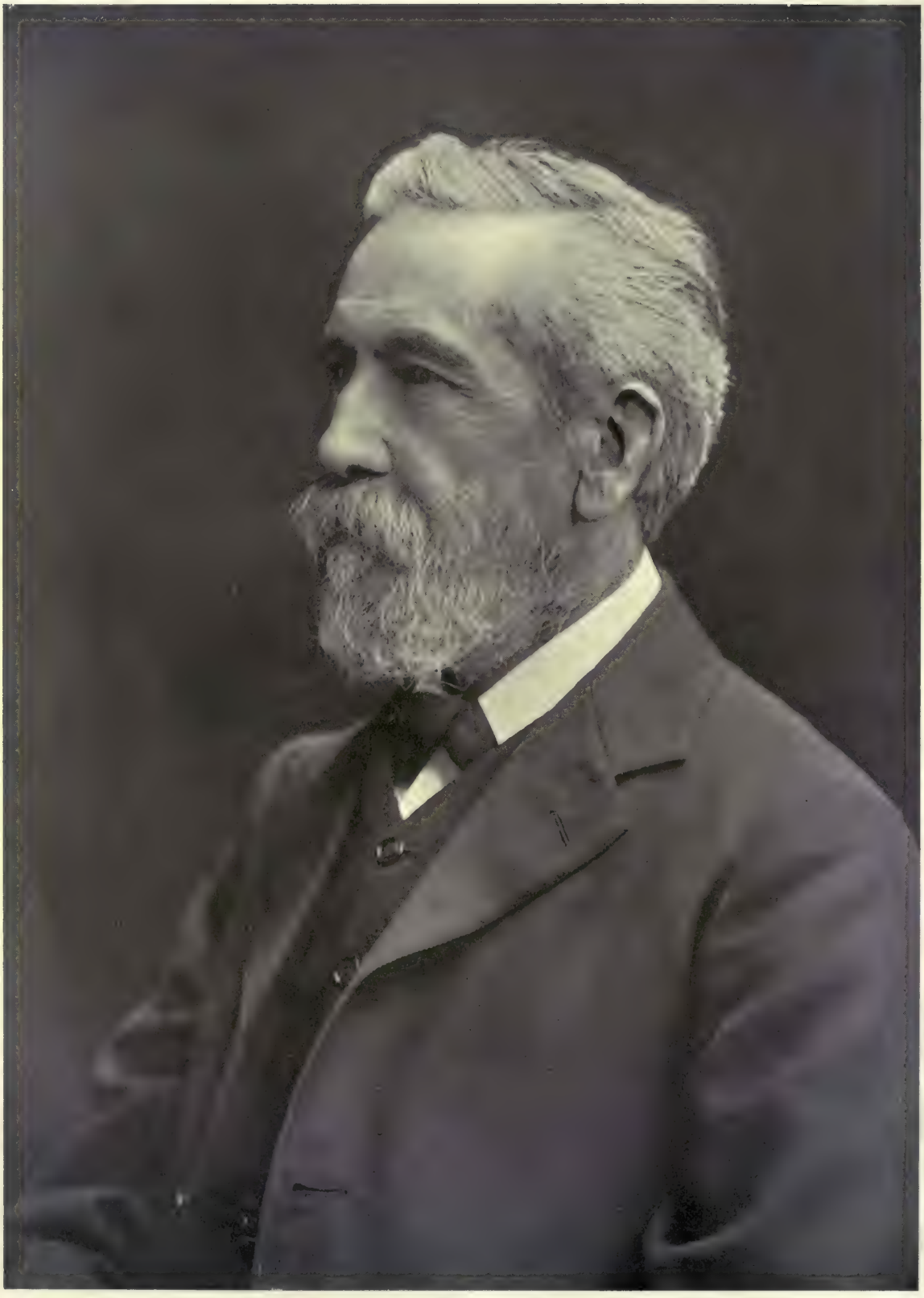


FREDERICK WILLIAM RUDLER

ORIGINAL ARTICLES.

Obituary. With Plate C. Brabrook.

Frederick William Rudler, I.S.O.; b. July 8th, 1840, d. January 23rd, 1915; æt. 75. 18

I esteem it a sad privilege to be invited and permitted to contribute to MAN a brief obituary notice of a friend and colleague of long standing, Mr. Frederick William Rudler, whose association with the literary and executive work of the Anthropological Institute was intimate and sustained. It commenced with his appointment as assistant secretary of the Ethnological Society of London and sub-editor of its *Journal* in 1869, in which year he also joined the British Association. He was at that time in the public service in the Department of the Royal School of Mines, and was known to be a competent geologist. The then honorary secretary of the Ethnological Society, Colonel Lane Fox, expressed a high opinion of his work, and Rudler was induced to continue his editorial services to the Anthropological Institute when it was founded in 1871. He joined it in that year as a Fellow, and in 1873 was elected on the Council. In 1875 he was elected Director, jointly with myself. We were colleagues in that capacity for a single year only, as about that time he accepted a Professorship in the University of Wales, at Aberystwith. His literary merits and sound scientific knowledge had become widely known. He did much work as an editor of text-books and writer in encyclopædias, and he was on the staff of contributors to *The Athenæum* newspaper. In the Anthropological Department of the British Association, which was then attached to the Biological Section, he served as secretary from 1872 to 1879, and was chairman of that department in 1880 at Swansea, where he delivered a valuable address on the Keltic question, in the course of which he made an eloquent and feeling reference to the then recent death of Broca, by whom and by Dr. Topinard Rudler had not long before been most kindly received in Paris, and conducted over his laboratory and what is now the Musée Broca. Rudler had in the meanwhile been re-elected on the Council of the Anthropological Institute in each year from 1877, and in 1880 was made a Vice-President. That post he vacated in the following year in order to take up the work of Director on my resignation, and in that capacity (the title of the office being changed to "Secretary" in 1887) he continued to serve until 1891, when, and in the two following years, he was elected a Vice-President. He was again a member of Council until 1898, when he became President of the Institute. In the British Association, he acted as chairman of the Conference of Delegates of Corresponding Societies in 1901, and was the efficient secretary of that body for several years from 1903. He also served on some occasions on the Committee of Recommendations, which is an essential organ in the activities of the Association. He was well equipped as a lecturer for the University Extension Society and other bodies, having a clear voice, a distinct enunciation, and a marvellous memory. On one occasion, during the presidency of Francis Galton, when lectures on anthropological subjects were organised at South Kensington, I recollect listening for more than an hour to an address by Rudler full of technical matter and delivered without a single note or a moment's hesitation.

He had not been very long in his Professorship at Aberystwith before he was recalled to the public service, and appointed, in 1879, Registrar of the Royal School of Mines and Curator Librarian of the Museum of Practical Geology. He retired in 1902. His great services were acknowledged by the conferment upon him of the decoration of King Edward VII's Imperial Service Order.

I revere my friend's memory as that of a man of high character and conspicuous ability.

EDWARD BRABROOK.

Folklore. Cummins.

Annuak Fable. *By A. G. Cummins.*

19

The following story was told by Sheykh Otēriе of Dimma, through an interpreter who had only an indifferent knowledge of Arabic :—

Jwok (God—apparently a dual entity, male and female) had sons first an elephant, then a buffalo, then a lion, then a crocodile, after that a little dog, and lastly man.

On the birth of the latter God exclaimed, "What is this thing without hair? "All my other offspring have hair or scales, but what is this thing?"

Then God said to the little dog, "Take it away and throw it away in the *khale*" (uninhabited grass plain). The dog took him and went away and shortly found a tree with a big hole in it like a house. The dog put the child in this, and returning took a cow from God's flocks (*min taht el id beta rabona*), and brought it to the tree and milked it night and morning into a gourd, and gave the milk to the child. This was done without God's knowledge. The boy grew and with him his twin sister (apparently, according to my informant, the original birth was twin), and they soon got too big for their hole in the tree. The dog accordingly took them away into the country and they built a straw hut, and the boy and girl went in and lived there.

The dog then returned to God, who, when he saw him, said, "What have you "been doing all this time and where have you been?"

The dog said, "I have been away in the plain with the cows, there is no good "grazing here, so I went to a far place."

Time passed and the boy and girl became man and woman; and at length the dog brought them before God.

God cried, "What's this? Where have you brought them from?"

The dog answered, "These are those who you told us long ago to take away "and leave in the plain."

God said, "Bring them here and I will kill them."

The dog answered, "Not so, these are people whose eyes look about and see "things and understand, they are not like your other children. Let them stay with "me and live as my brothers." So they all settled down together with God.

Presently God looked about him and found that the land was getting too crowded, and he said, "I must now allot land to all these my people and send them "to their countries. Let the elephant, the buffalo, and the lion come first, and let "the man come last."

The dog heard this and at once went and told the man, saying, "This is not "good; if you go in last you will get nothing, you must go first and say that you "are the elephant, buffalo, and lion."

The man at once agreed and walked first to the house of God (a straw tukel).

God heard his footsteps approaching and called out, "Who are you?"

The man replied, "The elephant, the buffalo, and the lion."

"Very well," said God, and threw him all the spears, "take these and go your way." The man took the spears and departed.

Up marched the elephant, the buffalo, and the lion. God heard them approaching and called out, "Who are you?"

"The elephant, the buffalo, and lion," they replied.

"Whi!" cried God, "and who then were those who have just gone?"

They answered, "Perhaps the man and the dog."

"Ah," said God, "and I have given them all the spears. What am I to do "for you? Here, take these," and he handed the elephant his tusks, "and you "take these," and he handed the buffalo his horns (now the buffalo horns at first pointed forwards, and not as at present, but when God saw that he killed all the

people with them he gave them a knock and turned them up into the present position), and to the lion he said, "Take these," and he handed him his claws, and to the crocodile he gave teeth.

All was finished and they departed, but whenever the man saw the elephant, or the buffalo, or the lion, or the crocodile he used to kill him with his spear, so the elephant, the buffalo, and the lion departed into plains, and the crocodile finding the sun too hot went down into the river, and man took the best place. All this took place in a far country.

The name of the first man was Ŏtīnŏ.

The name of the first woman was Akōngŏ. A. G. CUMMINS.

Africa: Nile Valley. **Shaw.**

Dinka Songs. *By Rev. Archibald Shaw.* **20**

[*Note by Dr. C. G. Seligman.*—The following songs—they might be called hymns—were composed by the *tiet* Wal, of Bang village, of the Aliab tribe, who says that his "spirit" is Deng, who in one aspect at least appears to be identical with Dengdit the Creator. Concerning the *tiet* Wal, whom I visited in 1910, I may repeat the account which I have given of him elsewhere (Hastings *Encyclopædia of Religion and Ethics*, *s.v.* "Dinka," Vol. IV, p. 709): "Wal, an Aliab Dinka "living in the village of Bang, exercises enormous influence not limited to his "fellow-tribesmen; for, although his spirit only came to him in 1907, Bari and Nuer "alike come to consult him and pay the strictest attention to his commands. Wal "is a man of about fifty, differing in no external character from his fellows, though "deference is shown him in that however dense the crowd around him he is never "jostled. Wal says that his spirit is Deng, and at the present time he is certainly "the most important factor in the spiritual life of the Aliab and neighbouring tribes. "Wal is most anxious to make clear his adhesion to the Government, and even "goes so far as to state that his spirit is 'red' (as Europeans are) and came from "Khartum, which all the black tribes regard as the home of the white man. He is "certainly opposed to bloodshed, and has lately condemned the participators in "a quite insignificant brawl, in which but little blood flowed, to an elaborate "ceremony of atonement, the essential part of which is that two goats are killed, "the flesh of one being eaten, while the other is cast into the bush. Wal asserts "that this is not a revival of an old custom, but a new form of sacrifice dictated "by his spirit; and this was certainly the opinion of those with whom the writer "discussed the subject."

In the first two hymns—as in those I have already published—it is obviously Dengdit who speaks, and it must be remembered that in Dinka hymns Dengdit habitually refers to men as ants (*aicuk*). Mr. Shaw has not given any explanation of the third and last hymn. I would suggest that in the first verse Dengdit affirms his intention of compelling the people to hear his words (spoken through Wal) while it is possible that the second verse may refer to spirit possession. I am unacquainted with the precise system of transliteration used by Mr. Shaw, but "c" is sounded approximately as the "ch" in the English *church*.]

I.

1.	1.
Aicungdia gau gut ko thain ye thar.	My ant hoes the marsh grass and rests hand on hip.
Aicungdia gau gut ko thain ye thar.	
Ca gwobdia ye ran	Have I not given of my substance to man
Ca gwobdia yen e nhyor e gau-o.	Have I not given of my substance to the spikes of the marsh-grass, alas!

2.	2.
An a nin ror ko buot we-o.	I sleep in the forest and linger there, alas!
An a nin ror ko buot we-o.	
Ye ma thiec, ca Wa lo di?	The mother asks where the father has gone?
Ci Wa nhyang rong kwoi?	Has not the father been left behind in a forest that I know not?
Ci Wa nhyang rong bai?	Has not the father been left behind in a lost forest?
An a bu ror ko cuol we-o.	I continue in the forest and linger there, alas!
An a bu ror ko cuol we-o.	
Ba wet e tiel lo yok.	That I may go find the hater's word.

This song is in the nature of a reproach to the man who refuses to join his fellows to listen to the inspired word. Deng the father goes to seek him and thus laments his own absence :—

	II.
Rogo, undia, aba nhyuot thoico.	To Rogo my home will I show the marshes.
Abi ciet ainhyuon.	(Men) shall be like the blades of grass.
Rogo. undia, aba nhyuot thoico.	
Abi ciet ainhyuon.	
Ya Malual e welo.	Behold Malual of the words.
Ya Malual e welcia ke Deng Wa.	Behold Malual of the words (words of) the Father Rain.
Aicol e gwer jur e wariau.	I summon men to gather together at the riverside.
Medar aci aciet ainhyuon.	The Medar were like the blades of grass.

In a variant of this for line 6 there is substituted :—

Ya mior e Koicia ke Deng Wa.	Behold the bull of my people (the people) of Father Rain.

Rogo is a village of Medars (*mandari*). Father Rain summons mankind to assemble at the riverside, where the marshes are, to hear his inspired messages, (Malual—Red one).

	III.
Aicuk ab'an liep temo,	I will cut off the tongues of ants
Ko pal yith.	But spare their ears.
Jam aicuk a ngwan biat.	Speech of the ants keep silence.
Aicuk ab'an liep temo	I will cut off the tongue of ants
Ko pal yith.	But spare their ears.
Awok a to loin luako	Awok descends upon the cattle hut
Luang e Daiyim.	The cattle hut of Daiyim.
Abuk a to loin luako	Abuk descends upon the cattle hut
Luang e Daiyim.	The cattle hut of Daiyim.
Garang a to loin luako	Garang descends upon the cattle hut
Luang e Daiyim.	The cattle hut of Daiyim.
Welcia ka, an Daiyim.	Here are my words of Daiyim.
Jamdia ka, an Daiyim.	Here is my speech of Daiyim.

A. SHAW.

Africa, West. **Thomas.**

Music: Tones in Ibo. *By N. W. Thomas.* **21**

I brought back from my recent tour a number of phonograph records, which provide material for the study of tones in Ibo. Mr. Daniel Jones, Lecturer in

Phonetics at University College, has kindly worked over some of them with me, and Dr. C. S. Myers has investigated them independently. In the former case the pitch of the various syllables was determined with the aid of a tuning fork, in the latter with a tonometer; although there is a certain amount of difference of opinion with regard to the intervals in complex tones, the results are in the main in agreement. It must be mentioned that there is a certain amount of difference between the records.

In monosyllabic verbs three tones are found, high, rising, and falling, the average intervals in the latter cases being two tones and four tones respectively. Other tones are found in dissyllables, and it appears to follow that two, if not three, gradations in the middle tone must be recognised. In addition to the rising and falling tones, sharpened and flattened tones are found with a rise and fall of, at most, a semi-tone.

The results are, however, extremely tentative, and further research may show that it is unnecessary to distinguish as many tones as have been noted in the phonograms which have been worked over. The tones noted are as follows:—

SIMPLE TONES.

High Tones.	High Middle Tones.	Middle Tones.	Low Middle Tone.	Low Tone.
*B♭	†G♭ †F	†D	†C	†G
*†B	*†G †F♯	†E		
*(BC)	*†A			
*†C	†A♯			
†C♯				

COMPOUND TONES.

Sharpened Tones.

High Middle Tones.	Low Middle Tones.
F–G	C♯–D
G–G♯	
G♯–A	
G–B♭	

Flattened Tones.

High Middle Tones.
A–G♯

Rising Tones.

High Middle to High Tones.	Middle to High Middle Tones.	Low Middle to High Middle Tones.
‡G$\frac{1}{2}$♯–B$\frac{1}{4}$♯	E–G♯	C–F

Falling Tones.

High Middle to Low Middle Tones.	Middle to Low Middle Tones.	Middle to Low Tones.
‡G$\frac{1}{2}$♯–B	D–C	‡D–F♯
	E–C	

Where two notes are in brackets, the brackets denote that the sound lies between the two notes.

Transcriptions of some of the phonograph records and a fuller study of the material will be found in Part VI. of my Ibo Report, which will appear shortly.

The following is a portion of record 620*a*; the speaker had taken a high voice

* These are taken from monosyllabic words.

† These are taken from dissyllabic words. ‡ Average.

and showed a tendency to use sharpened tones, *i.e.*, tones with the rise of a semitone or less. A + above a note indicates that it is sharper than the note $\overset{+}{\text{♩}}$ in our scale :—

la persuade

Rá guess

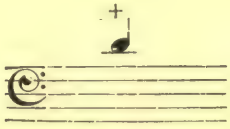
Râ let

Rá bigger than

rise up to D (caught C).

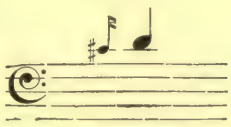
wefie take wrong

fe pass



fé fly

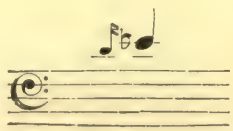
nyi make heavy



nye give

me do

pi squeeze



pī sharpen

yí lose

lí eat

N. W. THOMAS.

Baluchistan. Bray.

Balūchistān. *By Denys Bray.* 22

Certain remarks made in the review published in MAN, 1913, No. 111, on the *Balūchistān Census Report*, 1911, suggest that the following note on the Brāhūī awe of North and South may be of some interest.

Direction is a very vital matter to the Brāhūī. His fundamental rule (as I have described elsewhere*) is never to go in the ever-shifting direction of the star. But as he has devised various ways of getting round it, his actions are probably more cramped in reality by the awe that North and West inspire in him.

He will never sleep with his feet to North or West. Still less would he dream of spitting towards either. He regards it as the height of folly to build a house facing North or West, for this would necessitate his turning his back on the revered direction as he entered. He would much prefer to have nothing to do with any water—whether natural spring, water-cut, or subterranean *kārēz*—which runs East or South from its source, for water that turns its back on the revered direction must clearly be unlucky. Innumerable instances of disasters befalling those who have broken the last two of these very simple rules—I gather that the first two are never broken—are cited as awful warnings, and the fact that there are hundreds of *kārēz* in the Brāhūī country which run from East to West and from South to North, whereas it would apparently be difficult to count half-a-dozen that ran in the contrary directions, was mentioned to me as a proof not merely of the potency of the belief itself, but also of the impossibility of water which tried to run in an unnatural direction continuing to run long.

Mecca, of course, lies West of Balūchistān and due North, so wise Brāhūī tell me, lies the holy shrine of the great saint of Baghdād. Despite the attractiveness of the idea that the particular direction held sacred by a people indicates the direction from which they came to the country, I very much doubt whether we have here any clue to the riddle of the presence of the Dravidian-speaking Brāhūī in Balūchistān.

DENYS BRAY.

Folklore. Lewis.

Dancing in Stone Circles. *By A. L. Lewis.* 23

During the discussion on Mr. Allen Upward's paper on the "Magical Siege of Troy," Mr. Hodson gave an interesting account of a ceremonial dance by natives at a stone circle discovered by him in India. Another speaker suggested the possibility of such dances having taken place at Stonehenge; Geoffrey, of Monmouth, certainly spoke of Stonehenge as "the Giants' Dance," but the interior of the circles would not have been a very convenient place for dancing. Dance Maen, in Cornwall, has also the name of "Merry Maidens," from the tradition that the 19 stones composing the circle were girls turned to stone for dancing on Sunday, and two large menhirs to the north-east, not now, if ever, visible from the circle, are supposed to have been the "Pipers" on the occasion; other stones which are nearer the circle are not, however, included in the legend. The much larger circles at Stanton Drew (Somersetshire) have been called the "Stone Wedding," the tale being that the stones were a wedding party which danced all through a Saturday night, but became stones when the first rays of the sun fell upon them on the Sunday morning, which also happened to be the longest day.

Borlase (*Dolmens of Ireland*, Vol. 2, p. 535) says four oval rings of stones (21 × 14 feet) near Arendorf, in Germany, were called by the natives "Jekkendanz," meaning "Dance of the Geeks," or Silly Folk. In 1882 Sir John Lubbock also reproduced a picture of a native dance in a stone circle in Virginia. The tops of

* *Balūchistān Census Report*, 1911, paragraph 122; *The Life-history of a Brāhūī*, paragraph 240.

these stones were carved to represent heads, in which respect they resemble the Cross River (West Africa) circles described by Mr. Partridge. If there were no other traditions these might suffice to establish the belief that dances of some kind were performed in all the circles, but sometimes the tradition is of soldiers, as at the Roll-rich in Oxfordshire, and in Brittany; or of a wonder-working cow, as at Mitchellsfold, in Shropshire; or of footballers playing on Sunday, as at the "Hurlers," in Cornwall; so that perhaps the most we can say is that something was probably done in the circles on the weekly day of the sun in pagan times which was not approved by later ecclesiastical authorities. The gentlemen who now go about the country playing at "Druids," and setting up small circles which may mislead archæologists in future years, do not include dancing amongst the ceremonies they claim to have derived from earlier sources; if they could be induced to do so their proceedings would be even more amusing than they are now. A. L. LEWIS.

Africa, East. Beech.

Pre-Bantu Occupants of East Africa. *By M. W. H. Beech, M.A.* **24**

Apropos of Sir Harvy Johnston's most interesting survey of the Ethnology of Africa and Mr. Emil Torday's remarks thereon in Vol. XLIII (1913) of the *Journal*, the following note, which I took a year or two ago, just before leaving the Kikuyu country, may perhaps be of interest as showing a Kikuyu tradition concerning the occupation of their country by two pre-Bantu peoples. During a conversation with some A-Kikuyu elders I was informed that in the land they now occupy in the Dagoreta district, which was until quite recently covered with dense forests but is now cleared and cultivated, if they dug down low enough (which they seldom do) they not unfrequently came across pieces of ancient pottery of a workmanship entirely different from their own.

Although I left the district before succeeding in obtaining a piece, all the elders agreed that this pottery was the work of the "Gumba," a people who inhabited the Kikuyu country after displacing a race of *cannibal dwarfs* called Maithŏachiana, and that further information could doubtless be obtained from the elders of the Fort Hall district, whence the present occupiers of Kikuyu had come less (probably) than 100 years ago.

Mr. Northcote, the District Commissioner of Fort Hall, kindly questioned his elders, and sent me the following:—

"The Maithŏachiana appear to be a variety of earth-gnomes with many of the usual attributes: they are rich, very fierce, very touchy, *e.g.*, if you meet one and ask him who his father is he will spear you; or if he asks you where you caught sight of him first, unless you say that you had seen him from afar, he will kill you, the inference being, I suppose, that you have seen what he was doing, burying treasure, &c. This is only a guess on my part.

"Like earth-gnomes in most folklore, they are skilled in the art of iron-working. They originally lived round this part (*i.e.*, south of Mount Kenia), but they were driven out by another legendary people called the 'Gumba,' who dwelt in caves dug in the earth, and who disappeared one night after teaching the Kikuyu the art of smelting. Another account says that they lived in the earth themselves. It is a Kikuyu insult to say 'You are the son of a Maithŏachiana.'"

The references might well be to Bushmen, Pygmies, or both, and it is, perhaps, not unreasonable to suppose that the Maithŏachiana were an indigenous pigmy or bushman race of the Stone Age who made and used the many stone implements which are to be found everywhere in the Kikuyu district. In this case Mr. Northcote's informant may have erroneously attributed to them the skill in iron work which was in reality only possessed by their successors, the Gumba.

The Gumba are said to have made pottery and to have "taught the Kikuyu " the art of smelting," which is equivalent to the A-Kikuyu admitting that they did not bring a knowledge of iron with them or find it out for themselves.

Assuming the tradition to be substantially true, and unless the Gumba who, be it noted, are not described as dwarfs, were pre-Bantu Harnite invaders (a supposition for which, as far as I know, there is absolutely no warrant) the legend would appear to be in favour of the first discovery of iron having been in Africa.

MERVYN W. H. BEECH.

Australia. Breton.

Stone Implements. *By Miss A. C. Breton.* **25**

The splendid museums of Australian cities must have been a surprise to visiting members of the British Association, and an illustrated account of the principal contents is highly desirable for those who can never hope to see them. A volume would be needed to deal with the great variety of stone implements, although only recently have they been treated with the attention they deserve.

Perth, W.A.—The museum contains several axes and scrapers that appear to be of considerable age, also serrated spearheads of glass. In the office of the Aborigines Department there is a fine patinated implement of early type.

Adelaide, S.A.—A number of grooved axes are in the museum, all from one district of New South Wales. They have not been found in South Australia. There are some very fine glass spearheads, also some made from porcelain insulators. One almost like obsidian was made from a square brown bottle. The best are produced by native prisoners at Broome for sale. Flaked hatchets or stone picks used for fighting at close quarters by the Warramunga and some other tribes north of the Macdonell Ranges, S.A., have small sheaths. Other sharp and pointed flaked quartzite knives have sheaths painted each with a different design. The most interesting objects here were some large and long stone axes, thin but heavy, and seemingly unwieldly and out of proportion to their handles. These were of wood split in a certain way for the insertion of one end of the stone, which was fixed in position with porcupine-grass resin. Some rounded and smoothed stones were "supposed found on men's graves," whilst some curious lumps of gypsum, burnt, mixed with sand and water, and moulded with the hands so that they look like a natural composition, are "supposed found on women's graves."

Ballarat, Victoria.—The little museum has forty-five stone implements, consisting of ground and polished axes of moderate size and with only one edge smooth, pounders, two flaked knives, two axes grooved all round, two grooved at sides only.

Melbourne, Victoria.—The ethnographic gallery of the museum has eighteen grooved stone axes and wedges (some made from pebbles) of varied shape and size, but all large. There is a good general collection of local stone implements. In another gallery Messrs. A. S. Kenyon, of the Water Commission, Melbourne, and D. J. Mahony, had arranged 114 table cases of their wonderful collections from aboriginal camps (about 10,000 examples), with a 16-page guidebook. A few notes from this guide may be added.

The principle on which the collectors have worked was to gather up indiscriminately everything from the camp sites. Then they arranged: (*a*) a type classification set (cases 1–12) with a few examples of each implement, exclusive of ceremonial stones; (*b*) a bulk classification set (cases 13–59), showing a large variety of the more important types; (*c*) a camp series, for the great range of implements at any one camp; (*d*) prehistoric sets from the other continents, Tasmanian stone

implements, and a comparative case of prehistoric European and Australian implements in pairs that match.

Amongst the chipped or flaked cutting implements (cases 1 and 2), a series of axes or choppers is of pebbles chipped from one side only. Others are chipped from both sides, and are like the *boucher* or *coup de poing*. Scrapers (case 5) include forms closely resembling all the usual palæolithic implements of other countries. The distinguishing feature is that one side approximates a plane and that all the working and secondary chipping is done from the other side.

Of the cutting implements with ground edges (cases 6 and 7), the axes, commonly called blackfellows' tomahawks, are either grooved for hafting (northern New South Wales and Queensland), or ungrooved, most of the latter being of diabase or diorite. Two principal native quarries of this rock are known in Victoria—one at Mt. William, between Lancefield and Kilmore, and the other on the Hopkins River, near Chatsworth, Western District. Axes made of the Mt. William rock are widely distributed. Pebbles of suitable size and material were also used, one end being ground.

The term "wedge" has been applied to an interesting group of implements which occur all over Eastern Australia, and are generally grooved; they resemble many European and American specimens. More work has been bestowed on the fashioning of some of these grooved wedges than on any other known Australian stone implements. In the western district of Victoria they are often so crude and of such inferior stone (vesicular basalt, &c.), as to raise doubt concerning their usefulness for cutting or even splitting wood, but they may have been used for clubs. Many have a much-weathered appearance.

Grinding implements comprise mills or kerns, roughly circular in shape, with a spherical hollow or flat surface; and much larger, more or less elliptical mills, with one or more elongated hollows. The upper stones for circular mills are either spheroidal, with indentations, or more elongated, like a pestle. With flat and elliptical mills, an upper stone, more or less flat, and akin to our muller, was used.

Pounding stones, or hammers, were used for pounding fibre or other soft material; spherical stones for games (like marbles); pebbles were shaped to be conveniently gripped for throwing, to kill small birds. Rounded discord stones, up to a foot across, are frequently found in camps, and were in use for basket-weaving.

In cases 60–103 and 106–107 were assembled the whole range of stone implements found in five Victorian, two South Australian, and a number of Queensland localities. The relative numbers of different types could be seen, and the appearance of one type predominant in each locality was noticeable. Five cases were heaped with specimens from Portland, mostly flints; many of the scrapers were weathered white. A mass of examples, pebbles of metamorphosed slate and some igneous rocks, from the Upper Goulburn, filled seven cases, each about 2 feet square, showing several distinct groups of choppers, some ground on the unchipped side, while others had been ground on both sides without preliminary chipping. Better finished ground-edged axes were almost wholly of stone foreign to the locality, the local rock not being adapted to a high degree of workmanship.

Sets from Queensland, gathered from a hurried journey through that State, served to show that types found in the south of Australia, are repeated over thousands of miles. Tasmanian stone implements (cases 104–105) are so like those from Portland that it is almost impossible to distinguish them. The typical diabase used for polished axes does not occur, so far as we know, in Tasmania, and this may account for the absence of ground axes there.

The thanks of all those who are interested in stone implements are due to Messrs. Kenyon and Mahony for their very excellent work. It is to be hoped they

will find time to publish a report. Their researches tend to show that, as in other countries, the *coup de poing*, once invented, was never forgotten. As other forms became known, all continued in use together until something more serviceable was introduced.

SYDNEY, N.S.W.—The magnificent Australian Museum contains many fine stone implements and has a quantity of the minute pointed flakes (mostly jasper and chert) that were found at Bondi Bay, and are still to be picked up at the centre and north end of the great sand dunes, where they were worked, along Cronulla Beach, south of Sydney.

A. C. BRETON.

REVIEWS.

Western Sudan. **Gaillard—Poutrin.**

Étude Anthropologique des Populations des Régions du Tchad et du Kanem. Par R. Gaillard et L. Poutrin. Paris : Emile Larose. 1914. **26**

In the introduction the authors recapitulate our knowledge concerning the natives of the Tchad and Kanem as follows :—

"The principal population of the Tchad islands is composed of the Yédéma, better known and commonly called the Boudouma. Mixed with them live, on the southern islands, the Kouri, who were supposed by Nachtigal to form a distinct tribe ; the authors, who generally agree with the observations of Nachtigal, accept in this case the opinion of Chevalier and of Landeroin, coinciding with that of the natives themselves, *i.e.*, that they are simply a branch of the Boudouma. Many theories have been worked out concerning the origin of this tribe ; the authors believe that of Landeroin to come nearest the truth, although not to be entirely correct, namely, that they are descendants of pure Kanembou, who occupied the country before the conquest by the Tedà. They are divided into two main groups, which, however, show no ethnical differences ; each of these is again divided into innumerable sub-groups. The Mangawa, too, are supposed to be descendants of Kanembou, although of less pure descent.

"The Tedà are the tribe called Toubou by the Arabs ; originating from the Tibesti hills, they have a very wide distribution. Some are entirely settled, others partly so, and again others are entirely nomadic. Nachtigal's theory that they are descendants of Berbers meets with the authors' approval. The Oulad Sliman are pure Arabs, whose history has been fixed with his usual mastery by Nachtigal. They are divided into four groups, openly hostile among themselves but kept together by a common chief. Their arrival has greatly contributed to the upheaval from which this part of the world has obviously suffered."

The authors, who worked separately in the field, have made it their task to study these groups from a purely anthropological point of view. Exhaustive measurements were taken on 330 men and 100 women, also on many children, but these last observations are to form the subject of a separate monograph. The measurements obtained are compared with such typical groups of white, yellow, and black races as French, Colorado Indians of South America, and Negroes from the Congo basin. The conclusions reached are the following. The Oulad Sliman have nothing in common with the other inhabitants, their anthropological characteristics are said to resemble those of Europeans most. The Kanembou, Boudouma, and Tedà belong to a physical type closely resembling the Nigritians of the Sahara. Although the cranial and facial characteristics of the Tedà approximate them to the Kanembou, others, considered more important by the authors, are entirely different. The Kouri and all the Boudouma form one ethnical unit. It is possible that they are remotely descendants of the same parent tribe as the Kanembou ; it is even more probable that they are, under a new name, *the* ancient Kanembou. The Boudouma, safe

from the invaders on their islands, have, however, preserved the pure type, whereas the Kanembou have received blood from the successive invaders to a very considerable extent. The existing differences are too great to permit of speaking of these Boudouma and Kanembou as the same tribe.

Anthropological measurements have entirely confirmed Nachtigal's researches concerning the Tedà; they are typical inhabitants of the Tibesti.

The measurements taken were those advocated by the Congress of Prehistorical Archæology and Anthropology of Geneva, with some unimportant differences.

This excellent volume is well illustrated with photographs, tables, and charts.

E. TORDAY.

American Archæology. Abbott.

Ten Years' Diggings in Lenâpè Land, 1901–1911. By C. C. Abbott, M.D. **27**

This little book is a summary of Dr. Abbott's valuable observations during forty years of collecting and studying relics of the ancient inhabitants in the valley of the Delaware river, near Trenton, New Jersey. He divides the archæology of the region into three horizons: the lower gravel with implements of palæolithic type, the later sands or yellow drift which contain argillite implements and above these the surface soil with countless relics of the proto-historic Indians. These last, the Delaware or Lenâpè came, according to their traditions, from the Middle West and were in possession of the land until recent times. They said they found a ruder people there when they arrived. Their relics strongly resemble those in the Mound-builders' area but some of the most distinctive objects are lacking and the substitutes are often only rude makeshifts. The flint-work at its best is of marked excellence. There are stone axes by thousands and arrow-points of quartz, jasper and chert by hundreds of thousands, showing prolonged occupancy and considerable population. Catlinite, obsidian and sea-shells from distant coasts indicate tribal commerce.

The innumerable potsherds vary from mud lightly fired to tough ware that approximates to vitrification. It is readily distinguished from that of other regions. The decorations were often pleasing arrangements of incised lines, dots, small circles and a near approach to the Greek fret. No trace of paint has been noticed on the pottery and the Lenâpè appear to have used colour only on their persons. In the area of Columbia gravel there are quantities of limonite concretions filled with impalpable powder, white, yellow, vermilion, green, blue, brownish purple and black, which form excellent pigments even if rubbed dry on the skin, and are persistent when mixed with grease. Shells of these are frequent on village sites. One terra-cotta head was found, similar to some of those in ancient Mexico, with round ear ornaments.

Much land cultivated by the first European settlers, became exhausted, was abandoned and the woods grew over it; then it was reploughed. This sometimes happened twice and there was consequent mixture of objects of different periods so that only where the plough has never turned a furrow, is the archæologist on safe ground. A village site on the bank of some forest brook gives us the handiwork of its people. When such a site is exposed, there are found charcoal, burnt bones, potsherds, broken flints and maize mills. These rest on clean sand darkened by small grains of charcoal and there is always one spot where the ground has been burned until it is brick-like. Over this, leaf mould has accumulated until it has become a compact black soil often many inches thick. Only during this first period were the Lenâpè present and only near the water. The district between Trenton and Bordentown appears to have been especially the home of the best implement-makers, but Dr. Abbott is at a loss to explain the marvellous abundance of arrow-points in

circumscribed localities where only finished points are found and a fresh crop appears at every ploughing. If associated with chips, unfinished and broken specimens, they would be evidence of a workshop, but these are few and scattered. Possibly there were storehouses of the points, although no actual cache of them nor of the small jasper drills and scrapers has been discovered. The latter (Figs. 14 and 15 in the book) are found in great numbers near the head of tide-water on small areas, probably made there for distribution.

Dr. Abbott says he knows of only one cache of grooved stone axes, although he has collected several hundreds and there are plenty in every other collection from New Jersey. They occur in such a way as not to be clearly associated with the contents of pits or graves and are not conspicuous on village sites. The groove was made in naturally-formed pebbles and an edge given. "The problem of their "distribution in a manner so unlike that of other implements, remains to be "solved."

In undisturbed upland areas there are two horizons: surface soil and the yellow drift beneath. The latter contains only a certain type of implement, usually of hard argillite though frequently of slate, chert, or red shale. The upper soil has a variety showing abrupt transition from the simple form below to a wider range above. A study of four creeks (p. 86) proved that whilst ancient village sites did not extend far back from streams, caches of argillite implements were found much farther inland where the sand was intact, and they were never associated with jasper, quartz or pottery. Of perhaps two thousand examined, none had any unmistakeable trace of use. It has been suggested that the caches may have had to do with mortuary or other rites. These blades (Fig. 16) are about $4\frac{3}{4}$ in. by $1\frac{3}{4}$ in., and half-an-inch thick, are roughly flaked and always very much weathered, so that a collector near Atlantic City referred to them as "rotten arrowheads" and of no value. Other types are given in Figs. 19 and 20, the latter occurring in alluvium in tidal creeks. "Throughout southern New Jersey this form is distributed in a way that dis-"sociates them from any one set of physical conditions," but they are so often found with only other argillite objects that it is almost certain they are of very ancient date, and all are much weathered, whereas Lenâpè implements are fresh.

The implements of palæolithic type found by Dr. Abbott in the Trenton gravels (below the "yellow drift") and especially associated with his name, he now considers were intruded when the glacial gravel was but recently laid down, by rains or swollen brooks crossing the deposit. Recent dredging of the Delaware at Trenton and the study of thousands of cubic yards of sand and gravel, have led him to the conclusion that the bluff and the gravel-based islands were once a continuous deposit through which, since glacial times, the river has cut its present channel. In and on this gravel occur the implements, not only at Trenton but on the Pennsylvania side, and on the lower portion of Burlington island where Lenâpè artefacts appear on the surface, in no case associated with them.

Disbelievers in the antiquity of man there may be asked: why is this the only form to occur in the gravels? Chapters II and IV are devoted to this subject. Greater care in arrangement and proof-reading would have made the book more easily intelligible. A. C. B.

Cochin. **Varmaraja.**

Comparative Studies—A Contribution to the History of Cochin. By K. Rama Varmaraja, B.A., M.R.A.S. Trichur, 1914. **28**

This study, by an Indian student well acquainted with the facts, is an interesting account of certain customs and ceremonies connected with the ruling family of

Cochin, especially of some tending to show a survival to the present day in this family of the primitive doctrine of the priest-king. The customs of succession are also discussed in some detail, and Mr. Varmaraja shows that the interference of the Portuguese in favour of their own protégé on the decease of the Rāja Godavarma in 1510 involved a breach of the accepted rule by which a member of the junior branch should have succeeded, and not the son of the deceased Rāja. The story will be found in Birch's version of the *Commentaries of Affonso D'Alboquerque* (Hakluyt Society), Vol. II, pp. 236–8. Mr. Varmaraja's study is a valuable one and deserves careful consideration. M. LONGWORTH DAMES.

Africa : Congo. **Calonne.**

Études Bakango. (Notes de sociologie coloniale) par A. de Calonne, Beaufaict. Postface de E. Waxweiler, Professeur à l'Université de Bruxelles, etc. Liège : Mathieu Thone. **29**

Monsieur de Calonne's book on the Ababua has earned him a reputation as a keen observer in the field of ethnology ; in this new book he deals with a sub-tribe of the same people from the psychological point of view, his book being a contribution to the "sociologie fonctionelle" initiated by the writer of the after-word, Monsieur Waxweiler, of the Institut Solvay, in Brussels. But those who seek purely ethnographical information will find here, too, a mine of valuable facts, possibly only meant as illustrations, but in fact of the greatest scientific value.

The Bakango inhabit the banks of the river Uelle (or, as it is often spelled in this country, the Welle) from the rapids of Mokwangu up to those of Panga ; also those of the river Bomokandi up to Poko. With the usual carelessness, administrators will refer to the natives above Panga as Bakango, whereas they are in reality Masere, belonging, linguistically at least, but possibly racially, to the Mangbetu group.

The Bakango are far from being a tribe of pure blood ; their constant commercial intercourse with other Ababua, with whom they exchange their fish for vegetable food, and the necessity for the Asande to use Bakongo ferrymen, has resulted in much inter-marriage, so that the present generation is mostly composed of mixtures. However, their physical appearance is by no means a compromise between the small Bakango and the tall people with whom the inter-breeding happened ; the offspring are all just short thickly-set Bakango, and do not differ from those of pure blood. Monsieur de Calonne has carried out careful measurements, and has obtained the following averages : Asande, 169 cm. ; Ababua, 165·3 cm. ; Bakango, 160 cm. This last average is the same for the pure-bred male as for the half-bred. Studying the causes of this apparent anomaly, and considering other explanations, the author comes finally to the conclusion that it is due to the influence of environment acting already on the first generation. It was unfortunately impossible to take measurements of descendants of mixed marriages where, the father being Ababua or Asande, the offspring was brought up in the surroundings usual to those tribes. I am, however, all the more easily converted by Monsieur de Calonne's reasons, as they correspond with observations made by myself among Batwa, Bankutu, and Basongo Meno.

The Bakango are an offshoot of the Ababua, and their social organisation does not differ from that of the parent tribe ; their language seems to be a more archaic form of Libati, the language of the Ababua. The prefixes are not fully developed, but the roots are much fuller in Likango, to such an extent that it seems essential to approach Libati by means of Likango. The words in the former language have been abbreviated in the course of time so as to be frequently scarcely recognisable

(a tendency which can be found in Kihuana and other languages, too) as, *e.g.*, *Lebo* (the hand), in Libati is easily explained by the Likango *Eboko*.

The highly interesting part dealing with the houses of the Bakango, also the chapter giving an account of fishing as practised by them, deserve special attention; this fisher folk seem to have a thorough knowledge of the habits of the fish, enabling them to assure a constant supply of their staple food under all circumstances and in all seasons. The presence of the cross-bow, although only used by boys, is remarkable, though not unique, in the Congo. Commerce is treated in an exhaustive way. The market is called "Bongo," and the etymology of this word is fascinating; "Libongo" means exchange, and "Bongo" the river bank; thus the word for exchanging is derived from the place where exchanges always take place, *i.e.*, the bank of the river where all markets are held. Some of these are frequented only by the members of the same social unit (*étune*), others are open to all. The Bakango do not leave their boat while bargaining goes on.

It seems ungracious to find fault with any part of so valuable a contribution to science as Monsieur de Calonne's work is, but I am sure that I shall be forgiven for raising two points. One is the use of the word *Parenté*. I am sure that all I could say against it has been said already; it is entirely misleading, and only excusable as being a translation of a term used by some Germans. Monsieur de Calonne will admit that there may be a thing or two left regarding which we can do better than imitate the Germans. I venture to suggest to substitute for it, *faute de mieux*, the three words Monsieur de Calonne uses in his foot-note, *Organisme économique autonome*; the two extra words will surely be excused for clearness sake.

The other point I desire to raise is that occasionally the author searches for deep-lying reasons, and finds them too, when some quite frivolous desire influences the action of the Bakango: ". . . if the path which the people of the inland " follow lies along the bank of the Uelle, and if at the same time a dug-out with " water folk is at the same level, both having the same destination, the two groups " will proceed parallel, talking with each other, traversing several miles uselessly " without thinking of making their exchange on the spot. When they reach the " market the conditions of the exchange have often already been determined, but " the goods will only change hands at the usual place . . . "

Now surely there is no need for deep atavistic psychological reasons to explain what justifies in the mind of the natives this supplementary effort which brings them to the market, where all news is exchanged, where women can gossip with friends and relations, and young people of both sexes have ample opportunity to indulge in more or less innocent flirtations.

The last chapter gives us an explanation of the stagnation or even diminution of the population. The infantile mortality is 62 per cent. among the Bakango and rises to 80 per cent. among the Mambuti. The author deprecates the efforts that are made to abolish polygyny; *avant de faire des sur-nègres, des sous-Européens, tâchons d'abord de faire des nègres.* He also disagrees with the State measures in appointing chiefs who, although they may have rendered great services to the Commissionaire de District, will, in the eyes of the natives, never be their rightful rulers; they believe that a king must be born and that no Bula Matari can make one. This is a point that the Administration of the Congo ought to bear in mind.

This review would be incomplete without a reference to the brilliancy of the author's style.

E. TORDAY.

Africa, East. **Homburger.**

Étude sur la Phonétique Historique du Bantu. Par L. Homburger. Paris : E. Champion, 1914. **30**

The object of Mlle. Homburger's work is to show the phonetic correspondences between different Bantu idioms, thus following out in greater detail the line of investigation marked out in the list of hypothetical stems appended to Professor Meinhof's *Lautlehre der Bantusprachen.* This is done by means of fifty-eight tables, in which these hypothetical stems are traced through as many languages as possible ; and the fact that over 150 have been examined for this purpose is some indication of the amount of labour that has gone to this book. We do not gather that the author has had any opportunity of hearing any of these languages from native speakers. The statement that "nasalised vowels are frequent" is somewhat perplexing—they occur in the Sudan languages, but are not, so far as I know, common in Bantu. There seems to be a printer's error in "les noms à préfixe " nasal de la classe *ge*" (p. 52), which must be meant for "classe 9."

The suggestion that aspirated consonants may be a recent development deserves notice, and there are some interesting remarks (p. 62) on the peculiarities of the north-western group, occupying the area between the Calabar River and Corisco Bay and including Duala, Fan, Mpongwe, Benga, and some others. "Their phonology " and their vocabulary are profoundly differentiated from those of the other Bantu " languages. . . . There are three possible hypotheses : (1) Bantu speech has in " some cases been altered by contact with languages of another group ; (2) Non- " Bantu languages have been modified by Bantu conquest ; (3) These languages may " have a common origin with Bantu but form a group standing in the same relation " to it as the Teutonic or Slavonic to the neo-Latin languages."

It is unfortunate that the exigencies of typography should have required the substitution of ṭ, ḍ, ṣ, for Meinhof's t̲, d̲, s̲, which is likely to cause some confusion ; otherwise we have no fault to find with the system followed—viz., that of keeping as far as possible to the spelling used by the various authorities quoted. The object in view being, not a treatise on phonetics, but a comparative study of dialects, the difference in orthographical method has, as Mlle. Homburger points out, at least this advantage, "elle rappelle constamment au comparatiste que la nature véritable de " certain sons n'est pas encore connue."

There are a few errors of detail—almost inevitable in a comprehensive work of this character. "Kouyou" (*Kuyu*), on p. 12, should be "Kikuyu" (or "Gikuyu") ; the *ki* belongs to the root. "Makwa" is an error ; it should be "Ma-ku-a" in three syllables. No mention is made, under "Luba," of the work of Mr. D. Crawford, and surely the Lunda language, for which there is excellent material in the *Metodo* of Senhor Dias de Carvalho, might have been included in the survey. "Nganja" seems like a compromise between the forms "Mang'anja" and "Nyanja" (the latter is now the generally received designation of the language) ; and the list of authorities might have been extended. Scott's *Cyclopædic Dictionary* is, with all its faults, too important a source to be neglected. "Nyika" is not a language, though Mlle. Homburger has some excuse for thinking so. Rebmann's *Nika-English Dictionary* is in the main "ki-Rabai" ; the term would apply equally well to Rabai, Giryama, and Digo, which, though closely resembling each other, are the languages of quite distinct tribes. There is no complete translation of the Bible into Pokomo, though there are versions of the New Testament and the Psalms ; and Tikuu is a dialect of Swahili and should not have been entered separately.

A. WERNER.

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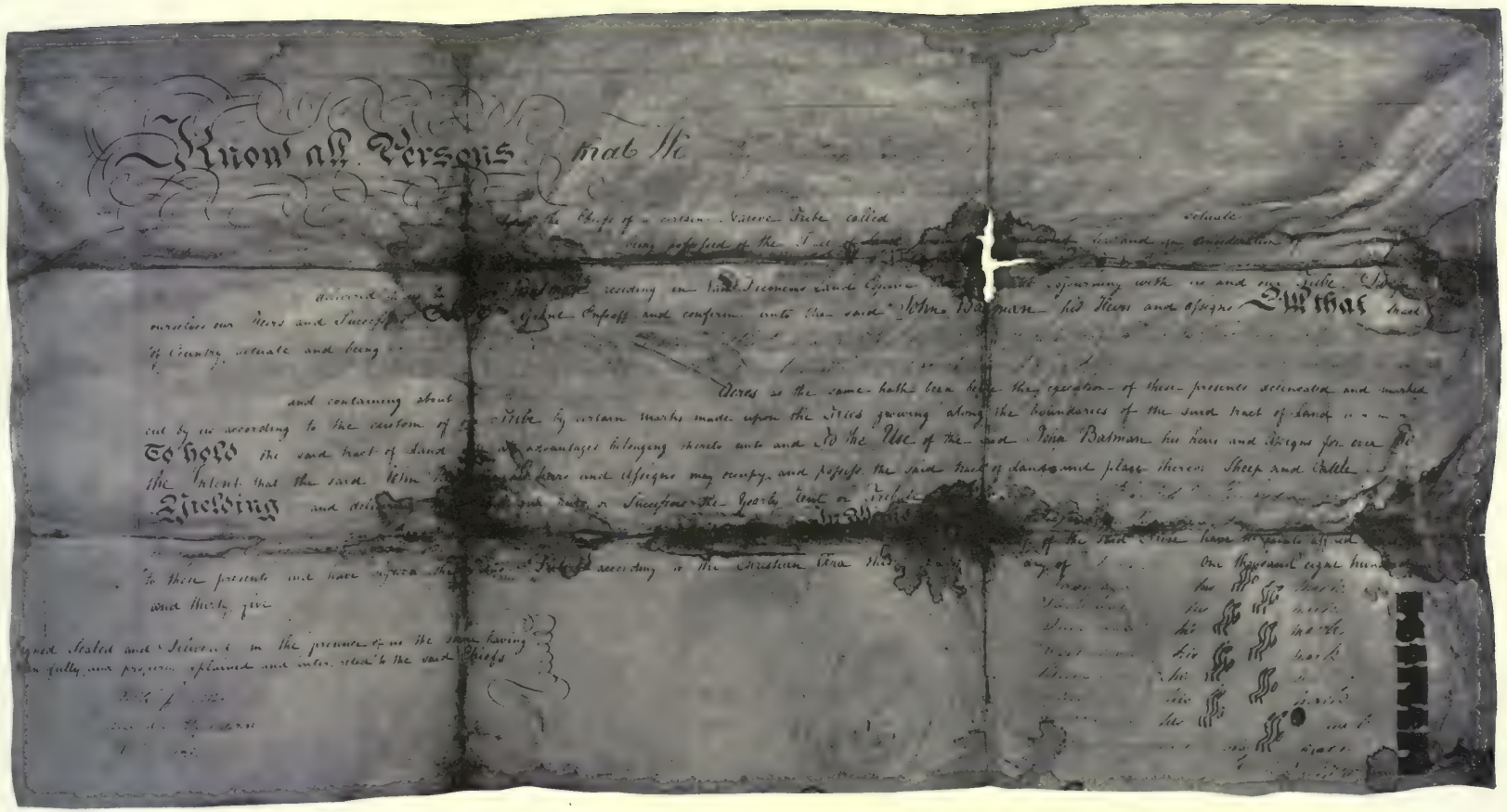
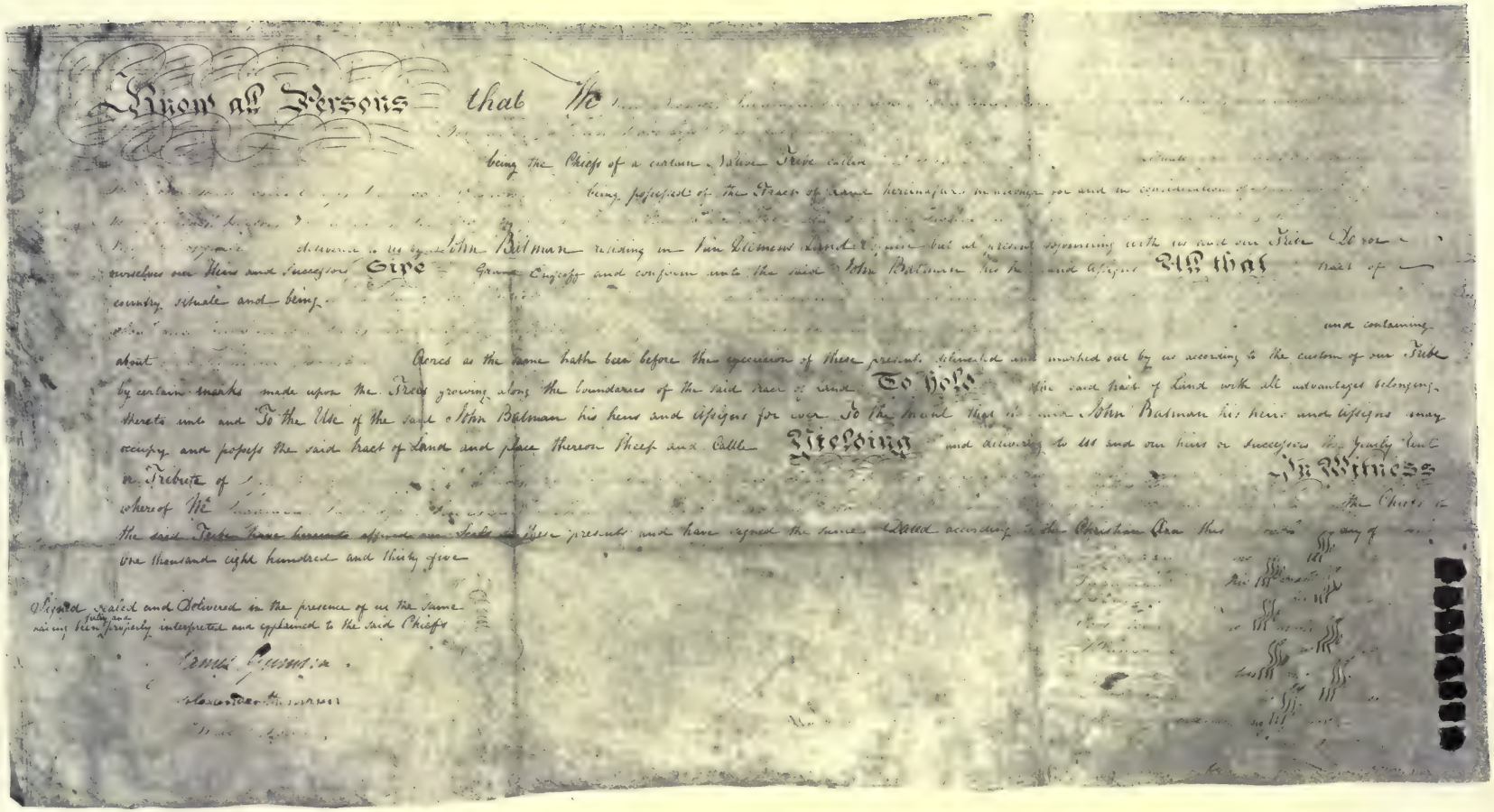


JOHN BATMAN'S TITLE-DEEDS—THE MELBOURNE DEED.


Know all Persons that We

being the Chiefs of a certain Native Tribe called

being possessed of the Tracts of Land hereinafter mentioned for and in consideration

John Batman residing in Van Diemens Land have but at present dwelling with us and our Tribe do for

ourselves our Heirs and Successors Give Grant Enfeoffe and confirm unto the said John Batman his he and assigns All that Tract of

Country situate and being

and containing

about Acres as the same hath been before the execution of these presents Admeasured and marked out by us according to the custom of our Tribe

by certain marks made upon the Trees growing along the boundaries of the said Tract of Land To Hold

the said Tract of Land with all advantages belonging

thereto unto and To the Use of the said John Batman his Heirs and Assigns for ever To the Intent that

the said John Batman his heirs and assigns may

occupy and possess the said Tract of Land and place thereon Sheep and Cattle Yielding and delivering to us and our heirs or successors the yearly Rent

or Tribute of In Witness

whereof We the Chiefs of

the said Tribe have hereunto affixed our Seals to these presents and have signed the same Dated according to the Christian Aera this day of

One thousand eight hundred and thirty five

Signed Sealed and Delivered in the presence of us the same

being first fully and properly interpreted and explained to the said Chiefs

JOHN BATMAN'S TITLE-DEEDS THE GEELONG DEED.

ORIGINAL ARTICLES.

With Plates D and E.

Australia: Victoria. Warner—Edge-Partington.

John Batman's Title Deeds. *By Sir George Warner and J. Edge-Partington.* **31**

John Batman was born at Parramatta, Sydney, in 1800, and emigrated to Van Diemen's Land twenty years later, where he became a flourishing farmer. At this time considerable difficulty was being experienced with the natives, and the name of John Batman stands out as a splendid example of humane treatment, in place of the "crow-shooting" adopted by many of the settlers and ex-convicts at that time.

In the year 1835 an association was formed for the purpose of "secretly ascer-" taining the general character of Port Phillip as a grazing and agricultural district," and Batman was selected to undertake this duty. Crossing the Straits he landed at, what is now, Williamstown on the 2nd of June. After various expeditions he came in contact with the natives at Merri Creek, and it was here that he made his memorable purchase from them. In his Journal,* he thus describes what took place. "After some time and full explanation I found eight chiefs among them who possessed " the whole of the territory near Port Phillip. After a full explanation of what my " object was I purchased two large tracts of land from them—about 600,000 acres " more or less, and delivered over to them blankets, knives, looking-glasses, toma-" hawks, beads, scissors, flour, &c., as payment for the land; and also agreed to give " them a tribute, or rent, yearly. The parchment the eight chiefs signed this afternoon " [June 6], delivering to me some of the soil, each of them, as giving me full " possession of the tracts of land." He further describes the private marks of the chiefs, which appear on the deed, as being the marks which the natives cut on trees at initiation ceremonies and on their weapons and message sticks; he also speaks of drawing up the two deeds in triplicate. The territory thus purchased included all the west side of Port Phillip, on which now stand the town of Geelong and the city of Melbourne. Unfortunately for the Batman family these deeds were not ratified by the Colonial Office.

The Melbourne deed, a photograph of which on a reduced scale is here given (Plate D), was purchased by the British Museum from a well-known London book-seller in 1892. It bears the press mark Additional Charter 37766, and is exhibited in a glazed case attached to the wall of the central saloon in the Department of Manuscripts. The sheet of parchment on which it is written measures 2 feet $1\frac{5}{8}$ inches by 1 foot $\frac{1}{8}$ inch, and, as will be seen in the plate, has suffered, more particularly where it was formerly folded, from the effects of damp. It will also be noticed that the deed is in two different hands, the names of the native vendors, the description of the land conveyed, and the goods given in payment, being in ink which is so faded as to be almost illegible. These particulars, together with the date of the month and an endorsement of the giving of seisin, appear to have been written by Batman himself on the spot, but the rest of the document, said to be a transcript of the form used by William Penn in his treaty with the native tribes of Pennsylvania, was probably prepared before the expedition started from Van Diemen's Land, perhaps by the lawyer J. T. Gellibrand, who was one of the promoters of the colonising project. The full text is as follows, Batman's insertions being printed in italic type :—

"KNOW all persons that we *Three Brothers Jagajaga, Jagajaga, Jagajaga* being the *Principal Chiefs and also Cooloolock, Bungarie, Yanyan, Moowhip, and Mommarmalar, also* being the Chiefs of a certain Native Tribe called *Dutigallar,*

* Original in Public Library, Melbourne, together with one of the original deeds.

situate *at and near Port Phillip, called by us the above-mentioned Chiefs Iramoo and Geelong* being possessed of the Tract of Land hereinafter mentioned, for and in consideration of *twenty Pair of Blankets Thirty tomahawks one hundred knives fifty pair of scissors Thirty looking glasses two hundred handkerchiefs one hundred pounds of flour and six shirts* delivered to us by John Batman residing in Van Diemen's Land Esquire but at present sojourning with us and our Tribe Do for ourselves our Heirs and Successors Give Grant and Enfeoff and confirm unto the said John Batman his Heirs and assigns All that Tract of Country situate and being *at Port Phillip Running from the branch of the River at the top of the Port about seven miles from the mouth of the River Forty miles North-East and from thence West Forty miles across Iramoo Downs or Plains and from thence south south-west across Mount Vilanrmanartar to Geelong Harbour at the head of the same and containing about Five Hundred thousand more or less* Acres as the same hath been before the execution of these presents delineated and marked out by us according to the custom of our Tribe by certain marks made upon the Trees growing along the boundaries of the said tract of Land To hold the said tract of Land with all advantages belonging thereto unto and To the Use of the said John Batman his heirs and Assigns for ever To the Intent that the said John Batman his heirs and Assigns may occupy and possess the said tract of Land and place thereon Sheep and Cattle Yielding and delivering to us and our heirs or successors the yearly rent or Tribute *of one hundred pair of Blankets one Hundred Knives one hundred Tomahawks Fifty suits of clothing Fifty looking glasses Fifty pair of scissors and Five Tons of flour.* In witness whereof we *Jagajaga, Jagajaga, Jagajaga the above-mentioned Principal Chiefs and also Cooloolock, Bungarie, Yanyan, Moowhip and Mommarmalar* the Chiefs of the said tribe have hereunto affixed our seals to these presents and have signed the same. Dated according to the Christian Æra this *sixth* day of *June* one thousand eight hundred and thirty five.

"Jagajaga his × mark. L.S.
"Jagajaga his × mark. L.S.
"Jagajaga his × mark. L.S.
"Cooloolock his × mark. L.S.
"Bungarie his × mark. L.S.
"Yamyan his × mark. L.S.
"Moowhip his × mark. L.S.
"Mommarmalar his × mark. L.S.
"John Batman.

"Signed sealed and delivered in the presence of us the same having been fully interpreted and explained to the said Chiefs

"James Gumm.
"Alexander Thomson.
"Wm. Todd."

Gumm, Thomson, and Todd, who sign as witnesses, accompanied Batman on his expedition, and were left behind at Port Philip on his return. The seals are in red wax on a piece of blue silk ribbon inserted into the parchment in the usual way.

Both the Melbourne and Geelong deeds were executed, as Batman states in his Journal, in triplicate, and in addition to this original the Museum possesses a full-size photograph (Facs. of MSS. 64*a*) of another, probably that which is preserved in the Melbourne Library. The only difference is that at the foot of it is written, "Signed on the Banks of Batman's Creek, 6th June, 1835." This also appears on the transcript sent by Batman to Governor Arthur and now in the Public Record Office.

The Geelong Deed (Plate E) is in the possession of the Museum Book Store,

the proprietor of which kindly allowed it to be exhibited before the members of this Institute on October 20, 1914, and to be published in MAN. One other copy of this deed is mentioned by Dawson in his *Australian Aborigines* (Melbourne, 1881) as being in the possession of Messrs. Taylor, Buckland, and Gates, and of which he gives a facsimile copy. This deed is similar to the Melbourne one, but the Consideration is different. In the Geelong Deed it runs: "*Twenty pair of "Blankets, thirty Knives, twelve Tomahawks, ten looking glasses, twelve pair of "Scissors, fifty Handkerchiefs, twelve Red Shirts, four Flannel Jackets, four suits "of Clothes, and fifty pounds Flour.*" The description of the Tract of Land disposed of under this Deed is as follows:—"All that Tract of country situate and "being *in the Bay of Port Phillip known by the name of Indented Head, but "called by us Geelong, extending across from Geelong Harbour about due South, for "ten miles, more or less, to the head of Port Phillip, taking the whole Neck or Tract "of Land, and containing about One Hundred Thousand Acres.* . . . Yielding "and delivering to us, and our Heirs or Successors, the Yearly Rent or Tribute of "*Fifty pair of Blankets, Fifty Knives, Fifty Tomahawks, Fifty pair Scissors, "Fifty Looking Glasses, Twenty Suits of Slops or Clothing and Two tons "Flour.*" In every other respects the two deeds are identical.

We have thus accounted for four out of the original six deeds. Under ordinary circumstances one of each ought to have been left with the Vendors, and this is very probable, as neither of the two that we have been able to examine has been executed by John Batman; he has only signed his name, with no attestation.

The following are the books consulted in the preparation of this Note:—

Arden, G.—*Recent Information Respecting Port Phillip.* London, 1841.
Bonwick, J.—*John Batman, the Founder of Victoria.* Melbourne, 1867.
Labilliere, F. P. de.—*Early History of the Colony of Victoria.* 2 vols. London, 1878.
Dawson, J.—*Australian Aborigines.* Melbourne, 1881.
Bonwick, J.—*Port Phillip Settlement.* London, 1883.

G. WARNER.
J. EDGE-PARTINGTON.

Egypt. Giuffrida-Ruggeri.

Were the Pre-Dynastic Egyptians Libyans or Ethiopians? *By V. Giuffrida-Ruggeri, University of Naples.* **32**

The last excavations made by the Khedival Government, the final reports of which have not yet been entirely published, have brought to light between the First and Second Cataracts the cemeteries of a distinctly non-Egyptian people which Bates boldly identifies as the Temehu or Libyans.* These cemeteries date from about the end of the Sixth Dynasty to the Eighteenth Dynasty, and show burial in a contracted position, tombs with a circular superstructure, *i.e.*, a circular wall of stones, tattooing or body painting, and other signs of a material culture like that of the Libyans, with some intrusions of a negro character of technique, *e.g.*, punctured ornamentation of pottery. But most important are the skeletons which the discoverer of these cemeteries, Reisner, calls "C Group," or Middle-Nubians, the majority of which, he affirms, exhibit marked traces of negrism, those of the most recent epoch bearing the most striking instances.

The Middle-Nubians certainly existed for many centuries during the Middle Empire, and Reisner compares them to the Ababdeh in Upper Egypt and to the Bedawins in Lower Egypt at the present time, considering them of Nubian origin. Bates, on the other hand, notes that these so-called negroids discovered by Reisner

* Bates, O., *The Eastern Libyans.* Appendix. London, 1914.

only exceptionally have woolly or "peppercorn-like" hair, and that generally their hair is straight or wavy. Moreover, the anatomist Elliot Smith testifies that their prognathism is not of the characteristic negroid type but rather "an exaggerated "form of that prognathism which is so common in the pre-dynastic Egyptian." As these were not Negroes, Bates concludes that Reisner's Middle-Nubians ought to be classed rather with the Libyans than with the Negroes.

The fact that this C Group is related to the pre-dynastics, as Elliot Smith,* Bates, and others affirm, certainly excludes the possibility of their being Negroes, of which probably only 2 per cent. are found among the pre-dynastics,† but does not indicate that they are Libyans as it is far from demonstrated that the pre-dynastic Egyptians were Libyans. It is true that Seligman writes that in his opinion the pre-dynastics are "one of the purest branches of the great white race,"‡ but he has not troubled to ascertain how many of the Anthropologists who have expressed their opinion on this point agree with him.

One gathers from Elliot Smith, who has visited and studied the material, and who, as an anatomist, is specially competent to judge, that going back through the centuries one must bear in mind a series of ethnical movements which have followed the Nile valley from south to north, scattering partially also to the east of the river, where the Beja are now found. The skeletons of C Group certainly belonged to the members of one of these movements. To the same district another such movement, earlier by about one thousand years, brought the A Group, which shows a still slighter negroid admixture, as the Negroes at that epoch were fading away. further This A Group buried their dead, laying them on their side and in a contracted position, like that of the pre-dynastic Egyptians, and they had pottery and other ware identical in material and manufacture with those found in the pre-dynastic Egyptian tombs.

This A Group was preceded in their journey towards the north by pre-dynastics who strongly resembled them; they came into Upper Egypt, but none of their representatives are found in Lower Egypt, and their absence there excludes their coming from the north, that is from the Mediterranean area. Elliot Smith believes that the area from which all these similar ethnical waves sprung is some country to the north of the union of the White and Blue Nile, that is immediately north of the Ethiopian area and near the negro area, from which they got their knowledge of elephants, giraffes, and ostriches, all of which are found represented in pre-dynastic tombs, along with a large quantity of ivory and ostrich eggs.

If we go back to a still more remote epoch, towards the end of the Palæolithic age, it is possible to suppose that similar ethnical waves invaded all Northern Africa. Favoured by climatic conditions other than the present, they laid the basis of a proto-Ethiopian substratum reaching from the Red Sea to the Atlantic in all those countries where they have left their rough stone implements along the great water-courses now dried up; but the Libyans are much more recent, and, from the pictures of them which the Egyptians have left us, they do not appear at all Ethiopian. They came from the north, belonged to another branch of humanity, and remembered having found the Sahara inhabited.§ They probably also found the Nile Delta inhabited, if that was inhabitable. In any case the Leucoderms took footing in Lower Egypt, giving rise to an ethnical movement opposite to the precedent, as is

* Elliot Smith, C., *The Ancient Egyptians and their Influence upon the Civilisation of Europe*, p. 68. London, 1911.

† Elliot Smith, C., *op. cit.*, p. 83.

‡ Seligman, C. G., "Some Aspects of the Hamitic Problem in the Anglo-Egyptian Sudan," *Journ. Roy. Anthr. Inst.*, Vol. XLIII (1913), July–Dec., p. 637.

§ Giuffrida-Ruggeri, V., "Autoctoni, immigrati e ibridi nella etnologia africana," *Arch. per l'Antrop. e l'Etnol*, Vol. XLIII (1913), *fasc.* 4°, p. 303, nota 2.

reflected in the legend of Horus, who, after the conquest of Seth, passed into Nubia, and there obtained a great victory. Nothing is clearer than such an ethnical change in the Nile Valley, whatever may be said to the contrary by those who from *parti-pris* always go against the so-called Oriental thesis, which is not necessarily wrong because believed for a long time!

The changes are undeniable in certain particulars of civilisation,* and in the mean of the physical traits of the population, which no longer corresponds to the pre-dynastic mean—related to C Group and to the actual Abyssinian—but assumes the truly Mediterranean features of the dynastic Egyptians. Along with this has been noted the apparition of Armenoid traits, the percentage of which, from being extremely small during the first dynasties, grows steadily, and can only be explained by an Asiatic infiltration. The presence of an aristocracy of an Armenoid type, noticed by Elliot Smith, indicates the road previously followed by the Mediterranean people to get to Egypt, they departed from those Asiatic centres which are designated as the common seat of the Hamito-Semites.† The Leucoderms followed the same road into Libya, but the formation of a potent state in the Nile Delta obstructed the passage of the latest arrivals, who could only filtrate into Egypt.

It is not to be wondered that among these were some brachycephalic people from Arabia and Syria, who would also have contributed to make the native still more orthognathous and more leptorrhine, as can be observed particularly in the male series; but one cannot believe that in neighbouring Asia there were only brachycephals; on the contrary, the great majority must have been dolico-meso-cephalic of a Mediterranean type, identical with the Egyptians and Libyans. Still less can one believe that it was the small Armenoid minority which made the dynastic Egyptians of Lower Egypt so strikingly different from the pre-dynastics. The difference is *in toto* and comes from the fact that they are a Mediterranean people, while the pre-dynastics were nearer, both geographically and anthropologically, to the Ethiopian area. Thus, and not otherwise, can one interpret Elliot Smith's impression, which he thus happily expresses: "No competent observer who has examined material "from Lower Egypt and compared it with pre-dynastic remains from Upper Egypt "has failed to detect this obvious and unquestionable fact," *i.e.*, the contrasting features of the two people.‡ The contrast becomes attenuated later by the prevalence in Upper Egypt of Mediterranean traits, though the prevalence is not complete under the first dynasties. Where the descendants of the Ethiopians remain, *i.e.*, in Nubia, archæologists (ex. Firth),§ find the survival of pre-dynastic African art, and anthropologists a great resemblance to the pre-dynastics but none to the Libyans.

Having thus replied in the negative to the question whether C Group was related to the Libyans as Bates believed, we think that the comparison between the Middle-

* "The dynastic Egyptian had acquired two new useful arts—the manufacture of copper "implements and the use of the stone borer on a shaft; . . . thus the graves of the early "dynasties contain products of arts—copper working, use of copper tools, stone boring, and writing "—which are never found in the graves of the pre-dynastic period, and but seldom in the graves "of the late pre-dynastic period."—Reisner, G. A., *The Early Dynastic Cemeteries of Naga-el-dêr*. Part 1, p. 133. Leipzig, 1908. The custom of burying the body lying contracted on its left side was maintained throughout the three first dynasties, then mummification supervened. This survival is explainable by the fact that the primitive population, with all its physical, and certainly all its mental traits, was still preponderating during the three first dynasties, and the newcomers from the north were comparatively scarce. It is with the numerical increase of these latter, which took place after the first dynasties that one notices the whole change, physical and cultural, accomplished; this change cannot be noticed well if one limits oneself, as Reisner does, to the first dynasties, which were chiefly transitional.

† Giuffrida-Ruggeri, V., *loc. cit.*, p. 301.

‡ Elliot Smith, G., *op. cit.*, p. 99.

§ In Sixth Bulletin of *Archæological Survey of Nubia*.

Nubians and the actual Ababdeh made by Reisner is correct, only we must at once add that the Ababdeh are not negroid, but Ethiopians metamorphosed by a cross with the negro, just as C Group was.

The actual Barabra who occupy the left bank of the Nile from the First to the Second Cataract, and whom we have already classified with the Ababdeh as Ethiopians more or less negrified by crossing with the Sudan Negro, their neighbour,* cannot be very different from those whom Bates erroneously identifies as a Libyan population living 3,000 years B.C. Bates's alleged proofs are not convincing; that the metis of the left bank of the Nile between the First and Second Cataracts could be believed by Strabo to be Nubio-Libyans by reason of the excessive geographical extension then assigned to Libya, is a comprehensible confusion, but it has no value in relation to their anthropology and still less to that of their predecessors. As to the other, still more antique, alleged proof, the inscription of the Sixth Dynasty (about 2500 B.C.), in which the Temehu are spoken of as being north of the Yam, there is still the possibility suggested by Hrdlička† that these Temehu lived, not between the First and Second Cataracts, but on the oases of Kharga and Dakhla, which are in the Libyan desert (1 degree farther north than the first Cataract), and might already be more or less protected by the Egyptian Government. Thus by placing the Temehu farther north everything becomes likely, and one can think that the so-called negroids, their neighbours to the south, the Yam, and the Wawat, were simply Ethiopians allied to the Middle-Nubians, a group which we have recognised as Ethiopians crossed with Sudan Negroes. Given also their geographical position intermediate between the Temehu of the oases and the Negroes of the Sudan, one can explain their civilisation, which was partly Libyan and partly Negro. They are anyhow at the edge of the true Ethiopian area from which they went north in a prehistoric age, following the course of the Nile. It is obvious, therefore, that they can be placed anthropologically nearer to the Abyssinians than the Berbers if we wish to adopt the modern terms corresponding to the two races between which we have placed the archæological contest. Without excluding the presence of isolated individual Negroes we exclude the Negro mass, whose area did not extend over Kordofan till a recent epoch, that is, not till about 2,000 years ago, which may be the date of the descent of the Nubians, as Haddon‡ and others believe. The area which is assigned to the Yam, on the other hand, is Lower Nubia between Trthet and the present Aswan, as Trthet has been identified by Petrie as Upper Nubia between Derr and Dongola. On the opposite bank to the Yam were the Wawat.§ We are thus much farther north than Kordofan, between the First and Second Cataracts, nearer the first than the second, and just south-east of the oasis of Kharga, so that the whole topography corresponds to our interpretation: that we are not dealing with Negroes, who at that epoch were much farther away towards the south.

To recapitulate. On one hand we have, anthropologically, pre-dynastic Egyptians, Nubians (A Group), Yam, Wawat, Middle-Nubians or Group C, and the actual Abyssinians, who all show the same physical traits, which are certainly not Mediterranean—*e.g.*, the nasal index of the skeletons whose average is above 50; on the other hand we have Libyans, dynastic Egyptians, and modern Egyptians, in whom the average nasal index never goes above 50.

* Giuffrida-Ruggeri, V., "Distribuzione e origine dei gruppi umani dell'Africa nord-orientale," *Arch. per l'Antrop. e l'Etnol.*, Vol. XLIII (1913), *fasc.* 1, 2, p. 137; e la carta *Geografica Annexa*, p. 150.

† Hrdlička, A., "The Natives of Kharga Oasis, Egypt," *Smithsonian Miscellaneous Collections*, Vol. 59, No. 1, p. 5. Washington, 1912.

‡ Haddon, A. C., *The Wanderings of Peoples*, p. 58. Cambridge, 1911.

§ Petrie, Fl., *History of Egypt*, I, p. 94.

Without referring in detail to the Egyptian series illustrated by various authors (Schmidt, Oetteking, Giuffrida-Ruggeri, Biasutti), it is specially interesting to note that Schmidt gives the nasal index of modern Egyptian crania* as 46·3 (♂ and ♀); on the other hand nine Beja (Hadendoa) skulls measured by Seligman† gave a nasal index of 52·9, which is certainly not the nasal index of a white race. That a like index is found amongst pre-dynastic Egyptians, whom Seligman‡ believes "essentially similar" to the Beja, precisely confirms our thesis, that the one, as the other, were Ethiopians, *i.e.*, distinct from Leucoderms. The same can be said of some Barabra less mixed with the Negro type—ex., the natives of the island of Philæ. Schmidt§ measured 15 ♂ skulls and 13 ♀ of these natives derived from a modern burial-ground, and although the series was rather scarce, it is interesting to note that the nasal index coincides sufficiently with that which Sergi, Jun.‖ obtained from a more numerous Abyssinian series. The relationship of all these non-Egyptian stocks can be clearly seen from the following figures :—

——	Abyssinians (Sergi, *Jun.*).		Barabra of Philae (Schmidt).		C. Group (Derry).		Negadah sud (Fouquet).		Nagada (Fawcett).	
	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
Nasal index -	51·1	51·9	51·4	53·8	51·1	52·7	51·7	53·9	51·0	51·6

The series of Nagada studied by Miss Fawcett¶ may be considered as a transition series, although it was believed to be pre-dynastic posterior research, shows it to be only so to a small degree, the greatest part of it belonging to the first four dynasties. As its locality is in Upper Egypt it is comprehensible that the pre-dynastic (Ethiopic) type is still prevalent, as is the case in other series,** for the same reason.

We see the opposite in Lower Egypt, where the series of Giza, which is a little later (Fourth, Fifth, Sixth Dynasties), shows, along with that Armenoid infiltration which so impressed Elliot Smith, a nasal index of 46·2 in 103 ♂. The indigenous substratum shows itself, on the other hand, in the females with a nasal index of 50 in 65 ♀.††

It is probable that the difference between Lower and Upper Egypt has been continually fed by the two opposite ethnological strains, and we may say that this difference has been perennially maintained because it is still found.

* Schmidt, E., "Uber alt und neuägyptische Schädel," *Arch. Journ. Anthr.*, B. xvii., pp. 127, 209 226. 1888.

† Seligman, *loc. cit.*, p. 687.

‡ *Ibid.*, p. 610.

§ Schmidt E., "Catalog der im Anatomischen Institut der Universidäd Leipzig aufgestellten craniologischen Sammlung," *Die Anthropologischen Privat—Sammlungen Deutschlands*, *I*, p. 58 and fol. Braunschweig, 1887.

‖ Sergi, S., *Crania Habessinica*, p. 25. Rome, 1912.

¶ Fawcett, C. D., "A second study of the variation and correlation of the human skull, with special reference to the Nagada crania," *Biometrika*, Vol. I, Part IV. August, 1902.

** *See* the nasal index of the first dynasty in Thomson, A., and Randall-MacIver, D., *The Ancient Races of the Thebaid*, p. 56. Oxford, 1903.

†† The measurements of the nasal height and breadth in the Giza series are to be found, happily, in the *Archæological Survey of Nubia*, Report for 1907-1908, Vol. II, p. 27. It is regrettable that the authors, Elliot Smith and Wood Jones, do not give the measurements for the nasal index of the pre-dynastic series of Naga-ed-Dêr, which they examine in detail and illustrate by the cephalix index, which is much less important. This constant omission has always prevented Elliot Smith from making those useful comparisons to which the nasal index has led us. It seems that Hrdlička has studied the Naga-ed-Dêr collection, but the results are still unpublished as far as we know.

The nasal index of 349 Egyptian soldiers measured by Myers* gives a sensible augmentation going from north to south; while the average is 73·4 in the district of Dakahlia, it is 78·1 at Assiut, and 78·9 at Kena, which almost reaches the latitudes of the oasis of Kharga.

It is permissible to suppose that the actual difference between the leptorrhines and the mesoplatyrrhines is correlated to other differences, in the skin colouring, in the hairiness of the body, and in the facial profile, and that it was so in the prehistoric Egyptian epoch; and as it is difficult to imagine the mesoplatyrrhine pre-dynastics as orthognathous (certainly they were not so) and white-stained like the Libyans, there is no reason to suppose them of the same race of leptorrhines; *it is therefore an error to speak of the Libyans as if they were identical with pre-dynastic Egyptians*, when everything leads us to believe that the one, as the other, belonged to two different branches of humanity.

On the other hand, it is possible that the Libyans were related to the pre-dynastic Mediterraneans of Lower Egypt (which would explain how a proto-Berber linguistical element entered the Egyptian language), but these pre-dynastics of Lower Egypt are still unknown. It is true that as soon as the population of Lower Egypt appears in its tombs, that is, in the first dynasties, it confirms its Mediterranean origin by its nasal index, which is very different from the Ethiopic nasal index of the pre-dynastics of Upper Egypt. We may infer that such a fundamental difference also existed between the neolithic populations, that of Upper Egypt being positively Ethiopian, while that of Lower Egypt (if it existed†) was positively Libyan.

V. GIUFFRIDA-RUGGERI.

Japan: Folklore. Hildburgh.

Notes on Some Japanese Coins and Coin-like Objects used as Amulets and in Charms. *By W. L. Hildburgh.* **33**

Ordinary current or obsolete coins are used in Japan (as similar coins are, or have been, used in other Asiatic countries and in Europe) as amulets or as portions of the material associated with certain small magical ceremonies. Magical properties have also, because of the designs borne by them, been ascribed to various coin-like tokens.

According to the fluctuations of religious fervour, and the necessities of the rulers, at times during the feudal period many of the coins in circulation were melted down to be cast into the form of religious images, bells, and the like, while in other cases the images were turned into coins, which thus derived a certain sanctity. The remains of the Daibutsu at Kyōto, which was destroyed by an earthquake in the latter half of the seventeenth century were, for example, utilised for the making of the *bun-sen rin*, small coins with the character *Bun* on the reverse. These coins, which were made during a period of about fifteen years, were until recently quite plentiful, but are now becoming rare because they contain a proportion, very small, of gold, and, probably, silver, and because of the sanctity attached to them.‡ On account of this sanctity the *bun-sen* are considered to be protective and to be useful in curing disease—thus, a finger-ring (which may be worn on any finger) made from a *bun-sen* is thought to prevent palsy (*chūki* or *chūfu*)—and it is believed that if the stem of a pipe be made from the metal of the *bun-sen*, the mouth and tongue will be preserved from injury due to the smoking of that pipe.§

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* Myers, C. S., "Contribution to Egyptian Anthropology"; III, "The Anthropometry of the Modern Mahommedans," *Journ. Anthr. Inst.*, Vol. 36, p. 246 *et. seq.* 1906.

† Neolithic stations in Lower Egypt have been noticed by De Morgan, J., *Récherches sur les origines de l'Egypte*, p. 25 *et. seq.* Paris, 1897.

‡ N. G. Munro, *Coins of Japan*, p. 122. § *Ibid.*, *loc. cit.*

Others of the old *rin* coins are also used curatively. For the relief of stomach-ache there is a charm in use at Kyōto, in which seven old one-*rin* pieces are stirred about in water, after which the water is swallowed. For other medicinal purposes there are *rin* of other periods to be used.

A *tempo* (an eight-*rin* piece, from the Tempo Era), placed beneath a patient's pillow or his mattress, is believed to prevent bed-sores; the patient must not know that the coin is being thus placed, or the procedure is useless.

There is a large obsolete coin, still quite common, shaped like a Japanese sword-guard, which was issued by the Daimyo of Akita, upon one face of which is the series of the Eight Trigrams (the *Hak-ke* of the Japanese; the *Pat-kwa* of the Chinese, from whom it was derived), and upon whose reverse are two *hōwō* (the Japanese phœnix) birds. Although I have not found any account of the employment of this coin in superstitious practices, it would seem highly probable that it had been so used, for to the *Hak-ke* many mystical properties are ascribed, upon which much has been written by the Japanese, and it is constantly employed by fortune-tellers in divining. The Eight Trigrams form a very commonly-used design upon the coin amulets of China, in which country that design is placed above the doorways of habitations to keep out evil spirits; it is only fair to note, however, that in Japan I have met with no traces of such use of the symbol. The *hōwō* birds, which appear on the reverse, are birds of good omen, but have not, so far as I know, any magical virtues attributed to them.

Of the tokens which, I have but little doubt, have in very many instances been used as amulets, there are a considerable number. These tokens, together with many others to which no superstitious ideas have been attached, are known as *E-sen* (Picture-sen), because of the designs upon their faces. The *e-sen* are treated of in many of the Japanese books on coins; there is, indeed, one book, "*E-sen*," which is devoted entirely to them, in which rubbings of a large number have been reproduced. It is unfortunate for the present purpose that these books give little more than a description of each specimen, with, perhaps, an indication of its degree of rarity.

The *e-sen* were not issued in Japan, it appears, until about 1624, when a number were coined at a new mint at Kyōto. Dr. N. G. Munro, in his *Coins of Japan*, to which I am indebted for many of the details concerning the forms of the *e-sen*, says that there seems to be little doubt that the idea of these objects was imported from China, and did not originate in Japan. The *e-sen*, which have the same composition as ordinary coins, were made for various purposes. Some were issued as commemorative pieces to be given to the subscribers to a new temple,* or to its visitors, or to be distributed (or perhaps sold) on the occasions of certain festivals; others were to commemorate the opening of a new mint, or to use up an excess of metal after coinage; others were merely for game-counters. There is a popular belief, which I have several times met, but which I do not remember having seen recorded, to the effect that the *e-sen*, and sometimes also the *hun-sen*, were species of tally-coins, one being coined at the conclusion of the making of a certain number (usually given as 10,000) of the ordinary coins. Quite often there may be found, upon the branched rods carrying the coins as they came from the caster, one or more *e-sen* bearing a Buddhist invocation or a figure of Daikoku, or some design of like import. These might have been cast thus in order to economise in the number of pattern-pieces required, but there is a possibility, I think, that they were intended to secure a

* In China "charms [consisting in the case referred to, of small brass swords with a round coin "welded to them], are cast occasionally when temples are being erected or restored, for distribution "among the inhabitants of the ward or parish, to avert the ills provoked by the building works, "especially by the disturbance of the spirits of the soil."—de Groot, *The Religious System of China*, Vol. VI, Book II, p. 996.

fortunate termination to the process, or even, possibly, to endow the coins with which they were cast with properties which might otherwise be lacking. The *e-sen* with, I believe, a few exceptions, were not intended to be used as coins, and were not current as such. They are no longer issued; at the present time only imitations of the old ones are made.

The designs upon the *e-sen* are quite numerous, while there are often many variations of the same design. The reverse of an *e-sen* is generally blank. As may be seen from the accompanying list, many of the designs have a fortunate significance, wherefore I think that there can be but little doubt that a number of the *e-sen* were issued with the expectation that they would be used as amulets or as religious objects. Amongst the designs to be found are the following* :—

Inscriptions consisting of religious formulæ, such as "*Namu Amida Butsu*" ("I adore thee, O eternal Buddha"†), or "*Namu Myo Ho Renge Kyo*" ("I "adore thee, O admirable precept of the sacred books of the lotus-flower"?)

The "Seven Gods of Luck," or, more commonly, one of their number, either Daikoku or Ebisu.

Shōjō, the red-haired sea-demon, with his ladle and vessels for his drink.

Tenjin (the apotheosised scholar, Sugawara Michizane), beneath a plum and a pine-tree, emblems of good-fortune.

The three monkeys (one blind, one deaf, one dumb), representing Kōshin, the deification of that day of the month which corresponds to the 57th term of the Chinese Cycle. In China monkeys are used as emblems of good-fortune, and are consequently often represented on ornamental objects.

The two foxes which serve as the messengers of Inari.

Horses in various forms, such as that of a horse with a pack upon its back, or a horse coming out of a gourd, or a colt led by a man (or, often, a monkey). The idea of these is very likely due directly to Chinese influence, for horses are to be found upon many of the smaller Chinese coins. The design of a horse with a monkey is considered in China, in certain respects, to be fortunate, and is quite frequently used in personal ornaments.‡

A frisking horse, a peasant with a rain-coat, a pine-tree, and a flying stork, the whole being enclosed within a rope-like border.

Phallic designs, which appear to be quite rare. Rubbings of some of these, very indistinct, have been shown me by a Japanese coin-expert. They include four sets of figures in coition (similar to those upon Chinese coin-amulets, of which the *e-sen* in question was said [I know not with what authority] to be the prototype), and the middle portions of a male body and a female body facing each other.

A sun, a crescent-moon, and stars.

The selection of subjects such as the majority of those above quoted, seems to show that the makers of the *e-sen* undoubtedly had in view, in many instances, their employment as amulets. Daikoku and Ebisu, the "Seven Gods of Luck," the foxes of Inari, the Buddhist formulæ, and deities, are all things such as are to be found upon printed paper charms in common use, or in other protection-bearing forms. There is an additional reason to conclude that many of the *e-sen* were utilised as amulets, for in Japan objects are frequently so used, to which no direct religious significance is attached, they being merely commemorative objects associated with

* Most of these are illustrated, from rubbings, in *Coins of Japan*.

† Hepburn's *Japanese-English Dictionary*.

‡ Various Japanese curative charms contain an allusion, either by picture, by date (through the horse as an animal of the Chinese Cycle), or otherwise, to horses, but I have not recorded the employment of *e-sen* showing horses in any charms of this character.

religious festivals, and considered to possess amuletic virtues which are, I think, due (for reasons into which it is not necessary to enter here) in part to their associations, and not entirely to the particular forms which they assume. It would appear, however, that at the present time the use of the *e-sen* as amulets to be carried has almost or completely lapsed, for few of the considerable number of persons of whom I made inquiries concerning amulets in general, or as to coins (unspecified) as amulets, or to whom I showed specimens of the *e-sen*, recognised them as amulets. On the other hand, the Japanese coin-expert to whom I have referred, stated that some of the *e-sen* had formerly been used as amulets; I have been told that an *e-sen* bearing one of the Buddhist formulæ, if placed in a purse, will prevent the loss of the other coins placed with it; I have seen upon the *kamidana* (the house-shrine "God-shelf") of a shop an *e-sen*, with a Buddhist inscription, upheld by a pair of figures, Daikoku and Ebisu, kept as a charm; and I have seen an *e-sen* with a figure of Daikoku, mounted in wood for placing in a small shrine, evidently with the same intention.* What seems to me almost conclusive evidence that the *e-sen* were formerly frequently carried on the person as amulets lies in the signs of considerable wear which many of them show, for, since it is said that they did not circulate regularly as money, this wear can be best explained by assuming that they were employed as personal amulets.

W. L. HILDBURGH.

REVIEWS.

Egypt: Archæology. **Blackman.**

Les Temples Immergés de la Nubie: The Temple of Derr. By Aylward M. Blackman. Le Caire, Imprimerie de l'Institut Français d'Archéologie Orientale. 1913. **34**

This volume is a part of the enterprise of the Egyptian Government for saving the temples of Lower Nubia, which are now endangered by the back-water from the Aswan Dam. The raising of the dam seven metres has carried the water into all the temples between Korosko and Aswan, thus endangering the records in all the ancient Egyptian buildings for over 100 miles. If all the temples which the *Service des Antiquités de l'Egypte* is now publishing were as well done as this excellent publication of the Derr temple by Mr. Blackman, science might be entirely content.

The temple at Derr, like the other temples of Ramses II in Nubia, clearly displays the decadent stage of provincial art under this king. The temple is, furthermore, like so many of the Nubian sanctuaries, largely cut from the native rock of the cliffs, and only the front was of masonry construction. The Nubian sandstone is not firm in texture. It is so friable, indeed, that it can be easily worked with a jack-knife, or even a nail. The material is therefore not favourable to refined work in relief sculpture. When we add that the sculptures at Derr were very evidently done by ignorant and careless provincial artists, whose plastic crudities were to some extent veiled by the plentiful use of colour, it will be evident that Derr does not represent a very notable chapter in the history of Egyptian art. Nevertheless the records in the temple are of very great archæological importance, and quite worthy of the sumptuous publication in which they have appeared. We shall never be able to reconstruct the temple ritual as it was performed by royalty in early Egypt, without just such full and detailed publications as we have in this volume.

Besides the religious scenes on the walls, there is also a series of reliefs intended to commemorate Ramses II's victories, and these are therefore of historical content. As customarily, the wall on the north side of the outer hall displays victories in the

* This last object is illustrated in Fig. 4 of Plate IV of my paper on "Japanese Popular Magic connected with Agriculture and Trade," in the *Trans. Japan Society of London*, Vol. XII.

north, that is Asia; while the south wall contains the Pharaoh's southern wars, that is his Nubian campaigns.

All this material, religious and historical, Mr. Blackman has presented in sixty-two fascimile plates, very clearly reproduced in collotype. In view of the fact that the author, as stated in the preface, was working single-handed, these plates represent a highly successful performance, for your reviewer realises by arduous experience how difficult and trying is photography under the unfavourable physical conditions, like sand-storms, heat, and turbid water for the dark-room, which Nubia furnishes.

The discussion of the materials presented in these facsimile plates occupies one hundred and thirty-one pages of introductory text. In this text the inscriptions accompanying the relief scenes are repeated in full in hieroglyphic type. A comparison with the reviewer's own copies and photographs of the walls at Derr shows that this publication of the texts is very carefully and accurately done. The accompanying translations are excellent, and like the archæological commentary, display full familiarity with the recent literature and thorough competence in modern scientific Egyptology. The arrangements for connecting descriptive text with the plates are very practically effected by a key plan of each wall, with the relief scenes numbered. The commentary is reinforced by detailed drawings at the end, representing crowns, costumes, insignia, and the like. At the end of the text there is a very full series of indexes, including the divinities, with their attributes in hieroglyphic; the head-dresses, variants in the name of the temple and of Ramses II; the works of colleagues cited; and finally, a general index.

Mr. Blackman has given us what will always unquestionably be a standard publication of the Nubian temple of Derr, and he is to be congratulated on having done a thorough and useful piece of work. JAMES HENRY BREASTED.

Australia: Ethnography. **Spencer.**

Native Tribes of the Northern Territory of Australia. By Professor Baldwin Spencer. 1914. **35**

Professor Spencer's account of the natives of Northern Australia has been eagerly awaited by anthropologists, and they will not be disappointed in the volume now under review. The book is full of interest and contains much information of a high anthropological value; it is profusely illustrated with excellent photographs and a number of coloured reproductions of objects collected by the author and now in the Melbourne Museum.

The district investigated by Professor Spencer, and here discussed, includes the basins of the Telegraph and Alligator rivers on the mainland, and Bathurst and Melville Islands. One very noticeable feature among many of the tribes visited is the small number of children, for even under normal conditions, and where there is no scarcity of food, the natives do not appear to increase in number, while they rapidly decrease as soon as they come in contact with strangers. Perhaps one of the chief reasons for the stationary population is that most of the younger women are in the possession of the older men, while the small number of the latter seen by the author may be due to their being put out of the way by the younger men when these require wives. A remarkable custom is in vogue among the Kakadu, according to which, on the death of any man, one of his wives may be handed over to one of the men standing to her in the relationship of *no-ornberi* (more probably *ngomberi*, which includes her sons). She must not be his own mother, but may be any other of his father's wives. Even before his father's death the son calls this particular woman by the same name that he applies to his wife, and it seems that he and the woman are usually about the same age.

The "class" organisation, which prevails over almost the whole of Australia, is absent in a group of tribes on the northern coast-line, which includes the Kakadu, Umoriu, and Geimbio, which, with certain other tribes, constitute the Kakadu nation, If it ever existed—which the author thinks unlikely—all trace has now been lost, and it is replaced by a local organisation which regulates marriage.

Totemism is strongly marked in all the tribes; in some, such as the Larakia, in the neighbourhood of Port Darwin, each totemic group occurs only in one moiety of the tribe. In these tribes the totem descends in the paternal line. In others the same totemic group is found on each side of the tribe, and descent is in the maternal line; while in yet others, such as the Kakadu, each child's totem is determined by the spirit of the dead person he or she is thought to reincarnate.

Professor Spencer has described two types of *Intichiuma* ceremony among the natives of Central Australia in his previous works. He has now discovered that both these types are also present among certain tribes of the Northern Territory, where their occurrence is of considerable interest as a further indication of the wide distribution of this type of ceremony; they are now known from Lake Eyre in the south to Coburg Peninsula in the north. There is considerable variation in the matter of eating the totemic animal or plant. Among the majority of tribes the members either do not eat their totem at all or only sparingly; in some the mother's totem may not be eaten unless it is given by a member of that totemic group; while among others, such as the Kakadu, there appear to be no restrictions.

The belief in spirit children who inhabit certain localities and enter women, causing them to become pregnant, which was first discovered among the central tribes, is universal among these Northern Territory tribes. For instance, the Mungari believe that the ancestors of the tribe in the far back ages wandered about the country, stopping at certain places and performing ceremonies, during which they shook themselves, with the result that spirit children emanated from their bodies. These children now enter the bodies of women and are born as their children. Among the Mungarai and Yungman tribes they belong to the same totem as the ancestor from whom they emanated, but it seems that this is not always the case among the Kakadu tribe, for among them the ancestor announces to the father of the child exactly who the latter is and to which totem it belongs, which need not be that of the reincarnated ancestor. There is a gum tree near Roper River full of these spirit children, awaiting a favourable opportunity to be reborn. The sexes are supposed to alternate in each successive reincarnation. As among the Arunta, so among these northern tribes, there seems to be no idea of any connection between sexual intercourse and procreation, and the existence of half-castes is explained in all good faith by their mothers, "Too much me eat em white man's flour." It is very suggestive of the importance of a fresh kind of food that the natives consider this sufficient explanation, and accept the light-coloured infants as their own, even though they may be fully aware that their women have had intercourse with foreigners.

In spite of the fact that the nights are very cold over the greater part of the territory (the thermometer registering 29 degrees F. in some places), both men and women go naked, with the exception of a small apron or tassel, and, although they feel the cold keenly, they have never made any use of the skins of kangaroos, wallabies, and opossums which they catch in considerable numbers and cook for food. Paper bark is the only kind of protection from the cold that the native has devised for his person or his shelter. Men, women, children, and dogs crowd together at night into a tent of boughs and paper bark and get what warmth they can from each other. The opening of the tent is closed up, and smoky fires are made inside in order to drive off the mosquitos which infest the country during the wet season, and are

an unmitigated plague and a source of much disease and mortality among the natives.

The author gives most interesting descriptions of the burial and mourning ceremonies of the various tribes. Those of the Melville and Bathurst islanders are most elaborate, and differ completely from any on the mainland, where ground burial, tree burial, and cannibalism seem to be practised in their respective areas. On these islands, whether the deceased is male or female, the body is at once buried in a grave about 4 feet deep. Some months later the natives go into the scrub and cut down trees for grave posts, which are erected with much dancing, singing, and an elaborate ceremonial. There is no indication of sorrow throughout the whole ceremony, and it is evident that it is performed with the idea of gratifying the dead person, and at the same time of intimating that the survivors expect the deceased to remain quiet and not to trouble them further. The posts which are set up on the grave are usually about twelve in number, and vary in height from about 5 feet to 12 feet, and from 9 inches to 12 inches in diameter. They are of various shapes and are decorated with geometrical patterns in black, white, yellow, and red. The decorator of each post chooses his own design and anyone seems to be allowed to assist. In some cases the posts are not all erected at one time, but are added a few at a time at intervals.

Space does not permit of reference to the many customs and ceremonies minutely and lucidly described by Professor Spencer, nor to the weapons, implements, and objects of various kinds which are the subject of numerous illustrations, and are fully described in the text. Apart from some lack of system in the spelling of native words, the present volume is a worthy successor of the previous works on Central Australia which Professor Spencer brought out in collaboration with Mr. F. J. Gillen, whose death is so greatly to be deplored and to whose memory this volume is dedicated. C. G. S.

Ireland: Archæology. **Coffey.**

The Bronze Age in Ireland. By G. Coffey, with eleven plates and many illustrations. Dublin: Hodges, Figgis and Co., Ltd.; London: Simpkins, Marshall and Co. 1913. **36**

When the time comes to write the full history of the Bronze Age in Ireland a fascinating volume will be given to the learned public, for perhaps in no country in the world will greater interest attach to that reach in the river of civilisation than in this western island. No one would be more ready to admit that that time has not yet come than the author of *The Bronze Age in Ireland.* Indeed, this fact is fully recognised in the preface to the work in question. When that time comes this book and Wilde's well-known *Catalogue* will be amongst the first authorities in connection with implements and weapons, just as Abercromby's monumental work on Pottery must be in relation to that branch of human manufacture. But the moment for such a work will not arrive until excavation on a much larger scale than has so far been attempted has been carried out, and excavation, always difficult in Ireland, is to-day perhaps more difficult than ever, owing to circumstances which it would be useless here to discuss.

Whatever views we may have as to a possible Mesolithic or late Palæolithic epoch in this country, no one doubts that the Neolithic period passed into that of Bronze without gap of any sort.

What were the ethnological affinities of the race which then inhabited Ireland, the dominant race that is, no one can say with any certainty, nor can one be sure how the knowledge of bronze was introduced to them. But Ireland was not an isolated country, for, as Mr. Coffey points out, Ægean, Scandinavian, and Iberian influences can be detected in the remains of the period. The most remarkable thing

about this time was the extraordinary amount of gold ornaments which must then have been manufactured. The late Dr. Frazer had a theory, based upon a consideration of the weights of certain of the ornaments, that this gold was of Roman origin. No one now doubts that it was wholly of local origin, perhaps largely from the county of Wicklow, where gold is still to be found or has lately been found. Of the ornaments manufactured from the precious metal many examples remain, but these are almost certainly but a small proportion of those which were made, which were later on discovered by hunters after treasure and barbarously melted down and sold for the price of the bullion. The late Mr. Day once showed the writer of this review a small piece of thin worked gold, admittedly all that remained of "a bucketful" which had been sold to some jeweller and melted down. And there are many such cases.

Mr. Coffey's book, as has already been said, relates mainly to implements and weapons; it is profusely illustrated, and those who know the other writings of its author need hardly be told that it is full of interest for all archæologists.

BERTRAM C. A. WINDLE.

Physical Anthropology: The Spine. **Le Double.**

Traité des Variations de la Colonne Vertebrale de l'Homme et de leur Signification au Pourt de Vue de l'Anthropologie Zoologique. Par M. le Prof. A. F. Le Double, de Tours. Paris: Vigot Frères. 1912. **37**

The late appearance of a notice of this really valuable work is wholly due to an oversight on the part of the reviewer. This book represents the last great work of one of the foremost of French anatomists of our time—one who knew not only how to observe and what to observe, but also had acquired the art of lucid and scholarly expression. Professor Le Double's book is a systematic account of the numerical variations which occur in the vertebral series of the spine of man; he has brought together the facts gleaned by anatomists in all lands, and added to the general store a particularly large number of personal observations. For many years to come this will remain a standard work of reference for anatomist and anthropologist. A supplement to the main work deals with the variations of the bones of the human skull.

A. KEITH.

Folklore. **Burne.**

The Handbook of Folklore (New Edition, revised and enlarged). By Charlotte Sophia Burne. London: Sidgwick and Jackson (for the Folk-Lore Society). 1914. **38**

The original *Handbook of Folklore*, published in 1890, has long been out of print, and unobtainable except at a price far above that at which it was issued. Although the present handbook retains the name and the general scheme of classification of the original work, it has been so completely re-written and expanded that it has become, to all intents and purposes, an entirely new book. Its appearance, which, for several years, has been expected by students of its subject, has well fulfilled their anticipations, and Miss Burne is to be congratulated on its completion, for she undertook it simultaneously with, and in addition to, other important literary work connected with the Folk-Lore Society.

Divided into three parts—"Belief and Practice," "Customs," and "Stories and Sayings"—the book covers the whole of that "learning of the people" (whether they be or be not what we call "civilised" folk) which is termed, shortly, "Folklore." The headings of the chapters show the fascinating nature of the field to be covered, and the importance of the subject to the ethnologist—The Soul and Another Life; Superhuman Beings; Omens and Divination; The Magic Art; Disease

and Leechcraft; Social and Political Institutions; Rites of Individual Life; Occupations and Industries; Calendar Fasts and Festivals; Games, Sports, and Pastimes; Stories; Songs and Ballads; Proverbs and Riddles; to take some of them—while the number of examples quoted in illustration of the subjects dealt with make the book engaging to the general reader.

An excellent introduction describes what folklore is and what it covers—"every-"thing which makes part of the mental equipment of the folk, as distinguished "from their technical skill"—and gives a set of instructions and directions, based on the practical experiences of several successful collectors of folklore in the British Isles and abroad, as to the best methods to be employed in getting into touch with the inner lives and the intimate beliefs of the people within the worker's field. In furtherance of such collecting work a valuable "Questionary" is given as Appendix B, while Appendix A gives directions as to the terminology to be employed in order to ensure accuracy in reporting in the place of the sometimes slipshod, and consequently impaired—from the student's point of view—wording not infrequently to be found in printed articles or manuscript reports.

It would savour of impertinence for an individual to attempt to criticise as a whole the matter contained in a book of this kind, a book prepared by an expert along lines laid down by, and, to a certain extent, with the assistance of, specialists in the various departments of its subject; and this is the more so in that the author has had the fortunate privilege of having her work receive its baptism of criticism—and that from some of those most competent to criticise it—before its publication. Two small suggestions, however, I would venture, with regard to the form of the book, which now corresponds, as to paper and binding, with the other publications of the Folk-Lore Society. One, that the "Introduction," the "Questionary," and the compendium of terminology, be at some time issued together, as a separate booklet, in order to help to bring into the ranks of the collectors of folklore some of those persons in whose lives old customs, old stories, and the like, play so usual a part that it is not realised by them that the life of the world is not wholly as their own, and that to them there have been bequeathed relics which are fast fading into thin ghosts or nothingness. The other, that the Folk-Lore Society may see its way, when the present book is reprinted, to issue a thin paper edition with flexible covers (and, possibly, in two volumes, one containing the three sections I have just specified, the other the nineteen chapters of descriptive matter and the remainder of the work), suitable for carrying among the impedimenta of those leisured travellers, those visitors to friends in Africa and the East, and those other persons similarly favourably situated for the acquisition of interesting matter, who exist in times less strenuous than the present.

The aim of the book is summed up in the opening lines of the Preface: "It "is addressed to officers of the public services, to missionaries, travellers, settlers, "and others whose lot is cast among uncivilised or half-civilised populations abroad; "to residents in country places at home; to medical men, philanthropic workers, "and all educated persons whose lives and duties bring them into touch with the "uneducated. Such persons have it in their power to contribute very greatly to "the advance of an important study, the value of which is as yet hardly fully "appreciated; and it is believed that they will be willing to do so, if only the way "is pointed out to them." The book fulfils, I think, in every way the requirements of that aim, and it is therefore to be hoped that the unselfish labours of Miss Burne and those who have been associated with her in the preparation of the volume will receive the reward they wish, in an increase in the active workers in their chosen department of ethnology. W. L. H.

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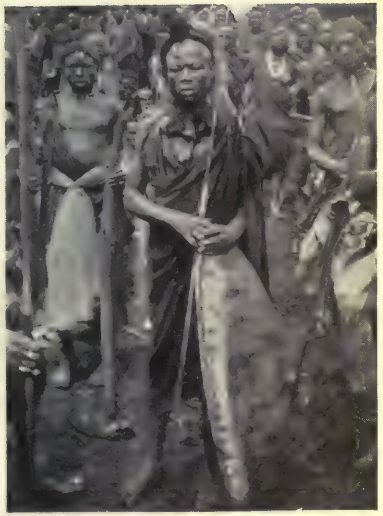


FIG. 1.

FIG. 2.

FIG. 3.

FIG. 4.

FIG. 5.

CIRCUMCISION CEREMONY IN CHUKA.

ORIGINAL ARTICLES.
With Plate F.

Africa, East: Circumcision. Browne.

The Circumcision Ceremony in Chuka. *By G. St. J. Orde Browne.* 39

In MAN (1913, 79) an account was given of the ceremony of circumcision among the Amwimbe of Kenya Province, British East Africa. It may now perhaps be of interest to describe the decidedly different customs existing among their neighbours of Chuka.

The age of the patient is usually rather greater than in Mwimbe or among the Akikuyu; in fact, it is by no means rare to see almost full grown young men who are still waiting for the ceremony to be performed on them. The average age may be said to be about sixteen, for both sexes, though it varies largely. The ceremony is supposed to take place at the harvest time, that is twice a year in Chuka; but the time is generally liberally expanded, and may be almost any date within the two months nearest the harvest.

On the morning of the ceremony there is a dance, in which all adults seem to take part; this takes place outside the village and is in no way peculiar to the ceremony. The boy meanwhile is taken away by his friends to wash in the river, this being about nine or ten o'clock as a rule. After about half an hour's cleansing in the river, he returns, wearing no clothes of any sort, and having been shaven all over the previous day. Round his waist is twisted a cloth rolled up into a rope, the tail of which hangs down behind; while in front there hangs from a string a banana "bud" cut from the end of a bunch of bananas. This depends from the waist just over the private parts.

On the return of the boy from the river, the dance which has been going on breaks up, and the men of the party crowd to the place where the operation is to be performed. This is apparently any open space handy for the village. There the boy seats himself in the attitude common to the ceremonies of all the Kenya tribes; he squats on the ground, the heels well under him, the knees separated, the head thrown back, and the hands held upwards with the elbows resting on the knees. A "godfather" stands behind him, holding him under the arms. The operator comes up, seizes the foreskin with the fingers of one hand, and cuts off the extremity with a small leaf-bladed knife, throwing it away on the ground. Previous, however, to cutting the actual flesh, he takes the banana bud which hangs down in front, and cuts off the tip of this, which he throws away, afterwards cutting the string round the waist and removing and throwing away the whole bud.

As soon as the extremity of the foreskin has been removed, the operator, with the help of a young warrior, gathers up the remaining edges of it, and through them, over the *glans penis*, he thrusts two long thorns, crossing each other. The boy is lifted to his feet in a fainting condition, and the cloth which he wears round his waist is taken off and put round his neck; the ends are brought down in front, crossed on the chest, brought under each arm, and tied at the back. A skin is thrown round him, a monkey-skin head-dress is put on his head, and a shield and spear are thrust into his hands. Thus fitted out the unfortunate boy is led away by the warriors to the dance which has been resumed meanwhile; in this he is expected to take some part, in spite of the extreme pain in which he obviously is. After some ten minutes of this he is led on to the small hut in which he has been living during the previous month or so, close to the village, and of a very temporary nature. In this he seats himself; the roof is so slight and scanty that the hut is really more like a mere enclosure.

After a few moments the operator arrives, having spent the interval in consuming the ceremonial native beer in large quantities. He seats himself in front of the boy, and draws out the two thorns which are sticking through the remaining portion

of the foreskin. These he gives to the boy, who breaks them and throws them away. The operator then takes the small knife once more, and trims off all the remaining pieces of the foreskin which are left; in this he is assisted by the onlookers, who point out all the scraps which he has overlooked, it being considered that the operation would be a most unsatisfactory one were any raw edges of skin left. This part of the proceeding is a leisurely one, frequent pauses being made for further examination; two warriors sit on either side of the boy to assist him, to support his penis with leaves, to facilitate the operation, and also to check the bleeding. As soon as the process is considered as satisfactorily completed, the goat-skin garment is again put round him, and he is left to recover from the effects. A small boy attends him and brings him the necessary food and firewood; there appear to be no restrictions as to food, though it is considered wisest to live chiefly on native gruel for some few days after the operation. Healing may take anything from a few days to a month or more, unless complications such as blood poisoning ensue.

It will be noticed that the whole affair is comparatively simple, and that there is not the elaborate preparation and gathering of a large number of subjects that takes place among some of the neighhouring tribes. The operator attends to each boy or group of boys that may await him in the villages, and the whole ceremony is of a casual and impromptu nature.

It is interesting to note the presence of the banana bud, and the prominent part which it plays; in Mwimbe, the subjects carried the buds as they came to the place of operation, and then threw them away as they took their places, the bud being an insignificant and unnecessary detail in this case. At the same time the banana bud even now is tending to disappear from the ceremony, and it is not uncommon to see a circumcision in Chuka in which the bud plays no part at all.

The small hut, again, in which he is supposed to live, tends to become obsolete; in many cases the second ceremony takes place in a convenient clearing in the bush, and the boy lives in a hut in the village.

The circumcision of the girls is also of an unusual and characteristic nature; like that of the boys, it takes place in two parts, but the division is more marked, since the two ceremonies take place on succeeding days, as is the case in Mwimbe, where the ceremony in the case of the boys is carried out in one operation.

The girl who is the subject, goes through much the same preliminaries as the boys; that is to say, she is instructed by suitable elderly women in such matters as correct behaviour under various circumstances. This, however, is of rather a casual nature, and there is no particular isolation or extreme discipline to be undergone.

On the morning of the operation the girl goes to bathe, being entirely naked. The whole village has joined in celebrating the occasion, the women being particularly prominent in their demonstrations; the men who are specially concerned, owing to relationship or for other reasons, take a considerable interest, but the remainder of the male population is apt to be somewhat superior. There is none of the dancing by the girl, dressed as a warrior, as there is in Mwimbe; the only resemblance is in the use of a certain amount of paint on the face, notably the spots of pink dye obtained from bark.

The girl returns from the bathe, and is greeted with a storm of screams from the assembled women. She is conducted to the centre of a circle of women in a convenient open space, in the centre of which she is seated. Men are not usually present in the actual circle round the girl, though the matter is not regarded in the same light as it is among the Akikuyu, where it is a very grave breach of decorum to appear at such a ceremony.

An elderly woman comes forward, and cuts off the edges of the *labia minora* with a small razor; the scraps of skin are thrown on the ground and discarded; a

certain amount of blood is lost, but the operation does not appear to be a very serious one. A "godmother" holds the girl under the arms during the operation, and the position of the feet, &c., is the same as that of the Amwimbe and the other tribes near.

As soon as the operation is completed the girl is assisted on to her feet, and is dressed in the skin worn by the godmother; she is then led away to the village to recover. Since she is generally the only patient, there is none of the ceremonial forming up for the arrival or the departure that there is in the case of the Mwimbe girls, who are usually operated upon in batches of several.

In the village the girl is fed on milk and native gruel until the next morning. She lives in a small shelter close to the village, and wears a grass mat wrapped round her, so as to conceal her whole body from head to knees. On the morning following the first operation the same crowd of old women assemble, usually accompanied by one or two elderly men, and the girl seats herself upon a mat close to the little hut in which she has been living. She again takes up the position for circumcision, and the old woman appears and cuts away a considerable portion of the *labia majora*. Owing to the operation of the previous day the whole region is considerably swollen and inflamed; the renewed cutting therefore produces a flow of blood which may be considerable. The proceedings last some little time, and the patient appears to suffer considerably. Immediately the result is considered satisfactory the girl has her face violently rubbed, and she is dragged up on to her feet; she then retires to the hut again, where she remains till she is sufficiently well to walk about in comfort. This is generally about a month, since the brutal cutting sometimes indulged in by the old women of Mwimbe does not appear in Chuka, and the wound inflicted is therefore not very serious.

FIG. 6.

In comparing the ceremonies for both sexes with those of the neighbouring Amwimbe, the following points are worth noting, as being conspicuously different:—

(*a*) In the case of both sexes the absence of a considerable amount of noise and excitement which exists in the Mwimbe ceremony; the use of much less ceremony and special costume; the single patient, in place of a group; the absence of the procession of patients from the ground, presumably owing to the fact that there is only one; and the absence of the millet porridge which is spat about freely in the Mwimbe ceremony.

(*b*) In the case of the boys, the use of the banana bud is peculiar; the foreskin is completely removed and there is no scrap of skin left hangiug down; the thorns which are stuck through the foreskin after the first operation, with their subsequent removal and breaking, do not appear in Mwimbe; the double operation for the boys is also restricted to Chuka and Embu.

(*c*) In the female ceremony the dress is far less elaborate, and the previous dancing, in which various details of the warriors dress are worn, does

not appear in Chuka; the face is painted to some extent, and the same pink bark dye is used to make small circles on the cheeks. (*Note:* This was erroneously described as "earth" in the account in MAN (1913, 79).

The whole ceremony is of a simpler and less uproarious nature than among the Mwimbe; in fact, the Chuka circumcision is quiet and orderly compared with the wild excitement in all sections of the population which arises in Mwimbe.

The various details tend to become neglected and overlooked, and there seems to be no very strong adherence to the small points of ritual; for instance, the banana bud is sometimes omitted in the operation on the boys.

On the other side of the Chuka, the Embu differ to some extent from them in the details of the ceremony. The second stage exists, and thorns are used in the same manner as in Chuka; but there appears to be a tendency to utilise the thorns chiefly as a means to aggravate the pain of the ceremony in cases where the boy is considered self-satisfied or lacking in respect; in some cases four or five thorns may be inserted. The age in Embu also is much younger; in fact, it is not unusual for boys of ten or eleven years old to be circumcised, though this seems a recent innovation. The banana bud does not appear in the ceremony, which in general resembles that of the Emberre and the Akikuyu. None of these three tribes practises a method similar to that of Mwimbe or Meru, in which a scrap of the foreskin is left hanging.

The dances of the boys before circumcision, and various ornaments and charms worn for some time before, present many points of interest; in particular, the painting of the legs with white chalk appears in all sections of the Kenya tribes, but the details vary in a striking manner. The costumes and paraphernalia also vary considerably, and it is curious to note that the Emberre boys have the most elaborate dance, while the Chuka have the least striking one, although the actual operation is far more complicated in Chuka than in Emberre. The preliminary rites, instruction, and mode of life, also offer many interesting points for consideration; with all these I hope to deal on another occasion.

(Photographs:—No. 1, boy, after first operation, dressed as warrior, ready for the dance; No. 2, boy awaiting operator; No. 3, boy, after the dance, awaiting arrival of operator, for second operation; No. 4, first operation on boy; No. 5, operation on woman; No. 6 (text), boy dressed in cloth tied round the chest, during process of healing.

G. ST. J. ORDE BROWNE.

Mediterranean: Economics. **Creswell.**

Fluctuations in the Population of Irrigated Countries. *By K. A. C. Creswell.* **40**

An exceedingly interesting paper by Professor J. L. Myres, "The Causes of Rise and Fall in the Population of the Ancient World," appears in *The Eugenics Review*, Vol. VII, p. 15. This study, however, is practically confined to one field—the basin of the Mediterranean. There appears to me to be another field deserving of study, in which far wider variations are possible, and have, in fact, taken place on many occasions.

This field is the region comprised by Mesopotamia, Persia, and Central Asia. In this region agriculture depends to an overwhelming extent on irrigation, and I think it will be admitted generally that a region in which agriculture depends upon rainfall is in a far less vulnerable position than one that depends upon the upkeep of an artificial system of canals or underground water conduits. Should the land in a region of adequate rainfall lie fallow for years, little, if any, harm is done, but

should the irrigation system of a region dependent upon it go out of repair, then the land quickly goes back to desert.

In the first of the regions named, viz., Mesopotamia, the irrigation system consists of an elaborate network of canals, a system which goes back to the earliest times. In Al Jazireh (= the Island), the region lying between the Euphrates and the Tigris, water is drawn by canals from the higher level of the Euphrates through the intervening region to the Tigris flowing at a lower level, and this region has ever been famous for its fertility. These canals, however, easily silt up if not kept in repair.

In Persia the system is perhaps even more vulnerable. Here the irrigation is carried on by underground conduits, known as *kanats* (in Afghanistan and Beluchistan as *karezes*). The topography of Persia is peculiar; it is a country of inland drainage, and may be described as a lofty tableland consisting of a series of unusually flat plains, intersected by mountain ranges; in fact, accounts of Persian travel give one the impression that the road invariably lies across a wide plain with distant mountain ranges to right and left. From springs at the foot of these mountains a series of *kanats* are led to the lowest point in the nearly flat plain, and there lies the city and the area of cultivation on which it depends. Somewhat similar conditions prevail further East, in the region of Kashgar, Yarkand, and Khotan. These *kanats* are carried underground for distances up to thirty miles, and at depths varying from sixty to one hundred feet, and even more; they are frequently, but by no means always, lined with rings of baked clay, and they consequently need continual attention, as a comparatively small fall of earth will stop the stream.

It is, I think, obvious that in regions such as these, any devastating war, leading to neglect of these artificial aids to cultivation, must, in a very short time, inevitably result in large tracts reverting to desert. The whole capital of the country as applied to agriculture is sunk in these works, and that capital will vanish with a speed almost inconceivable to those living in a country of adequate rainfall, and only an equivalent expenditure will restore the country, an expenditure hardly to be looked for in a country exhausted by war. The population also will dwindle rapidly either by starvation or migration, as in a country of great distances and no roads, like Persia, plenty may reign in one province and famine in another. Recovery, therefore, is bound to be extremely slow as compared with what is possible in more happily situated regions.

On considering the history of these regions the important part played by the above considerations will, I think, be evident. Gibbon, speaking of the career of Tīmūr, remarked that five centuries have not sufficed to repair the ravages of a few years. With the greater knowledge of the East which we now possess, the full meaning of this has become abundantly evident. There is no more striking instance of this than in Seistan, recently the subject of an archæological survey (G. P. Tate: Seistan, *loc. cit.*, 1910–12). This region is described as a fertile province by the early Moslem geographers, Yakubi, Ibu Haukal, and Istakhri, in the ninth and tenth centuries; its capital, Zaranj, being intersected by numerous watercourses bringing water from the Sanārūdh. According to Ali of Yezd, Tīmūr invaded the district and destroyed Zaranj in 1383, and this region has ever since been thinly populated, the ground near the sites of many ancient cities being seamed with irrigation channels now dry and out of repair.

Merv, once one of the most fertile spots on the earth's surface, was seriously injured by the Ghuz hordes in 1153, when the whole of Khurāsān was laid waste, and finally ruined by Tului Khan, the general of Chingiz, in 1221, the whole population being massacred; the collapse of the irrigation system must have followed as a natural sequel, and this would cause the region to revert to desert in a few years. In the course of centuries Merv recovered, but in 1785 Ma'sum, afterwards

Shāh Murad of Bokhara, fell upon the place, which at this time was held by Bahram Ali Khan, destroyed the Sultan Bund, a barrage on the Murghab thirty miles above Merv, and turned the oasis into a desert. Just a century later its restoration was commenced hy order of the Czar, and the reconstruction of the Sultan Bund itself has been contemplated.

In Mesopotamia similar changes have been brought about. The great Nahrawan canal, Al-Katul-al-Kisrawi (the Cut of the Chosroes) left the Tigris a short distance below Dūr, and irrigated the lands on the east bank of the Tigris from above Sāmarrā to 100 miles south of Baghdad. In the thirteenth century this great tract had become a desert, as during the two previous centuries it had gradually silted up, the Seljuk Sultans having been too much occupied in continual wars to attend to the regular dredging and mending of dykes.

Again, the Great Swamp, which at one time extended from Kufa to Basrah, covering an area 200 miles long by fifty broad, the formation of which commenced in Sasanian times, became permanent and more and more extensive during the years of anarchy when the Moslem armies overran Mesopotamia, in the time of Muhammed, when the dykes were neglected and "breaches came in all the embankments, for "none gave heed, and the Dikkans were powerless to repair the dykes, so that "the swamps every way lengthened and widened." This led further to the shifting of the Tigris from the eastern to the western channel (Shatt-al-Hayy), all the country lying along its former course being converted into a desert.

To return to Persia. The *kanat* irrigation system prevailed in classical times, and is described by Polybius (X, 25), and it appears to me to be possible that in the wars of Alexander, and a century later during the Parthian conquest, something similar to what has been described above may have happened. The fact that the series of Persian palaces—Susa, Persepolis, etc.—stops abruptly, and it is not resumed until Sasanian times (A.D. 226), when it recommences in the series Firuzabad, Sarvistan, Tak Aivan, etc., requires explanation. With the single exception of the late Parthian Palace of Hatra, near Mosul, not a single building of the Parthian period is known, and as an explanation I would suggest that it was due to economic ruin, following on neglect to, and collapse of, the irrigation system, and the inevitable fall in the population which this would entail, apart from any question of the numbers killed in actual warfare.

I am, therefore, led to the conclusion that the chief cause of the very great fluctuations in the population of the regions mentioned has been the collapse of the artificial irrigation system, and that but for this, neither war, nor misgovernment, nor the general desiccation of Asia, would have sufficed to bring it about, although this latter has been shown to have been a factor, through the researches of Ellsworth Huntington.

That the human factor as expressed in irrigation is of real importance, is shown by the increase in the rainfall which has been observed to follow in many places where the area of cultivated land has been increased by irrigation. The frequency of rain in Cairo nowadays, where it was unknown fifty years ago, has often received comment. The increase in the rainfall at Teheran, where the planting of trees by the European Legations has been copied by the Persians, and the irrigation canals considerably multiplied, was commented on in 1888 by Lord Curzon. This increase appears to have been maintained. I give the following figures from *Eastern Persian Irak* (p. 131) :—1892, 9·44; 1893, 9·29; 1894, 10·66; 1895, 11·01; 1896, 9·71 to September, equal to over 13 inches, as November is the heaviest month (December, 1895, was 3·22 inches).

These figures are the more remarkable as they coincide with one of Ellsworth Huntington's "world-wide dry periods," 1887–97 (*Pulse of Asia*, p. 373).

As an explanation of this increase in the rainfall, I would suggest that, the chlorophyll reaction being endothermic, there must be a perceptible lowering of the temperature over large tracts of cultivation. If this is the case it would have an appreciable effect on condensation. K. A. C. CRESWELL.

Egypt: Ethnology. Smith.

Professor Giuffrida-Ruggeri's Views on the Affinities of the Egyptians. *By G. Elliot Smith.* 41

In MAN (1915, 32) Professor Giuffrida-Ruggeri has, I think, taken Mr. Oric Bates and his speculations on the relationships of the Middle Nubians far too seriously. Bates has become so obsessed by his intensive study of the Libyans that he sees them and their influence everywhere. But his writings have served a useful purpose in that they have stimulated Giuffrida-Ruggeri to give us the luminous statement of his views in MAN.

With his protest against the supposed Libyan affinities of the Middle Nubians I am in full agreement. In fact, the chief evidence utilized by Bates to demonstrate his case, namely, the circular superstructure of the grave, I have already employed* to explain the Libyan practice. For, as Firth pointed out, the Nubian type of structure is obviously an imitation of the Egyptian mastaba, so that if borrowing occurred it is more likely that Libya got its ideas from Nubia than the reverse.

However, even if the Nubians did derive their burial customs from Libya, this does not affect the problem of the affinities of the Middle Nubian population—even less so does the fact that *one* Middle Nubian woman of negroid type was scarred (or tattooed in a coarse way) with a typically negro pattern (*see* Bates's argument).

As regards the physical characters of the human remains, they bear obvious witness to the close affinity which links the Middle Nubians to the Predynastic Egyptians on the one hand, and the peoples Giuffrida-Ruggeri calls Ethiopians on the other. With all that Giuffrida-Ruggeri says on the question of these affinities I am in full agreement: but I am not so sure of the justification for the sharp line of distinction he draws between the Ethiopian and the Mediterranean peoples.

His explanation of the differences between the population of Upper and Lower Egypt that became apparent in Protodynastic times is the obvious one that seems, *à priori*, to fit the facts of the case. It is an interpretation which, if it could be justified, would solve a host of problems. But unfortunately, as I have hinted in my reports to the British Association,† there are reasons which forbid an acceptance of this simple explanation. Giuffrida-Ruggeri claims that "certain particulars of civilisation" (p. 53)—under which, as the footnote seems to imply, he includes the manufacture and use of copper tools, writing, and mummification—were introduced by these immigrants. But not only is there no evidence whatever that such "particulars of civilisation" were introduced into Egypt, but the most definite and precise proof that they originated in Egypt, and, in the case of the first two practices mentioned, amongst the Predynastic population of Upper Egypt. I am willing to admit that the change in the orientation of the corpse may be due to the effects of the immigration;‡ and that the Protodynastic population of Lower Egypt became differentiated from that of Upper Egypt, partly as the result of the incoming of a mixture of Mediterranean and Armenoid peoples from Syria, as

* *The Evolution of the Rock-cut Tomb and the Dolmen.* Essays and Studies presented to William Ridgeway. 1913, p. 510.

† *Reports of the Committee on the Physical Characters of the Ancient Egyptians*, British Association Reports, 1912 and 1914.

‡ As I suggested four years ago in *The Ancient Egyptians.*

I explained in my last report to the British Association. It seemed only natural to assume that the remarkable cultural developments that occurred in Egypt at the same period were due to the practices introduced by these newcomers; but the evidence at present in our possession does not justify us in adopting this obvious view, for it all points quite definitely and precisely to the conclusion that the mixed population, no doubt stimulated by the contact of races of different experience and traditions, attained a higher plane of culture by developing the distinctive civilisation which had been growing up on the banks of the Nile.

But what justification has Giuffrida-Ruggeri for drawing a sharp line of distinction between the Ethiopians and Mediterranean people? Apparently, if the average of the nasal indices is above or below 50, all other considerations must be set at naught, and the group of people put respectively into the Ethiopian or the Mediterranean group. In the footnote on p. 55 he regrets that I have omitted "these useful comparisons," which give such definite results. As a matter of fact, the evidence of the Early Predynastic series from Naga-ed-dêr is so equivocal in respect of this point as not to advance the discussion much further, for the forty-four male skulls give an average nasal index of 49·4, whereas fifty-six females afford an average of 52·4. [This point is one of the matters that have to be discussed, with the complete evidence, in the final report of the Archæological Survey of Nubia.]

The difficulty I find in adopting Giuffrida-Ruggeri's conclusion may briefly be summed up.

Most of the so-called early Mediterranean series of skulls are those of a mixed population precisely similar in composition to that of Lower Egypt in the Pyramid Age. The earlier the series examined the larger becomes the proportion of skulls indistinguishable from the majority of Predynastic Upper Egyptian skulls. On the contrary, an individual Armenoid skull presents features of so characteristic a nature that it can be distinguished at a glance from a Mediterranean or an Ethiopian skull.

Yet Giuffrida-Ruggeri* includes such contrasted types as the Armenian, the Scandinavian, and the Sicilian in one "elementary species," from which he excludes the Predynastic Egyptian, the skeletal remains of which in the majority of cases I defy him to distinguish from the earliest Mediterranean types, either in stature, cranial, facial, or nasal form.

I maintain that though the earliest Mediterranean population (when examined in large series) may *possibly* be distinguishable from the Predynastic Egyptians, the resemblance of these, the one to the other, is so immeasurably closer than that of either to the Blond Nordic or the Alpine Round-headed Europeans that it is more in accordance with the facts to regard the former peoples as being linked together (as the Brown Race) by closer bonds of affinity than those which unite the heterogeneous series of disparate elements called *homo sapiens indo-europaeus* by Giuffrida-Ruggeri.

G. ELLIOT SMITH.

Africa, South: Folklore. **Werner.**

Abatwa Tradition. *By A. Werner.* **42**

Mr. Beech's note, quoted from Mr. Northcote, of Fort Hall, on the Maithoachiana (MAN, 1915, 24), suggests a remarkable parallel from South Africa. In Callaway's *Nursery Tales and Traditions of the Zulus*, pp. 352–3, is an account,

* "Distributione e Origine dei Gruppi Umani dele'Africa Nord-orientale," *Archivio per l'Antropologia e la Etnologia*, Vol. XLIII, 1913; and "Schéma d'une classification des hominidés actuels," Compte Rendu de l' XIV^me^ Session, *Congrès Internat. d'Anthrop. et dArchéol préhist.* Geneva, 1912.

given by a Zulu, of the Abatwa (Bushmen), to whom tradition ascribed the very same practice mentioned by Mr. Northcote :—

"If a man is on a journey and comes suddenly on an Umutwa, the Umutwa asks, 'Where did you see me?' But at first, through their want of intercourse with the Abatwa, a man spoke the truth and said, 'I saw you in this very place,' [*i.e.*, owing to his small size, the man did not see him till he was quite close]. Therefore the Umutwa was angry, through supposing himself to be despised by the man, and shot him with his bow and he died. Therefore it was seen that they like to be magnified, and hate their littleness. So then when a man met with them, he saluted the one he met with, 'I saw you' [the usual Zulu salutation, *Sakubona*]. The Umutwa said, 'When did you see me?' The man replied, 'I saw you when 'I was just appearing yonder. You see yon mountain; I saw you then, when I was 'on it.' So the Umutwa rejoiced, saying, 'O, then, I have become great.' Such, then, became the mode of saluting them."

The Maithoachiana would appear to be as sensitive about their small stature as these Abatwa, who, Callaway thinks, are in this passage, not Bushmen, "but "apparently pixies or some race much more diminutive than the actual Bushmen." However, the Bushmen (like the Wasanye of East Africa) have a very uncanny reputation as sorcerers among other tribes, and it is quite likely that these and other clearly mythical accounts are really intended to apply to them. The Waboni, in New's time, were credited with exceptional powers of transforming themselves into animals.

I am under the impression—though unable at present to trace any reference to the matter in my notes—that I heard of either the Wasanye or the mythical being known to the Wapokomo as the *Kitunusi*, asking the question, "Where did you see me?" and taking offence if told that it was close at hand. I shall be glad if any present or former resident in East Africa can throw any light on this point.

A. WERNER.

Fiji : Ethnography.

Hocart.

Ethnographical Sketch of Fiji. *By A. M. Hocart.*

43

The purpose of the present paper is to define and name certain areas in Fiji which may prove convenient in locating customs, and which may make more intelligible subsequent notes on Fijian ethnology. It is not my purpose to advance any theories concerning the composition of the Fijian races.

Waterhouse is the only writer of whom I am aware* who has recorded in print the profound contrast between the dialects of Eastern and Western Viti Levu. In his *King and People of Fiji* he gives a list of words in Mbauan and in a Western dialect, which he concludes to be aboriginal, for no other reason, apparently, than that it differs from the Mbauan. As a matter of fact the Western dialects are quite Melanesian in character, yet so dissimilar from the Eastern dialects as to form a separate language.

The chief points of difference are :—

(1) The vast majority of nouns and verbs, even for common objects, are different or used in a different sense, thus :

English.	East.	West.
ghost.	*kalou.*	*nitu.*
house.	*vale.*	*were.*
pig.	*puaka.*	*voré.*

* I am not sure Fison does not mention it in his article on the 'Nanga" in the *Journ. Roy. Anthr. Inst.* which I have not to hand.

(2) The Western dialects drop *u* after *m* at the end of a word :

tam(*u*) = not.

(3) The Western dialects compound their possessives with *le*, sometimes *la* ; the Eastern use *o*, *no*, or *ne* :

Mbau *nona* ; West : *leya* (his).

(4) Nouns which in the East take the possessive as a suffix, follow it in the West :

Mb.*na linganggu* ; *W.nggu lima* (my hand).

There is no gradual transition from Western to Eastern dialects ; the line of demarcation is quite sharp ; it is formed by the great dividing range which runs from Tomaniivi, the highest mountain in Fiji, southward between the Rewa and Singatoka rivers. At the head of the Wainikoroiluva, an affluent of the Navua river, it leaves the range to follow that river to the sea. The Yanggara river prolongs the frontier down to the north coast.

There are two exceptions : the Noiemalu and kindred tribes that have migrated from the valley of the Singatoka over into that of the Wainimala, an affluent of the Rewa ; and the Talandrau of Nandrau, who have moved in the opposite direction from the Eastern slopes to the Upper Singatoka.

The islands belong to the opposite mainland, except Kandavu and Mbengga, which belong to the East ; Yanudha is divided between East and West.

The people of Western Viti Levu speak of the eastern part as *Natuidhake*, or that which is above, that is to windward, and are themselves known as *Ra*, or below, that is leeward. As the term Windward is used of the easternmost islands, and Leeward is applied to the Yasawa group, and as both words are conveniently reserved for that purpose, I propose to translate *Natuidhake* and *Ra* literally, and speak of High and Low Fijians.

As might be expected, important differences in custom accompany this difference in language. But many customs having been carried over from one side to the other, can be ascribed to the one or the other by inference only. I will therefore give only such as are still distinctive of High and Low Fijians :—

High.	Low.
Oblong house	Square house.
Canoes	——
Salt making introduced ?	Salt making.
Bark cloth on the coast by women	Bark cloth inland by men.
Big sacred chiefs	Petty chiefs.
Elaborate social organization	Simple social organization.
Favourite number : 4	Favourite number : 5.
——	Nanga.

The Talandrau people have adopted the square house and the Noiemalu the oblong house, but the Talandrau have not been initiated into the Nanga mysteries, nor have the Noiemalu imparted them to their neighbours, which is an instance how technology is not always the best clue in unravelling the tangle of races.

The Low Fijian tribes are certainly the more homogeneous in dialect and customs. Every tribe has little peculiarities of speech, but the further removed from one another are still pretty much alike in vocabulary and intonation, and I believe that a white man who had grasped the dialect of one part would have no difficulty in understanding the others.

The only exception is the lower valley of the Singatoka and the coast some

VANUA MBALAVU
LAU Is
LAKEMBA
KORO SEA
KORO
MOALA
TAVEUNI
NATEWA PEN
Undu Pt
Madhuata
VANUA LEVU
Wainuna R.
Kumbulau
LOMAIVITI
Wainimala R.
VITI LEVU
Navua R.
Singatoka R.
Lower Rewa Tribes
Yanuqtha
MBENGGA
VATULELE
LANDAVU
YASAWA Is

way to the east and west of that river's mouth. The stranger is there mazed by the change of *s* into *h* and *t* into *s* before *e* and *i*, thus :—

hiri for *siri*,
mase for *mate*.

But the language seems strange more on account of these changes and of the apparently more rapid speech than owing to any great differences in the vocabulary. Yet this phonetic difference corresponds to an ethnic one, for the Nanga ends abruptly as we pass into their region. In spite of much contact with Europeans, and of an active banana trade, they still strike one as the lowest tribes in Viti Levu.

Vatulele belongs, as far as dialect goes, to these tribes, which I shall call the Lower Singatoka tribes.

The rest of the Low Fijians is not so easy to classify. The Yasawas, Mba, Tavua, and the tribes at the source of the Singatoka have not the Nanga, but dialectic peculiarities would divide them differently. Those at the source of the Singatoka may conveniently be termed North-Western Dholo.* The term Western Dholo will include them and the South-Western Dholo tribes, by which I understand the tribes extending from the middle Singatoka to the South Coast ; these latter have the Nanga. The Mba-Tavua tribes are distinguished by the use of *sue* for house and *nggo* for pig.

The High Fijians are far more difficult to classify, and it is evident that we are in the presence of a greater mixture and upheaval. There is, as a rule, no hard-and-fast line between one group and another. From the foot of Tomaniivi to the Windward Islands there is a series of gradations ; peculiarities of dialect and custom merely allow us to draw convenient lines here and there.

The term, Eastern Dholo, I shall use to include both the North-Eastern and the South-Eastern Dholo tribes.

The tribes of the north-west coast of Viti Levu from the Yanggara river to Namena, extending inland to the Wainimbuka river, are fairly sharply defined by their dropping their *t*'s. This goes with a physical aspect which makes them easy to pick out, yet which does not differ radically from other Eastern hill tribes ; they have a deep depression at the root of the nose, a bony face, and strong eyebrows. It is difficult to find anything distinctive in their culture unless it be their houses, which are High Fijian but seem to have been influenced by the Low Fijian style. They are the only High Fijians known to me that make salt, an art which we may suppose they derived from the Low Fijians. They are great pot-makers on the coast. I shall call them North-Eastern Dholo tribes.

The tribes from the foot of Tomaniivi to the coast between Suva and Navua can conveniently be called South-Eastern Dholo tribes. We can use as a basis of classification the use of the verbal termination *e* instead of the coastal *a* (*kaute* for *kauta*) and of *nggwa* and *kwa* for *ngga* and *ka*. There is also a general resemblance in physique and in custom connected with first fruits, and other rites. But it must be remembered that each end of this tract is more closely related to the adjoining tribes outside the area than to the other end.

By Koro Sea peoples I understand the tribes or states that occupy the coast of Viti Levu from Namena to the mouth of the Rewa, the Lomaiviti, Moala, and Windward groups, Kumbulau, Taveuni, and the Natewa peninsula. They are far from homogeneous ; at one end we have Verata, whose Dholo origin is marked on their faces, and at the other the Lauans, who are strongly infused with Tongan blood. Nevertheless, there is a certain unity of speech and custom, and they all lay stress

* *Dholo* in Fijian means the uplands or hill country. I use it, however, of areas that are based on the hills but may extend to the coast.

upon the secular side of life, and have little of those elaborate rites that distinguish the hill tribes. Religiously they have distinct affinities with Polynesians. They also belonged to the same political vortex which was to Fiji as the European concert to Europe.

For certain purposes it is convenient to group all the islands of the Koro Sea, together with Kandavu, as the "islands." The term East Coast will distinguish from them those Koro Sea tribes that live on the mainland of Viti Levu and which have not certain peculiarities of social organisation found in the "islands."

Vanua Levu is most difficult to map out; I cannot think of any two bases of classification that will produce the same lines of cleavage. We shall leave it for the present, after just noticing the *k*-p dropping people, because I believe this peculiarity to be of great ethnographic importance that extends beyond the boundaries of Fiji. They form a cross division with the Koro Sea people, for they include some tribes within and some without that sphere. They claim a few clans in the north of Vanua Mbalavu, and occupy Koro, Taveuni, the Natewa peninsula, Undu Point, Dhikombia, and Madhuata island with the opposite mainland. As their peculiarity is called *ngato*, I shall call them the *Ngato* people.

The other parts of Vanua Levu mostly drop their *t*'s, and subject other consonants, more or less numerous according to the tribe, to certain changes in the direction of hardening. In custom and physique they have little resemblance to the *t*-dropping people of Viti Levu.

So much I hope, will help to locate better Fijian customs and estimate their ethnological significance.

A. M. HOCART.

REVIEWS.

Voyages. **Hamilton.**

Voyage of H.M.S. "Pandora," despatched to arrest the Mutineers of the "Bounty" in the South Seas, 1790–91. Being the narrative of Captain Edward Edwards, R.N., the commander, and George Hamilton, the surgeon. Pp. 177, and a map. 6*s.* net. London: Francis Edwards, 1914. **44**

The above work is a reprint of the well-known, but extremely rare, book published at Berwick in 1793. For this reprint we are greatly indebted to Mr. Basil Thomson, who has written a most interesting introduction, reviewing the original work, with much additional information regarding the mutiny of the "Bounty."

"None of the minor incidents in our naval history has inspired so many writers as the mutiny of the 'Bounty.' Histories, biographies, and romances, from Bligh's *Narrative* in 1790 to Mr. Becke's *Mutineers* in 1898, have been founded upon it. The publication of Bligh's account of his sufferings excited the strongest possible sympathy, and the Admiralty lost no time in fitting out an expedition to search for the mutineers and bring them home to punishment. The 'Pandora,' frigate of twenty-four guns, was commissioned—Captain Edward Edwards. Fortunately for us the 'Pandora' carried a certain rollicking, irresponsible person as surgeon, George Hamilton, and his account of this voyage was published in Berwick in 1793, and has now become so rare that Mr. Quaritch lately advertised for it three times without success, and therefore no excuse is needed for reprinting it."

This book, which has up to the present been out of the reach of the ordinary reader, can now be obtained by those who thoroughly enjoy a story "which ranks "first among the stories of the sea." At first condemned by the Puritanic mind of that time as coarse and vulgar, it is now described by Mr. Basil Thomson as a book, "the style of which though flippant is remarkable for a cynical but always good-"natured humour."

"It must be admitted," he says, "that the author relates his own and his

" shipmates' adventures ashore with shameless gusto, but he wrote in an age that " loved plain speech."

The work has been excellently published by, and under the personal supervision of, Mr. Francis Edwards. J. EDGE-PARTINGTON.

NOTE.—Sir Everard im Thurn has kindly reminded me that an account of this voyage appears in Delano's *Narrative of Voyages and Travels*, Boston, 1817, p. 111, where the author says, " At Timor I found in the possession of Governor Vanjon a " manuscript history of the cruise of the 'Pandora,' written by Captain Edwards " himself." A reference is made to an article in the *Quarterly Review* for July, 1815. Hugh Murray in *Adventures of British Seamen in the Southern Ocean*, Edinburgh, 1827, devotes a chapter to the voyage of the "Pandora."

Europe: Archæology. **Hall.**

Ægean Archæology: an Introduction to the Archæology of Prehistoric Greece. By H. R. Hall, M.A., F.S.A., with Illustrations and Map. 1915. **45**

This is a very useful book. The author has set himself the task of presenting in a succinct form a statement of the known facts as disclosed by the excavations made in recent years in the Eastern Mediterranean. As the title suggests, he restricts his account to what may be rightly included within the term, "Ægean." Troy and Cyprus are only incidentally dealt with, attention is concentrated on Mycenæ Tiryns, the Ægean Islands, and above all on Crete, the discoveries in which have illuminated all the rest, and made it possible to form some connected and scientific estimate of the Bronze Age in this region. This age, which has come to be identified with the so-called Mycenæan, evidently lasted a much longer time than that term is entitled to cover, and Minoan seems a more appropriate designation for it. Yet, as M. Dussaud has remarked, "the term Mycenæan is consecrated by usage," and it seems very desirable to retain it in a more restricted sense.

After a very short introductory chapter, the second is devoted to an account of the excavations, the lion's share being given to Crete. In a work apparently intended as a popular exposition of the subject, it would not have been disadvantageous if the author had seen his way to devote more space to this important and essential preliminary study. The accounts of these excavations are scattered in so many different publications, and have appeared at such intervals, that the intelligent reader interested in archæology is apt to be somewhat confused, and a clear lead was urgently needed. Mr. Hall has come to the rescue, and his second chapter largely supplies the need; but if he had gone into a little more detail his account would have been still more valuable.

The results of the excavations are presented in seven chapters, dealing respectively with Stone and Metal, Pottery, Towns and Palaces, Temples and Tombs, Painting and Sculpture, The Hieroglyphic System, and Costume, Weapons, &c. Of these, it goes without saying, the most interesting are the chapters treating of Pottery, Painting and Sculpture. The supreme importance of the study of ceramic in Prehistoric Archæology is well illustrated by its great value in reconstructing Pre-Hellenic culture. Naturally the pottery of Crete claims most attention. It is treated at considerable length, its evolution traced, and its relation to the pottery found in the islands, the mainland, and Cyprus discussed. Owing to the limitations of the book the author is unable to work out and illustrate some interesting propositions which, one may venture to think, require ample demonstration, such as that Mycenæan styles exercised a very great influence on the geometric pottery of the Early Iron Age. Mr. Hall apparently accepts the highly probable view of Mr. Forsdyke, that, whilst the Mycenæan style of the mainland derived its source and inspiration from Crete, we see a return wave in a decadent state in the latest Minoan pottery of that island.

The author says little on the very interesting and puzzling question of Mycenæan influence (or rather its absence) in Italy. But he calls attention to the discovery of Sir A. J. Evans in one of the tombs of Isopata of an arrangement of seats for the visit of friends of the deceased to the tomb, an arrangement recalling Etruscan sepulchres. He thinks this is "an important contribution to the evidence which is "gradually accumulating of racial connection between the Minoan and Etruscan." This is a proposition worth elaborating, as anything throwing light on the mysterious problem of the origin of the Etruscans is always welcome. The arguments of Montelius on the connexion between Mycenæan and Etruscan civilisation can hardly be said to carry conviction. Nothing is more surprising than the almost complete absence of evidence of Mycenæan influence in Italy. Apart from some evidence of Mycenæan trading in the extreme south, the only tangible signs of it elsewhere are the four vases found at Torcello. In these, Mr. Hall very justly remarks, "we can hardly find proof even of Ægean commerce, much less of coloni-"sation at the far head of the Adriatic." The absence of Mycenæan influence in this region is all the more notable when we remember that the amber routes terminated at the northern end of the Adriatic.

Not the least useful and interesting chapter is that containing a description of the frescoes discovered at Crete and at Tiryns. Very wisely, the latter are discussed at greater length, and more fully illustrated, for they are much less known to the general reader, or even to the archæologist. The complete absence in the Ægean area of large sculpture in the round, although relief sculpture reached such a high development, as in the Harvesters, Boxers, and Chieftain vases, and in the round on a small scale, as in the ivory figurine from Knossos, is explained by assuming that these are all copies of metal prototypes. This explanation of stone reliefs and ceramic forms is an easy one, but it is perhaps too readily invoked.

The usefulness of the book is nowhere more apparent than in the chapter devoted to the Hieroglyphic System. Mr. Hall has given an interesting and informing account of the Minoan hieroglyphs and scripts. He is a convert of Sir A. J. Evans, and admits he believes the distinguished excavator of Knossos is right in his opinion that the origin of the Phœnician alphabet, and with it the Greek alphabet and our own, is at least partly to be found in the Minoan script. May his belief be ultimately justified!

Mr. Hall has not managed to confine himself, as he evidently intended, merely to a statement of known facts discovered by the excavations. He occasionally enters the realm of suggestion, theory, or even speculation. His readers will probably not quarrel with him for doing so. Rather the reverse. Many of them will, no doubt, wish he had gone further in this direction. He would have added considerably to the interest and value of his work if he had given a chapter to a summary and examination of the evidence of connexion between Egypt and Crete during the Minoan Age. His knowledge of Egyptology so well qualifies him for the task, that his judgment would have carried much weight. Constant reference to the subject, it is true, occurs in his pages, but what is wanted is a thoroughly critical and balanced examination and judgment of the evidence. In moments of enthusiasm too much is sometimes made of a discovery bearing on the question, whilst the hyper-critic is apt to give less value to facts than they deserve.

The author makes a rather unfortunate, if not misplaced, use of the word "Greek" which occurs in his former books relating to this period. For example, he uses such an expression as, "The Greek of the Bronze Age." Now, the Mycenæans, or Minoans, or whatever the Bronze Age people of the Ægean may have been, they assuredly were not Greeks in any ordinarily accepted use of the word. They inhabited a land afterwards called Greece, it is true, but this does not

warrant calling them Greek any more than the neolithic builders of the alignments at Carnac, French, or the palæolithic hunters who decorated the walls of the Cantabrian caves, Castilians or Spaniards.

At the end of the book is a map of the Eastern Mediterranean with enlarged insets of Crete and central Greece. This map is to be commended for what it does not do, and thus avoids a defect so often present in maps illustrating special subjects. The hosts of names having no distinct bearing on the subject of the book are omitted. Only those of importance in relation to Ægean archæology are inserted. The reader can thus find at a glance the exact position of any place mentioned in the text.

The book is fully and admirably illustrated. There are more than 150 line illustrations in the text, very clear and good. There are also thirty-three plates. These are inserted photographs. They include a number of photographic views, especially in Crete. These are useful and interesting, though on rather a small scale. Whilst some of the photographs of stone, pottery, and bronze are excellent, others are not so clear as could be wished. When much detail has to be shown photography is very uncertain. Good line work is preferable. A useful bibliography is added at the close of the book which will be read with pleasure by everyone interested in the most remarkable and fascinating civilisation of the Bronze Age—the Minoan.

E. A. PARKYN.

ANTHROPOLOGICAL NOTE.

Accessions to the Library of the Royal Anthropological Institute. 46

(Donor indicated in parentheses.)

The History of Melanesian Society. By W. H. R. Rivers. 2 Vols., illustrated, $9\frac{3}{4} \times 6\frac{1}{2}$. 412 + 616 pp. Cambridge University Press, 36*s.* net. (Publisher.)

Comparative Studies, a contribution to the History of Cochen. By K. Rama Varma Raja. 7 × 5. 54 pp. Mangalodayam Co., Trichur. 4*d.* (Author.)

A Hausa Phrase Book, with medical and scientific Vocabularies. By Allan C. Parsons. 7 × $4\frac{3}{4}$. 172 pp. Milford. 7*s.* 6*d.* net. (Publisher.)

Aboriginal Siberia, a study in Social Anthropology. By M. A. Czaplicka, preface by R. R. Marett. 9 × 6, xiv + 374 pp. 16 plates and 2 maps. Clarendon Press. 14*s.* net. (Publisher.)

The Book of Talismans, Amulets, and Zodiacal Signs. By William, Thomas, and Kate Pavitt. Illustrated. 9 × $5\frac{1}{2}$. 312 pp. W. Rider. 7*s.* 6*d.* net. (Publisher.)

Antiquities of Indian Tibet. Part I. By A. H. Francke. 9 × 12, 133 + iv pp. 45 plates and 4 text illustrations and map. Calcutta. 18*s.* (Superintendent Government Printing, India.)

The Rock Tombs of Meir. Part I., "The Tomb Chapel of Ukh-Hotp's son Senbi." By A. M. Blackman. $12\frac{1}{4} \times 9\frac{3}{4}$. 41 pp. and 32 plates and frontispiece. Archæological Survey of Egypt. 25*s.* (Egypt Exploration Fund.)

Ancient Hunters, their Modern Representatives. By W. J. Sollas. Second edition. $8\frac{3}{4} \times 5\frac{1}{2}$. xii + 591 pp. 314 figs. in text, and frontispiece. Macmillan. 15*s.* net. (Publisher.)

List of Works relating to the Aborigines of Australia and Tasmania. Compiled by G. F. Black. $10\frac{1}{2} + 7\frac{1}{2}$. 56 pp. New York Public Library. (Author.)

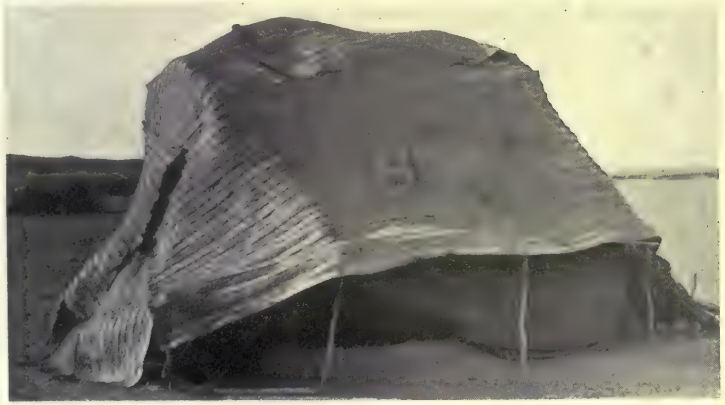
English Folk Song and Dance. By Frank Kidson and Mary Neal. 8 × 5. 178 pp. 6 illustrations. Cambridge University Press. 3*s.* net. (Publisher.)

The Family Chain, Marriage, and Relationships of Native Australian tribes. By John Hopkins, F.R.C.S. $8\frac{1}{2} \times 5\frac{1}{2}$. 31 pp. Watts and Co. (Author.)

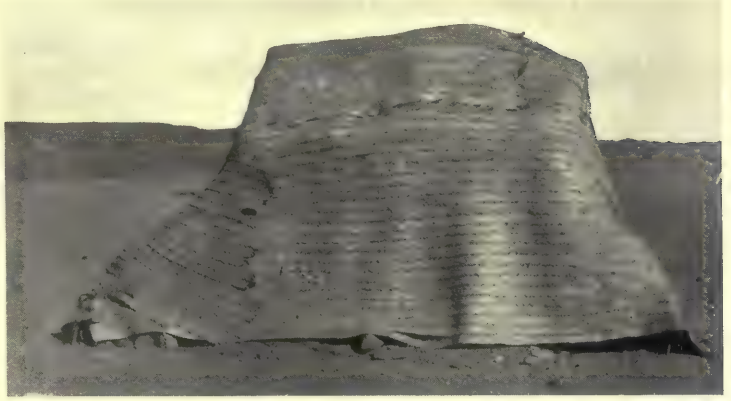
Printed by Eyre and Spottiswoode, Ltd., His Majesty's Printers, East Harding Street, E.C.

BISHARIN TENT: SIDE VIEW.

BISHARIN MILK VESSEL (*kahal*). HEIGHT 14·5 CM.



BISHARIN TENT: FRONT VIEW.



BISHARIN TENT: BACK VIEW.

BISHARIN TENTS.

ORIGINAL ARTICLES.

Egypt : Ethnography. **With Plate G.** **Seligman.**

Note on Bisharin. *By Professor Seligman, M.D.* **47**

The following information was obtained from Bisharin in the neighbourhood of Aswan, my best informant being Mohamed Mahmud Bey Khalifa of Daraw, and I am greatly indebted to Hunter Pasha, of the Coast Guard Service, and Mr. J. H. Davidson, the District Inspector, for putting me in touch with him. The object of the short investigation recorded in these notes was to determine whether the customs of the Bisharin closely resembled those of the Hadendoa, with which I am to some extent familiar.

FIG. 1.—STEATITE COOKING-POT MADE BY BISHARIN AT JEBEL JERRIF. HEIGHT 12½ CM.

The Bisharin are divided into a number of tribes, using this word as the equivalent of the Arabic *qabile*, and these into a number of divisions (B. *bĕdănă*). Each *bĕdănă* has its own territory, but so long as grass is plentiful it does not limit itself to this, every Bisharin having the right to graze his animals where he will. Towards the end of the dry season, when grass may be scarce, the herdsmen will feed their flocks on the leaves and branches of trees, which they pull down by means of a stick (*maharakt*), two or three metres long, with a terminal crook. As far as this leaf fodder is concerned each *bĕdănă* should restrict itself to its own territory. Water is obtained from wells, and there are pools in the mountains ; I did not hear of any trouble over water rights, but it must be remembered that my informants were men who spent the greater part of their lives in the neighbourhood of the Nile valley. A little dura seems to be grown in certain localities, but none in the mountains ; in spite of this enough is traded for grain to enter into the general diet.

FIG. 2.—BISHARIN HEAD REST.

Marriage with the daughter of the father's brother (*bint 'amm*) is the best, and a man would consider that he had prior right to the hand of his *bint 'amm*. A man may not speak to, or come in contact with, his mother-in-law, though his first child should, if possible, be born in her house. After two or three children have been born he gives her a present, and may then speak to her. A man may speak to his father-in-law, but will never eat with him, *i.e.*, out of the same dish at the same time. No special attention is paid to the afterbirth, which may be buried anywhere.

No pottery vessels are made except by a few degenerate Bisharin who have settled by the river ; milk is never put into one of these or into a metal vessel.

FIG. 4.—BISHARIN SPEAR LENGTH OF IRON ABOUT 42 CM., TOTAL LENGTH ABOUT 153 CM.

The correct vessel to receive milk is one of basket-work called *kahal*. Goat's milk may be boiled in the stone vessels to be described immediately, but camel's milk should not be boiled; if necessary it may be warmed by dropping hot stones into it. *Semn* (butter) is made in an ordinary leather water vessel.

Women do not milk either goats or camels, though they may drink milk even during the catamenial period. No one drinks milk he has himself drawn until someone else has partaken of it. There may be some exaggeration in my informant's statement that a man would rather die than do this, but clearly the act is regarded as detestable. No difficulty is made about drinking milk and eating meat together. Stone (steatite) vessels are made by the Bisharin; these, which were, I believe, first noted by Professor Naville, have been figured in MAN (XII, 65) by Professor Whittemore. They are made in certain villages on a range of hills called Jebel Jerrif or Jebel Jerf (I have heard it pronounced both ways), about two days' journey inland from Mersa Shab, on the Red Sea coast. This range is said to be the only place in which soapstone is found. The pots made there are exported all over the Bisharin country, but they are not used by the Ababdeh. The vessel shown in Fig. 1 differs in form from any of those illustrated by Professor Whittemore, and is of special interest, because, although it is the only one of its form that I saw, its shape is identical with that of the clay vessels made by the Hadendoa.

FIG. 3.—BISHARIN *kabota*, HEIGHT ABOUT 14 CM.

The photographs reproduced in Plate G. show the appearance and character of the Bisharin tents. Like those of the Hadendoa, they are built of mats made by sewing together many long narrow strips of plaited straw, but they are smaller and more roughly put together. Among the most interesting of the implements of daily life are the wooden head rests (*metĕr ăs*, the terminal *s* is almost hissed), which resemble the old Egyptian pattern; throwing sticks (*šakuba*); and the stone pots mentioned above. The basketry vessel shown in Fig. 3 is called *kabota* and seems to be derived from the Arabs; in any case, this is the word used for a somewhat similar vessel among the nomad Arabs of Kordofan. Shields are obtained from the Hadendoa, as I suspect are most of the knives with an almost semi-circular terminal curve called *khangar*, which they regard as their true weapon, in opposition to the *šotal*, a knife of different pattern much made at Suakin and proper to the Beni Amer. A certain amount of iron-working is done by the Bisharin themselves;

especially do they make short, light spears of the form shown in Fig. 4, and certain others called *sargot*, in which, I believe, the steel does not expand into a blade, but is more or less quadrangular in section, tapering to a point.

Scarification of the face (the *tašrit* of Mecca) is not an orthodox Bisharin custom; nevertheless, some Bisharin have face scars. Camels are branded on the tenth day of Moharrem (*ašura*), the whole month being said to be associated with feasting and jollification.

I have no note of the ceremonies which take place at death, but animals are killed and there is more or less feasting for seven days. The last mourning ceremony, called *hablib* (perhaps this is the name of the terminal feast), is held about a year after the death; as much noise as possible is made, the women wail, and though no drums are used, it is said that gourds are beaten with leather thongs. The simple form of harp called by the Arabs *rebaba* (B. *bǎsǎnkōb*) is not used, it is reserved for weddings and, I suppose, other joyous occasions. C. G. SELIGMAN.

Japan: Folklore. Hildburgh.

Some Japanese Household Charms against Insects and Other Vermin.* 48

By W. L. Hildburgh.

For the purpose of keeping insects from entering a house there are, in addition to the ordinary paper religious amulets, such as are sold (together with similar amulets having various other intentions) at many Japanese temples, numerous written charms, which may be prepared by any persons requiring them, to be pasted up at points along the routes (such as the posts supporting the house) by which the insects may pass.

Several written charms of this kind are associated with Shaka's Birthday, celebrated on "the 8th day of the 4th moon," a date now fixed as April 8th. One such charm (recorded by me at Yokohama) consists of a verse which, I was told, while speaking of priests, has been so misread as popularly to be considered as referring to insects; it should be prepared on April 8th, before 10 a.m., and should have the ideograph for insect (*mushi*) which occurs in it inverted with respect to the other ideographs.† In that case no mention was made to me of any special liquid to be employed for the writing of the charm, but in other cases the ink to be used is particularized as one prepared with the liquid which has been poured over the images of the infant Buddha which are set up on the day in question. I think, therefore, that the charm given me possibly lacks an important element (owing either to a careless omission on the part of my informant or to the processes of degradation to which charms are naturally exposed by the progress of modern education).

Examples of the use of this special liquid are: "An incantation against noxious "insects, written with the infusion of India ink in liquorice water on the eighth "day of the fourth moon, Buddha's birthday, will prevent the entrance of the "insects at every doorway or window where it is posted"‡; and "over the lintel "is pasted an amulet written with ink moistened with the liquid of lustration "(*amacha*)." "The formula inscribed on this paper is curiously simple: 'The "'4th [this should be "8th"] of the fourth month is an auspicious day for "'killing *kamisage-mushi*' (larvæ of the meat fly)."§

* For notes on some Japanese magical methods of protecting crops from insects and injurious animals, *see* pp. 34–37 inc. of my "Japanese Popular Magic connected with Agriculture and Trade," in *Trans. Japan Society* (London), Vol. XII.

† The inverting of a thing occurs often in Japanese charms, and an hour early in the day is not infrequently specified for the preparation or the carrying out of charms.

‡ E. W. Clement, *A Handbook of Modern Japan*, p. 74.

§ F. Brinkley, *Japan and China*, Vol. VI, pp. 64 and 234. I think that there may possibly be one of the frequent plays on words concealed in the Japanese original of this formula, because *kam* has, among other meanings, that of "a god, a deity."

That the liquid of lustration is an important element of these charms is further shown by the statements that "it is placed near to the pillars of the house to keep "ants and other insects from entering,"* and that on Shaka's birthday one should put some *samisen-kusa* (shepherd's purse) into *ama-cha*, for such grass, after removal from the liquid, will keep insects from entering any lamp or lantern to which it is attached.† Probably the same idea is referred to in, "If, on the 8th day of the "4th month, a certain grass known as *pen pen gusa* [*pempengusa* = shepherd's "purse] be gathered and hung within the paper lanterns, it is said to protect the "possessor from insects."‡

The ceremony of lustration referred to commemorates the tradition that when Shaka was born "a dragon appeared and poured water over the babe,"§ or that "according to the Indian legends [told by the Japanese priests], when the new-born "Buddha was receiving his first bath, the *Tenjin* (*dēwas*) caused a spring to well "up in the *keidei*, or garden enclosure of the palace, and that the water thereof "contained a sweet-smelling incense having eight virtues. This divinely beneficent "act is called *Zuiki*."‖ A small image of the Infant Buddha is set up in a shrine in a temple's grounds (or, sometimes, in the homes of believers), and *ama-cha* (an infusion of the *hydrangea thunbergii*) or *kōsui* (water perfumed with incense) is poured over it by means of a small ladle. The liquid which has been used for the washing is sold at the temples, and is carried home in small bamboo tubes, to be utilised in such ways as have been described, as well as for various curative purposes.¶

I have not learned the reason for the employment of the liquid of lustration as a substance peculiarly inimical to insects, but I suspect that it is connected, at least in some measure, with the identification of various insects with certain reincarnations of the souls of evil persons which are undergoing punishment.** Perhaps it is (or was) believed that a liquid which had been in such intimate contact, and that in a beneficent cause, with the Buddha, would by its nature be repugnant to such evil creatures as noxious insects; perhaps it was thought that it offered a means of release (for re-birth, through the death of their material embodiments) to the imprisoned souls; perhaps (by an idea-association of a kind not uncommon in Japan and China) it was considered that a substance or article (including in this category those things such as we have seen mentioned without being specifically concerned in the lustration) associated in some way with the birth of the Buddha would aid towards a happier re-birth of the unfortunate souls.

Of other, less plausible, theories, which for lack of the requisite materials I am unable to test, one will suffice. We shall see (*infra*) that the 5th day of the 5th month seems to be considered an especially propitious day for charms in which

* B. H. Chamberlain, *Things Japanese*, 1898, pp. 148, 149.

† *New Majinai, Incantations, and Means*, published (in Japanese) at Kyōto about 1843, p. 17.

‡ C. Pfoundes, *Fu-so Mimi Bukuro, A Budget of Japanese Notes*, Yokohama, 1875, p. 17; also Brinkley, *loc. cit.*

§ Brinkley, *op. cit.*, Vol. VI, p. 63.

‖ *The Chrysanthemum* (Magazine), Yokohama, 1881, Vol. I, p. 123.

¶ *Fu-so Mimi Bukuro*, pp. 125, 126; *The Chrysanthemum, loc. cit.; Japan and China, loc. cit.;* Jukichi Inouye's *Home Life in Tokyo*, Tōkyō, 1910, pp. 294, 295; L. Hearn's *Glimpses of Unfamiliar Japan*, 1894, p. 37. According to J. Doolittle (*Social Life of the Chinese*, New York, 1867, Vol. II, pp. 53, 55), in Fuh-kien Province, in China, on the 8th day of the 4th moon the festival of "Buddha washing vegetables" is celebrated, one of the features of which is the pouring of water, from a spoon, over a small seated figure of Buddha, in the temples.

** The *gaki* (the Sanskrit *preta*), or hungry spirits. For much on the relations which, in Japan, are believed to exist between the *gaki* and insects, *see* L. Hearn's *Kottō* (New York and London, 1902), pp. 181 *sqq.* The following quotation, from that source (p. 181), is especially worth noting here: "'The remains of bad demons can be found in the form of worms and beetles and "'ants and snakes and scorpions and centipedes.'—*The Questions of King Milinda.*"

insects are concerned. Now, taking a lunar month as a period of 29 days, we find an interval of 25 clear days separating the 8th day of the 4th month from the 5th day of the 5th month, an interval which, as embodying the square of the [Chinese] exorcising number "5," may, I think, possibly have led to the selection of a day for waging war on insects, which day, happening to fall on or about Shaka's Birthday, has since been fixed for that date. I have not noted in China the magical employment of the square of 5, but I can readily conceive of such an employment, because 9, as the square of the exorcising number 3, occurs frequently.

A modern written charm quoted by Mr. Aston* is a notice, to be put up at a place where ants enter a house, "'Admittance, one cash each person.'" On this he comments, "The economical ant goes no further." Another amusing written charm is given in the Japanese book *New Majinai, &c.* (p. 10), against winged ants (*ha-ari*): "Winged ants are insects living in trees upon the mountains; it is a "mistake for them to come out to town."

A protection, of a different character, against ants is the placing of small stones about the localities to be preserved from their presence.†

New Majinai, &c., contains numerous written charms (several of them seemingly taken, at some period, from Chinese books of recipes) against insects of various kinds. To keep insects in general away, we are recommended (p. 9) to place above the doorway a paper bearing the ideographs for a couple of words (?"*Gi ho;*" their signification was not understood by my informant), written at noon on the 5th day of the 5th month;‡ or to paste on the ceiling of a room a paper bearing, at three points, the ideograph for "white." Against the entrance of horse-flies we are told (p. 52) to paste outside of the window a paper bearing a couple of ideographs (translated to me as "wind smoke"). On p. 41 we may find a charm to be written on paper and pasted beneath the sleeping-place, to keep fleas away at night. Against mosquitoes we are advised (p. 30) to recite a certain formula, and then to light a piece of *tōsumi* (a vegetable substance used as a lamp-wick). To keep insects out of the oil of lamps we should paste on the lamps papers bearing any one of three certain (seemingly meaningless) sentences (pp. 51 and 17).

Against centipedes we are told (p. 39) to paste, inverted, on a pillar of the house a piece of paper on which the ideograph for "tea" (*cha*) has been written with sand (dropping, through an opening in the closed fist, on to a paste-covered surface) on the 5th day of the 5th month; or to paste up a paper on which the ideograph for "dragon" (*ryō*) has been written with ink moistened with water taken from a northward-flowing stream.

* W. G. Aston, translation of *The Nihongi*, p. 60, in footnote. T. A. Purcell, in *A Suburb of Yedo*, London, 1889, pp. 171, 172, describes a similar formula in which the sum named is 16 cash.

† H. ten Kate, "Aus dem japanischen Volksglauben," in *Globus*, XC, p. 112.

‡ On account of the lunar division of the year in China the real date of the summer solstice varies; it is therefore regularly celebrated on the 5th day of the 5th month. "Now as disease "and mortality increase during that acme of heat, the theoretical midsummer day is particularly "devoted to exorcism."—J. J. M. de Groot, *The Religious System of China*, Vol. VI, Book II, p. 1078. In Vol. V, Book II, p. 851, of the same work, an ancient method of sorcery is described: "The Tung people (?) breed poison in the following way: on the fifth day of the fifth moon (the "theoretical apogee of summer heat) they collect all sorts of reptiles and insects, none bigger than "snakes or smaller than lice, and place them in a pot, to devour each other; and the last that "remains they keep, and let it loose against men to kill them." The hour of noon, recommended for the preparation of the Japanese written charm described above, owes its selection, of course, to its being the hour at which the exorcising qualities of midsummer day reach their maximum. In connection with the above note, the following, referring to Japan, quoted in E. W. Clement's "Japanese Calendars" (*Trans. Asiatic Soc. of Japan*, Vol. XXX), as taken from a booklet by Mr. Hachihama, is of interest: "On the 5th day of the 5th month, if one eats fruit, he will fall "sick, and if, in drying duckweed, it smokes, it will drive away mosquitoes; moreover, as the 5th, "6th, and 7th days of that month are days of 'nine poisons,' . . . ."

There is in use at Yokohama a long printed paper amulet,* issued by a temple at some little distance from there, bearing the representations of four constellations (one of 7 stars, one of 3 stars, and two of 2 stars each) and a number of archaic-looking ideographs, which is believed to keep rats and mice away from the houses where it is pasted up. In *New Majinai, &c.* (p. 37) there is given a written charm having the same intention. Mr. Aston quotes† a recipe, for driving rats away, recommending the burning of a dough composed of powdered roasted crab and the blood of a black dog.

The power of keeping rats away "is ascribed to a so-called *Nitta no neko* . . . "a picture of a cat painted by Nitta. Where this picture is hanging no rats appear, "and it is therefore highly regarded by breeders of silk-worms." Similarly, the carvings of cats by the famous sculptor, Hidari Jingoro (early 17th century), are believed to drive away rats. A golden image of a cat was used by a certain priest, while bringing precious Buddhist books from China, to protect the books from injury by rats.‡

To keep snails and slugs out of a kitchen, one should paste up a paper upon which there has been written, on the 5th day of the 5th month, the ideograph for "smooth" or "slippery."§

To keep moles away from one's garden, a certain written charm‖ may be used. An old calendar (an object regarded in China as a useful means of exorcising various evil influences), if buried near a weasel's hole, will drive the animal away.¶

Against venomous snakes, *New Majinai, &c.* (pp. 43, 45) gives several charms. In order that *kuchinawa* shall not enter a house a paper, bearing the ideographs for (?) "*Gi ho*" (*cf. supra*), written at the hour of the Horse on the 5th day of the 5th month, should be pasted, inverted, on a pillar of the house. A roof-tile upon which the same mystic words are inscribed, placed on the ground, will keep *kuchinawa* out of the garden. A person passing through a forest may protect himself from attack by *kuchinawa* by repeating occasionally those words.

To keep snakes out of the house, the Chinese characters for "White Horse" should be written upon small wooden tablets, and one of these should be hung, inverted, at each corner of a room; snakes will not pass them.** To keep snakes out of the garden *sanshō* (*Zanthoxylum piperitum*), the aromatic leaves of which serve as a spice, should be planted.††

Should one wish to grasp a snake, one should first pull one's own ear with the left hand.‡‡ I have been told that there are charms issued by a certain temple which, when shown to snakes, will make them go away, and that persons fearing snakes carry these amulets as a protection.§§ "In the *Kojiki* we are told of a scarf which, "when waved thrice, quieted snakes. Another kind gave protection against wasps "and centipedes."¶¶

W. L. HILDBURGH.

* This is illustrated on Plate I of "Japanese Household Magic," in *Trans. Japan Soc.* (London), Vol. VIII.

† In "Japanese Magic," in *Folk-Lore*, June, 1912, Vol. XXIII, p. 196.

‡ M. W. de Visser, "The Dog and the Cat in Japanese Superstition," in *Trans. Asiatic Soc. of Japan*, Vol. XXXVII, p. 78.

§ *New Majinai, &c.*, p. 38. ‖ *Ibid*, p. 41. ¶ Brinkley, *op. cit.*, Vol. V, p. 243.

** Aston, "Japanese Magic," p. 194. *New Majinai, &c.* (p. 11) recommends the burial of a horse's hoof at each corner of a field, as a protection against worms (objects not always clearly distinguished from snakes) injuring the crops. N. B. Dennys, in *The Folk-Lore of China*, Hongkong, 1876, p. 48, says that a horse's hoof, hung up in a house, is believed to have preservative virtues similar to those of a horse-shoe in European countries.

†† ten Kate, *op. cit.*, p. 113. ‡‡ Brinkley, *op. cit.*, Vol. V, p. 243.

§§ *New Majinai, &c.*, p. 45, gives a written charm to be carried, to avoid *mamushi* in the fields, and a verbal charm to drive them off.

¶¶ Aston, *Shinto*, p. 334.

Physical Anthropology. Tremearne.

A New Head-Measurer.

By Major A. J. N. Tremearne, M.A., LL.M., M.Sc.

49

The two photographs show an instrument for measuring the living head, designed for the use of anthropologists who desire to record the measurements in three dimensions without any subsequent intricate calculation. I thought that something of the kind was required when last in Nigeria six years ago (for I found that the natives were not afraid of an anthropometer so long as it was kept in one position), but it was not until 1913 that I took any steps in the matter, when, in order to make certain that I was really breaking new ground, I took out a provisional patent.

Fig. 1.

Owing to my absence in North Africa and Australia last year, I was not able to work at it further, and, as I am now on active service, I shall not have a chance for a long time, so I send a description of the instrument in its present state, in case some other anthropologist thinks it worthy of consideration and cares to improve upon it. It may be seen at the Museum of the Royal College of Surgeons, for the President of the Royal Anthropological Institute has kindly consented to keep it for me and to show it to anyone interested. It ought to be of considerable use to sculptors. The model in the photographs is of wood but the finished instrument would be of aluminium, and the movable parts would be worked by ratchet and pinion so as to ensure greater steadiness and accuracy.

The original idea was explained to Dr. A. Keith, F.R.S., who very kindly took a great interest in it, and advised me to have a model made. When this had been done, I went to Professor Karl Pearson, and he recommended the addition of an ear adjustment resembling that of his own instrument. This is most useful, for by fitting it first of all (and regulating the height of the long horizontal wooden bar—which must rest upon the head—by means of the long screw at the top) a recognised plane is obtained. The next step is to fasten the instrument firmly to the head by means of the four side screws and the neck rest. After this has been done, the position of the nasion is noted (as in photograph No. 1) and any other measurements may then be made, *e.g.* (as in No. 2), that of the eye cavity. Two separate sheets of paper ruled in square millimetres are recommended for convenience, as the exact points (both in profile and full face) can then be registered at once. If these are not available, however, the measurements

FIG. 2.

may be noted and kept for future use. When plotting out eventually, the long horizontal bar and the back arm will be found useful, for they can be made to lie flat on the paper.

A. J. N. TREMEARNE.

India : Dames.

Shah Daula's "Rats." *By J. M. Longworth Dames.* **50**

From time to time in various publications information has appeared regarding the imbecile creatures who gather round the shrine of Shāh Daula at Gujrāt in the Panjāb, and there has been a difference of opinion regarding their curiously elongated heads, as to whether the malformation is congenital or whether it has been deliberately produced by pressure. I have myself seen some of these so-called *Chūhās* or "rats," who derive their popular name from the resemblance of their heads to those of rats. They are harmless, good-natured creatures with only the primitive instincts, and absolutely undeveloped minds. I do not doubt myself that the shape

of the head is the result of pressure, and is caused by the mother, that she may be able to devote her child to the saint, through whose influences her barrenness has been removed. An interesting account of the extent to which head-shaping is practised among the Brahuis will be found in Mr. Bray's *Life History of a Brahui*, and in his census report of Baluchistan, and there can be little doubt that it is more prevalent than has been generally supposed throughout Northern India.

Mrs. F. A. Steele's book, *From the Five Rivers*, contains a pathetic tale, "Shah Shujah's Mouse," under which name one of Shah Daula's rats is introduced. The description there given by a practised observer is truthful and vivid.

I append a list of all the references to the subject I have been able to find for the benefit of those who may wish to study the subject further:—

1. A paper by J. Wilson Johnston, M.D., in the *Indian Medical Gazette*, May 1866, reprinted in *Panjāb Notes and Queries*, III (1886), section 118.

2. An account of Shah Daula's *Chūhās*, abstracted from the vernacular settlement report of Gujrāt by Mirza Azam Beg, and communicated by the Panjāb Government. Printed in the *Indian Antiquary*, June 1879, page 176.

3. A note by Mr. R. Cust on the same page of the *Indian Antiquary* as (2).

4. *Journ. Roy. Asiatic Society*, 1896:

(*a*) A note by Mr. R. Cust, page 574.

(*b*) An historical account, by Muhammad Latif Khan, page 574.

(*c*) A note by Professor Rouse, page 793.

5. *Panjāb Notes and Queries:* Vol. II, section 172. Vol. III, section 117, 118. (A reference to P. N. and Q., Vol. IV, 2, cannot be traced. It is alluded to by Mr. Crooke.)

6. Crooke—*Popular Religions of North-West India:* I, 220. II, 242.

7. Maclagan—*Panjāb Census Report*, 1891, page 198.

M. LONGWORTH DAMES.

REVIEWS.

Melanesia: Sociology. **Rivers.**

The History of Melanesian Society. By W. H. R. Rivers. Two Vols. Cambridge University Press. 36*s.* net. **51**

In the present work the author has set himself a double task. In the first volume he presents the new facts he has brought from Hawai'i, Western Polynesia, and Eastern Melanesia; in the second he interprets those facts with the assistance of previous work.

In the rapid, thorough, and reliable collection of facts, their unbiassed, objective exposition, Dr. Rivers has done such wonders already that we can hardly see room for improvement. Yet in some ways the result is surprising even to those who know *The Todas*. It is not, indeed, an extensive and minute study like that work; it is a collection of *obiter* fragments, and was not intended to be more. But that so many valuable fragments, and some so considerable, should have been picked up in so short a time is a striking justification of his methods, and a great encouragement to future research. The idea still persists that no trustworthy material can be collected in a few hours, and that it requires a long sojourn among savages before we can understand them. This idea being based on no proof, will persist in spite of all proof. The open-minded, however, will be ready to appreciate the following facts. I had the opportunity of going over some of Dr. Rivers' work in Fiji, with three years' experience of the islands and the language behind me, instead of as many days, and I am bound to admit that length of time does not add materially to accuracy, but only to breadth and mastery. I have examined his material with a

captious eye, but beyond a few mis-spellings, perfectly excusable under the circumstances, I can find nothing to correct in the bare facts.*

The book opens with an account of the Banks Islands, which runs through six chapters. The author was fortunate in finding a first-rate informant and the valuable co-operation of Rev. W. J. Durrad. The result is material of the highest value and most clearly set forth. The customs of the club-house and the secret societies are dealt with in detail. We not only learn their nature and organisation, but can see how they work (Chapter V), and this is not unimportant, as it is a safeguard against false inferences. Those who always insist that we should get at the life within, and not be content with the dry bones of custom, will read, or ought to read, with profit "The Duties and Privileges of Relatives," especially the illustrations on pages 40, 44, and 45. These little sketches tell more about the life and soul of customs than reams of philosophical discourses. It shows that the concrete method is not only the most accurate, but also the most life-like; it does not only give us the customs but the use made of them. The treatment of land (pages 55 ff.) is another good instance of the concrete method; it is not only more interesting than an abstract statement, but the material could not have been collected otherwise within the time. The sixth chapter deals with birth, money, and other matters. The relations with plants and animals are already well known by an article on Totemism in Polynesia.†

From the rest of the New Hebrides, Santa Cruz, and the Eastern Solomons we have chiefly kinship systems. It is to be feared that few will trouble to follow them out in detail; those who have not the patience had better leave Melanesia alone. The Pentecost system is perhaps the most difficult, but the logic of it all is cogently sent forth. There must be a misprint either on page 239 or in Vol. II, 178; one gives *a'ai*, the other *ai'a*; the latter alone agrees with the statement "the consonant being represented by a break." The description of the Fijian "collective terms" is somewhat misleading (page 268); it might suggest that a man applies these terms to a group of relatives in a lump. They are better described in Vol. II, page 198 (the index does not give the reference).

The account of Tikopia is very full. It is a striking vindication both of the method and of native truthfulness. It is based on the single testimony of a man who was not a native of the island. That testimony has, however, stood the test of verification at the hands of Mr. Durrad. Comparison with other Polynesian islands adds probability to it. We must note in passing certain sins against grammar; *paito ariki* is translated "house-chief." It should be "household of chiefs" (p. 340). The general meaning of the prayer on page 322 is rendered right enough, but some violence is done to individual words.

Most of the plates illustrate the Banks and Tikopia. They are excellent. In fact the whole of the get-up is a credit to the Cambridge University Press.

The second volume will give rise to a certain amount of controversy. The opening discussion is indeed unexceptionable. It discusses kinship systems in more detail than was possible in the earlier "Kinship and Social Organisation." The logic of these systems is well brought out. This gives them an importance not yet

* On page 267 there is just one rather curious misunderstanding. *Koya nangonia* is given as a term for a sister's son. Change "i" into "e" and divide differently, and it makes good Fijian: *ko yā na ngoné ya* The informant must have answered, "that is the young one," meaning that when it is desired to distinguish the nephew from the uncle they describe him as "the young one." Such an error does not affect the results in the least. An error to be serious must affect a vital point rich in consequences; but contradictions and confusions will soon arise in tracing out these consequences and betray the original error, so that a careful worker is never in any real danger. Errors are only possible in points that are not followed up.

† *Journ. Roy. Anthr. Inst* xxxix., 1909, page 156.

sufficiently recognised, for they are capable of an exact treatment not yet attained in any other branch except philology. Such is the strength of our preconceptions as to what is possible and what not, that many will refuse to believe in the marriage of persons two generations apart; yet the evidence is conclusive.

The author, unfortunately, does not stick to this clear and clean cut type of argument, but on page 59 enters a line in which we cannot follow him. He supposes a dominance of elders in Melanesia "so great that the elders were able to monopolise "all the young women of the community." This is the starting point for a series of suppositions which contrast with the previous rigour. First let us examine the methodological assumptions which lie at the bottom of this scheme. The author claims that "our knowledge of the social psychology of peoples of rude culture is, "however, already large enough to make it possible to suggest differences" in modes of thought between them and us (page 7). As a matter of fact, psychology has hardly begun to distinguish between the processes of thought, which are racial, and the material, which depends entirely upon circumstances. Thus it has always been assumed that the South Sea Islander's preference for red is due to some psychological trait. The author himself makes a most valuable suggestion that "it "is far more likely that it has a religious or magical significance" (page 390), in other words, that it is purely traditional, historical; in so doing he opens up a most fruitful line of inquiry. The author gives us nowhere a psychological sketch of each race, so that we might know on what grounds he assigns them certain "modes" of thought rather than others. It is all the more necessary as he is dealing with races probably as different from one another as we are from them. By "modes of thought" he presumably means ideas, the objects of thought; what they think, not the processes of thought. But how can you tell what a people thinks about until you know who they are, what their traditions and environment is? And these are precisely the things we have set out to seek. To take an example of this method, the author assumes, in order to explain the sister's son's right, that "in "every community in which the rights of the father are gradually growing in "strength and importance there must be occasions of conflict between the mother's "brother and the father." This is not obvious: after observing South Sea Islanders one might say that it is the last thing likely to happen. I approached the subject in Roviana with the same preconceptions; I asked what would happen if a boy's father and his mother's brother gave him different orders. I was told the boy would execute one and then the other. On inquiry it appeared that the idea of a conflict had never entered into their heads at all. I have since come to understand the absurdity of my question.

The author ascribes taboo to an individualistic people, on the ground that it is inconsistent with communism (Chapter XXXII). Communism is rather a vague institution from which to argue; we can infer nothing until we know its exact nature, which is what we are seeking to define. Then protection of property need not be part of taboo in its original form; as a matter of fact, the original idea of taboo seems to be consecration to spirits, and then the author's whole argument falls to the ground.

The same objections apply to the author's views on money.

In the end he is landed in inextricable difficulties. He is forced to the conclusion that the introducers of individualism are now communistic, while the contributors of communism have become individualistic. The author, as ever, is most candid about his difficulties; he takes care to point them out, and thus gives a lesson in criticism which is sorely needed by anthropology. But he has chosen to fight his way through all and see what will happen. It is an experiment, a courageous one, and lays no claim to be the final word on the subject.

We must, however, take him to task for repeatedly violating one very sound principle without showing cause; if a certain feature exists all through an area already known to have been overrun by a certain culture, that feature must have been already part of the original culture before it spread over that area. We know that a certain language, called Melanesian, has spread over the whole of Melanesia. Therefore any linguistic feature that may be found in all its dialects must have already existed in the parent language. A plurality of possessives is a constant feature in Melanesian languages. Yet the author suggests that "the two classes of "possessives in Melanesia belong to two successive migrations" (page 488). This is returning to independent origin in an aggravated form; it is supposing that an old and a new possessive fused in each island in exactly the same way, producing exactly the same rules everywhere. The author does, indeed, claim to have found a different use of possessives among the inland tribes of Viti Levu; but a few kinship terms constitute a slender basis on which to build up a theory of possessives. As a matter of fact, the use of possessives in those tribes is exactly the same as among the coastal tribes.

The author's theory of Melanesian as a *lingua franca* will not hold water. The language is so far from being simple that grammarians have utterly failed to apprehend many of its features, and it is not the whole of Melanesian that appears in books. The simplicity of Polynesian is very much open to doubt. To a Melanesian scholar it may appear simple, because he notes chiefly what Melanesian has and Polynesian lacks; he does not note all that is peculiar to Polynesian. One can hardly call Hawaiian simple, with its two definite articles, its six possessives, its variety of constructions, and innumerable particles that have eluded the grasp of Europeans. A perusal of Andrews' Grammar would probably change the author's views on the subject. It is hard to conceive a language further removed from pidgin than the rich, subtle, and poetic Polynesian.

The author's theory of "conventionalization in art" will hardly commend itself to students of modern art. Gothic began with conventional foliage, blossomed out into naturalistic, and relapsed again into conventional without any such culture fusion as our author supposes. Yet the author deserves our gratitude for tackling the problem. Most anthropologists have been contented to treat degradation in art as a spontaneous process requiring no explanation; they conceive it as going on all of itself. The author brings home to us the need of explanation. In fact, one great merit of the book is that its failures are as instructive as its successes in awakening us from our dogmatic slumbers and forcing upon us the need for explanation where we had always taken things for granted. Those who do not reject the author's views without examination as being heretical, but carefully argue them out without bias, will begin to realise how many unfounded preconceptions have hitherto occupied their minds.

This book will dispose once for all of the "simplist" theories of Pacific ethnography, which have been a hindrance to any progress. It shows conclusively that the Polynesians are not a simple race, but that their culture is complex, and prepares the way for an analysis of it into its elements.

Most of the weak points in the book seem to arise from the author's excessive anxiety to be fair, his determination to try and see something in the "psychological school" at all costs. The result is a compromise between the method of "the "evolutionary school and that of the modern historical school of Germany." He seems to have imposed this compromise on himself against his own better judgment. When he forgets it and follows his own instinct and becomes a "whole-hogger" again he is at his best, as in the chapter on "Beliefs and Ceremonial connected with Death." It is the most historical of all and also the most fruitful and stimulating.

It is not that such original and suggestive contributions are rare in the book. Rather they are too many and scattered up and down to be discussed here. I must leave the reader to pursue them himself, as it will teach him more than a simple review. At the end he will certainly realise that the Pacific is no longer a backwater of ethnology, but one of its main, safest, and best-charted channels, that all its little rivulets have at last been gathered into one stream. A. M. HOCART.

Egypt. **Ling Roth.**

Ancient Egyptian and Greek Looms. Bankfield Museum Notes, Second Series, No. 2. By H. Ling Roth (keeper). 2*s.* 6*d.* **52**

The wide range of Mr. Ling Roth's interests is well known, as are the books and papers which embody the results of his admirable industry. The numerous publications of the Bankfield Museum have been, with few exceptions, written by him, and they represent investigations of a nature not usually pursued in connection with the museums of this country. They are by no means penny handbooks, and if the sale of them is large in the place of their birth, it is evident that Halifax contains an unusual number of enlightened citizens. This is not said in disparagement of the conception, or the execution, of the handbooks, but rather from the experience that everything for nothing, or a very little more than nothing, is a motto engraved upon the heart of the average museum visitor. Usually, indeed, he is reluctant to expend even mental energy. The importance of weaving to a town such as Halifax should, however, assure the keeper of the museum of support in the procuring of specimens and the publication of investigations on the subject. Unfortunately for museums, and for scientific progress, our national habit is to look ahead with converging vision, seeing just so far as the end of our noses. A squint may be an asset to a diplomatist, but it is of little use in the struggle for existence.

In the paper under review the author discusses the nature of ancient Egyptian and Greek looms, as far as they can be studied from contemporary illustrations and references. The actual relics are too fragmentary to be of material service. He concludes that the ancient Egyptians used a true loom with the type of heald or heddle which consists of a rod, carrying loops of thread, for shifting the warp strands in groups, and so producing a "shed" by one movement. Such looms may be (and are) adapted to the vertical or the horizontal position; the ancient Egyptians apparently used both arrangements. Mr. Ling Roth concludes that the weaver's sword, or beater-in, was employed, the "reed" being unknown. In the upright loom the weaving was done at the lower end of the warp, which was attached to a beam both below and above. The Greek loom appears to have been of the upright form, but the warp strands were kept in tension by means of weights, each of which was attached to a group of threads. The cloth was woven from above downwards. The evidence obtained by the author is not sufficient to show whether the Greeks had even the primitive type of heald (rod and loops).

No objections can be raised as to the general accuracy of Mr. Ling Roth's conclusions, especially as concerns the Egyptian looms. The illustrations, which he has been at considerable pains to obtain, give satisfactory proof that the Egyptians used the heald of the rod-and-loops type, and that both the horizontal and the vertical arrangements were employed. Too much importance is, perhaps, given to the difference between the two types, which is by no means fundamental. Similar looms are widely spread at the present day, and the "horizontal" form is usually employed for weaving narrow fabrics; it is easily portable and can be rolled up and stowed away at any stage of the work. When in use, one end is attached to a fixed object, and the other to the weaver, who thus has the tension of the warp

strictly under control. In some cases at least, the warp is not kept in a horizontal position, but slopes downwards to the weaver. The upright loom is of a larger make, adapted for the production of wider fabrics, and it is set up in a more permanent fashion. As the author suggests, it is not possible to say which is the older type, and he is scarcely justified in his view that, in Egypt at least, the horizontal form is the earlier. It seems more probable that they were in use together for a long period, in spite of the fact that the horizontal is pictured at a much earlier date than the vertical. The statement that the "Greek form of loom " was an upright one," would be less open to criticism if it had been less exclusive. That *a* vertical loom was used by the Greeks seems highly probable, or even certain. but the absence of illustrations of the horizontal form does not prove its non-existence. Unfortunately there does not appear to be any indications that the Greeks used a heald, but the illustrations and references are so scanty that negative evidence gives no ground for a decision. It seems improbable that all their weaving should have been done on looms without this appliance, which had been in use so long on the other side of the Mediterranean.

Since rapidity of work in weaving depends so largely upon the employment of a heald, the origin and development of this appliance is of great importance. The heald of rod and loops is clearly an ancient type, and it has long been driven into the less advanced regions which lie on the borders of civilisation. It was apparently displaced by the modern type of heald, which requires a horizontal warp, can be worked by tension applied either from above or below, and which may be in the form of a rigid framework with vertical strips having central perforations. The origin of such a heald from the rod and loops would not be a very complex step in invention. When and where it was made, and how the invention spread, might well be discussed in a future number of the Bankfield Museum Notes. H. S. H.

Christian Science. **Rawson.**

Life understood from a Scientific and Religious Point of View, and the Practical Method of Destroying Sin, Disease, and Death. By F. L. Rawson, M.I.E.E., A.M.I.C.E. The Crystal Press, Ltd. Price 7*s.* 6*d.* 562 pp. and concordance. **53**

This book is remarkable for its system of cross-references, every paragraph of every page being furnished with figures in the margin indicating the place where further information upon the subject treated will be found in another part. The author traces the development of the idea of God from the earliest to the modern time in the endeavour to prove that "God is not a distinct potentate, but an ever-living, " ever-active, and unalterable Principle—Mind, Soul, Spirit, Life, Truth, and Love." Also that "Sin, disease, and even death itself, are merely crude mistakes." The reader will be very much struck at the author's industry, and will find a great deal to interest him in this excellently compiled volume. A. J. N. TREMEARNE.

Solomon Islands and New Guinea. **Williamson.**

The Ways of a South Sea Savage: A Record of Travel and Observation amongst the Savages of the Solomon Islands and Primitive Coast and Mountain Peoples of New Guinea. By Robert W. Williamson. Forty-three Illustrations and a Map. pp. 308. London: Seeley & Co., 1914. 16*s.* net. **54**

In his former work, *The Mafulu Mountain People of British New Guinea*, the author devoted himself to an exhaustive description of that portion of his travels among this hitherto little known tribe (Rev. MAN, 1912, **101**). In the present work Mr. Williamson partly goes over the ground again, treating us to a more popular description of his stay among the Mafulu, but has added in the first few chapters

a most interesting account of the time he spent in the Rubiana district of the Solomon Islands; from there onwards, until he picks up the thread again of his former experiences, he treats of the Roro and Mekeo people of British New Guinea.

Mr. Williamson has the happy knack of keeping the pot of interest boiling from beginning to end, writing in a pleasant descriptive manner but without ever forgetting the scientific side.

The description to the photograph facing page 22 is hardly correct; the dress peculiar to the Rubiana women is a large bustle of brown or blue tapa, brown only in the case of widows. The addition of the "tiny apron" is for married women. With regard to the number of men that a Rubiana war-canoe carries (page 64) I think the author is mixing the carrying capacity with that of Mala; the former carries about 30, the latter 100–150.

Personally I should like to see the word "savage" dropped in favour of "native" or "aboriginal." We have only to read the long history of our dealings with primitive peoples, especially in the Western Pacific, to see that the word was oftener than not more applicable to the white man. It was, I think, Bishop Patteson who said there was no such thing as a savage, and I think that Mr. Williamson's account of the way he was able to go about among the people of Rubiana and of Mafulu rather bears this out.

Mr. Williamson clearly shows (page 68) the importance of the work of the Royal Anthropological Institute in memorialising the Government to issue a regulation enforcing all men holding any official position among native tribes to have some anthropological training. "I believe," he says, "that perhaps one of the most "frequent causes of native attacks upon white men is neglect of their religious and "social regulations. It is therefore important for a traveller to acquire some know-"ledge of these things."

It is a pleasure to find travellers like Dr. Haddon and Mr. Williamson recognising the good work of the Missionaries.

The excellence of the photographs add very considerably to the scientific interest of the work among the people which the author describes.

J. EDGE-PARTINGTON.

Religion. **Frazer.**

The Golden Bough: A Study in Magic and Religion. By J. G. Frazer, Kt., D.C.L., LL.D., Litt.D. Third Edition, revised and enlarged. In Twelve Vols. **55** Vol. XII. Bibliography and General Index. London: Macmillan & Co., Ltd., 1915. 20*s.* net.

In this supplementary volume to his great work Sir James Frazer has provided the student with ample means for consulting its foregoing eleven volumes and four thousand pages. The name of every author cited, and particulars of the work referred to, will be found in the bibliography. Particulars of periodicals are not included, though their names are duly recorded. This is perhaps unimportant, since the full particulars are usually given at the places where they are cited. Not only the editions of ancient writers consulted, but every single work is named separately. The bibliography presents in one view the enormous number of authorities which have gone to build up the great fabric of *The Golden Bough*, and will give the best idea of the author's extraordinary learning and untiring industry. The general index extends to nearly four hundred pages. The individual items are fuller than those in the indexes to the separate volumes.

The author prefixes some graceful words of thanks to the press reader, who has had the laborious task of compiling both the bibliography and the index, as well as to his printers and publishers.

E. S. H.

ANTHROPOLOGICAL NOTE.

ACCESSIONS TO THE LIBRARY OF THE ROYAL ANTHROPOLOGICAL INSTITUTE. **56**

(Donor indicated in parentheses.)

The Golden Bough, a study in Magic and Religion. By J. G. Frazer, Kt. Third edition, revised and enlarged. Vol. xii. Bibliography and General Index. 9 × 6. 536 pp. Macmillan. 20*s.* net. (Publishers.)

Camp and Tramp in African Wilds, a record of Adventure, Impressions, and Experiences during many years spent among the Savage Tribes round Lake Tanganyika and in Central Africa, with a description of Native Life, Character, and Customs. By E. Torday. 9 × 6. 316 pp. 45 illustrations and map. Seeley, Service and Co., Ltd. 16*s.* net. (Author.)

The Stela of Sebek-khu, the earliest record of an Egyptian Campaign in Asia. Manchester Museum handbook, No. 75. 9½ × 7. 22 pp., 3 plates. Sherratt and Hughes, Manchester. 2*s.* (Museum Committee.)

Rush-bearing, an account of the old custom of strewing rushes; carrying rushes to church; the rush-cart; garlands in churches; Morris dancers; the Wakes; and the Rush. By Alfred Burton. 9½ × 7½. 189 pp. Illustrated. Brook and Chrystal, Manchester. (J. Edge-Partington.)

Malay Poisons and Charm Cures. By John D. Gimlette, M.R.C.S., L.P.C.P. 7½ × 5. 127 pp. Churchill. 3*s.* 6*d.* net. (Publishers.)

A History of Persia. By Lieut.-Col. P. M. Sykes, C.M.G., C.I.E. 2 vols. 8¾ × 5½. 544 + 565 pp. 4 Plates in Colour, 170 Plates in Black and White, numerous Head Pieces, and 7 Maps. Macmillan. 50*s.* net. (Publishers.)

The Development of Arabic Numerals in Europe. Exhibited in 64 Tables. By G. F. Hill. 9¾ × 6½. 125 pp. Clarendon Press. 7*s.* 6*d.* net. (Publishers).

The Romanization of Roman Britain. By F. Haverfield. 3rd Edition, further enlarged. 9 × 5½. 88 pp. Clarendon Press. 3*s.* 6*d.* net. (Publishers.)

Village and Town Life in China. By Y. K. Leong, LL.B., B.Sc. and L.K. Tao B.Sc., with a Preface by L. T. Hobhouse. 8¾ × 5½. 155 pp. Geo. Allen and Unwin, Ltd. 5*s.* net. (Publishers.)

Heredity and Environment. By Edwin G. Conklin, the Norman N. Harris Lectures for 1914 at North-Western University. 8 × 5½. 513 pp. Humphrey Nulford. 2 dollars net. (Publishers.)

Man and Woman. A study of Human Secondary Sexual Characters. By Havelock Ellis. 5th edition, revised and enlarged. (The Contemporary Science Series.) 7¾ × 5. 563 pp. Illustrated. The Walter Scott Publishing Company. 6*s.* net. (Publishers.)

Index to Periodicals. Vol. I. April to September 1914. A classified and annotated Index to the original articles contained in the principal weekly, monthly, and quarterly periodicals. Compiled by various authorities and arranged by A. Cecil Piper, Librarian of the Public Library, Winchester, under the general editorship of Alex. J. Philip, Librarian of the Public Library, Gravesend. 10 × 7¾. 192 pp. Stanley Paul & Co. 21*s.* net. (Editor.)

The Bones of Rothwell, their Date and Origin. By Spencer Percival. With Notes on the Church and Jesus Hospital pamphlet. Illustrated. 2*d.* (Author.)

Printed by EYRE AND SPOTTISWOODE, LTD., His Majesty's Printers, East Harding Street, E.C.

STONE IMPLEMENTS FROM MOZAMBIQUE.

ORIGINAL ARTICLES.

With Plate H.

Africa, East: Archæology. Wayland.

Notes on the Occurrence of Stone Implements in the Province of Mozambique. *By E. J. Wayland, F.G.S., &c., Assistant Mineralogica Surveyor to the Ceylon Government.* **57**

Introduction.

It was my good fortune, while accompanying the Memba Minerals Expedition of 1911 to Portuguese East Africa,* to discover a series of stone implements in association with the gravels of the Monapo River. The small collection of these relics which I was able to make was exhibited at a meeting of the Anthropological Institute last year,† and as the implements show some peculiar features—recalling in many ways the remarkable group of edged stones discovered by Mr. Lamplugh near the Victoria Falls‡—it has been thought that a few notes concerning their characters and occurrence may not be out of place in the pages of this journal.

All the specimens figured are now in the Christy Collection (British Museum). I desire here to thank particularly Mr. Reginald A. Smith, F.S.A., of the department of British Antiquities (British Museum), for the kindly interest he has taken in my discovery, and for the excellent photograph accompanying the paper.

Physiographical Conditions.

The Monapo is the southernmost and smallest of the three main rivers draining the Portuguese province of Mozambique, in East Africa. It rises about one hundred miles inland, among the mountains of the Mwito and Kokuwi Ranges, at a point very nearly 14° 55′ South lat. and long. 39° 15′. After flowing eastwards for some twenty miles it turns E.N.E., E., and E.S.E., forming a huge curve, after which it turns sharply to the south for some ten miles, then finally E.S.E. (on the whole) for another twenty miles, to emerge from the coast at Mokambo Bay, 15° 7′ 30″ South lat., 40° 35′ long. (approx.). For the major part of its course, the Monapo flows over igneous and metamorphic rocks of great antiquity, but enters obliquely a zone of volcanic and sedimentary deposits about twenty miles from the coast.

The sedimentary series comprising sandstones, limestones, and clays, &c., is intruded upon by dykes and sheets of basaltic lava of no great geological age. A good deal of the high ground of the coast belt is formed of this lava, which, although a distinctly coastal formation, is less restricted in its occurence than the sedimentary series. In many places the basalt is markedly amygdaloid.

The hills about the lower reaches of the Monapo stand well back from the river, and are separated from it by a broad, shallow, alluvial plane interrupted here and there by outcrops of basalt or gneiss. Four well-defined terraces are to be seen on banks of the Monapo at the ford near Mount Kwera. Here the high ground closes in near to the river. Lower down stream the terraces become increasingly indistinct. The few prospect pits put down through these terraces seem to indicate that the rock underneath parallels their contours more or less closely. Decomposed, bed rock was usually met at a depth of about six or seven feet. Sparsity of alluvial deposits associated with South African rivers seems to be a general rule. Mr. Lamplugh, in speaking of the fluviatile deposits of the Zambesi,§ says, "It may "here be noted that a striking characteristic of the Zambesi, and indeed of all other "South African rivers which I had the opportunity to examine, is the extraordinary

* *Geographical Journal.* July 1813, pp. 44-49 (with map).

† March 5th, 1912.

‡ *Journ. Anthr. Inst.:* Vol. XXXVI, January to June 1906, p. 159

§ *Op. cit.*

" sparsity of the fluviatile deposits. The thick benches of river gravel and deep " accumulations of loam and silt that we are accustomed to find under like conditions " in Europe and North America, are, so far as my experience goes, curiously wanting " in the interior of South Africa ; and we find, instead, that the decomposing rock " is usually quite close to the surface on the old river terraces, and that the fluviatile " deposits are represented by a mere sprinkling of pebbles or, at the most, by only " a few feet of river-borne material."

These same conditions obtain in the Monapo area and are worthy of record, inasmuch as they call attention to the difference of conditions under which the earliest traces of mankind in Europe and Africa are found. Incidentally, if one might throw out a hint, the absence of a recent glacial period in South Africa may possibly account for this difference. The former extension of glaciers from mountains in Central Africa is, of course, well known ; and although these occurrences may well be synchronous with the Ice Age of Europe, they are hardly to be compared with the latter in the magnitude of their effects.

Distribution of Implements.

All the worked stones in the accompanying photograph, with the exception of No. 13, were recovered from the surface of the present alluvium, or from the terraces flanking the river. In no instance has an implement, or worked stone of any kind, been discovered below the surface. A certain small number of flakes and cores were, however, found on the basalt ridges where they had evidently been worked.

I first crossed the Monapo on the 2nd May 1911. At this time the river was low, being nowhere more than 5 feet in depth near the ford at Mt. Kwera. Many banks of sand were already exposed. On one of these I picked up what I believe to be the first two stone implements discovered in the country (Figs. 4 and 16). Both of these were crude, somewhat water-worn, and composed of a yellow brown jasper. During some months of exploration in the interior of the Mozambique Province I kept a sharp look-out for anything in the way of Stone Age remains, but it was not till I crossed the ford again, in August of the same year, that I picked up the third implement in my collection (Fig. 15), nor had I seen anything in the meantime suggestive of the work of Stone Age man in any of his various stages of culture save these three implements. For the next two months every opportunity to investigate the occurrence of the relics was taken. The contents of prospect pits was carefully picked over at different stages, and investigations made of the river bed and terraces. Some twenty specimens showing signs of human workmanship represent the total haul. All of these came from the surface.

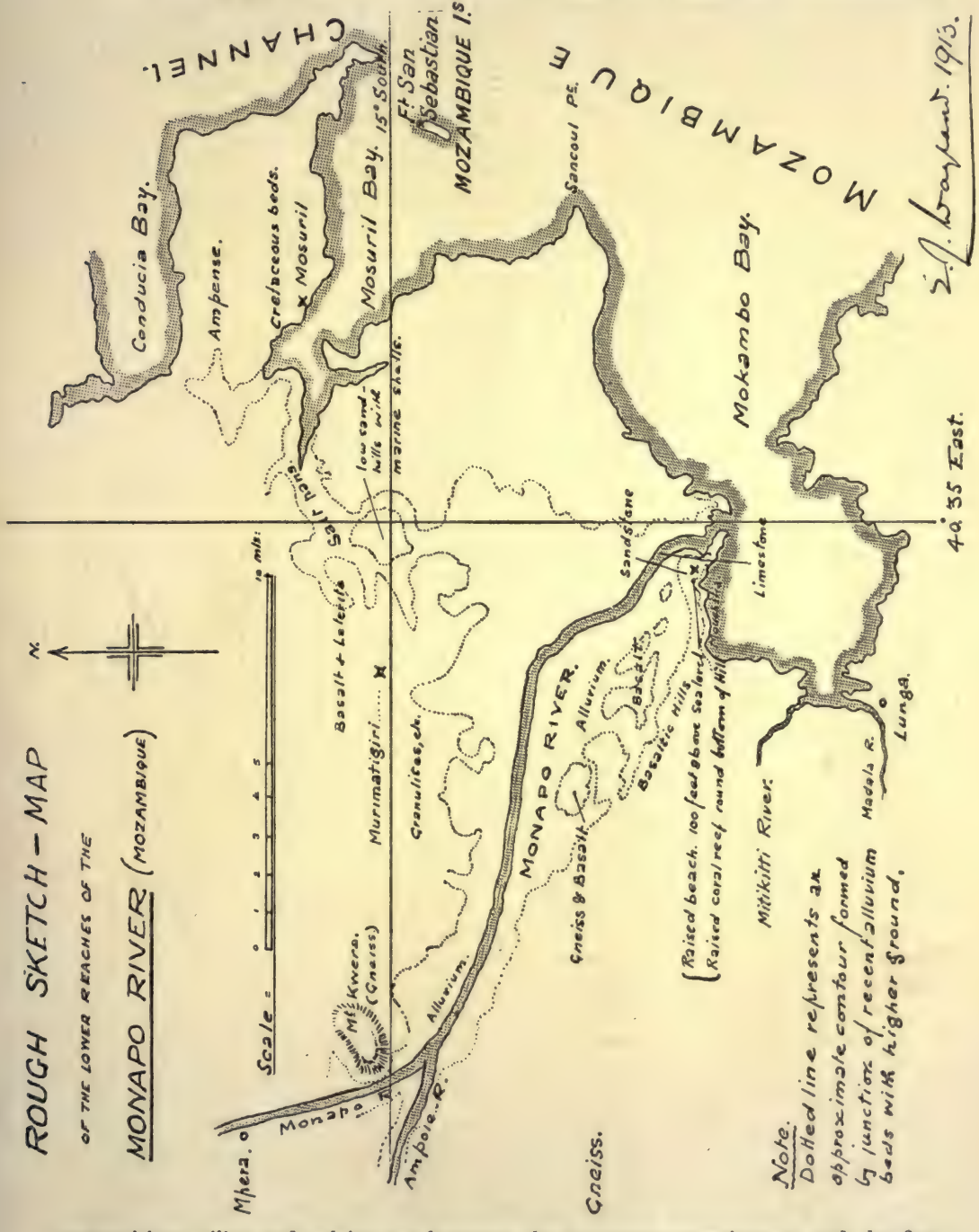
Characters of the Implements.

All the specimens with one exception (Fig. 12) are extremely crude, showing nothing approaching the degree of finish one learns to expect from the better types of European palæolith. The exception quoted, however, is far in advance of the others, and might also be classed as neolithic. The photograph unfortunately displays the implement from its worst aspect. All the implements are small, and the common palæolithic forms of celts, adzes, etc., are entirely missing, as are arrow heads. The hollow scraper is possibly represented in Fig. 5. Of a more familiar type, however, is the trimmed flake depicted in Fig. 15, while the last of the series (Fig. 16) recalls the muzzle-nosed form of implement found in the later cave deposits of France. Many of the specimens are considerably water-worn and highly glazed.

Composition and Origin.

As previously noted, all the implements are small in size. The reason for this is at once apparent when we turn for a moment to consider their composition. The basalt ridges of the sedimentary coast belt are bestrewn with nodules of agate, jasper,

and chert, varying in size from the closed fist to a pea. These are derived from the basalt itself, in which they existed in the form of anygdales or secondary mineral deposits filling up the old steam cavities. These anygdales vary considerably in



composition; silica and calcite are, however, the commonest constituents, and the first of these (in the form of chalcedony and jasper) has been selected by primitive man for the manufacture of his tools.

Fig. 13 depicts a piece of flaked red jasper which I picked up, with others like

it, on the top of a weathered basalt ridge. Several flakes and cores were found associated with these, but none of them showed signs of secondary chipping.

Age of the Implements.

The general characters of the implements have been very briefly discussed; but whether the culture-stage represented by them is to be considered as transitional between the eolithic and palæolithic phases, or as backward palæolithic, is left for those more competent than myself to decide. Meanwhile, however, there can be no question that their remarkable likeness to the Zambesi specimens in characters (both positive and negative), their mode of occurrence, and their composition, declare them to be a complete parallel to that interesting and isolated group. Whatever the Zambesi specimens are in culture, so are the Monapo implements.

The distinction between the stage of culture and the age of a group of such tools is an important one, as Mr. J. P. Johnson points out,* and in this instance geological evidence is highly desirable.

The failure, already remarked, to discover tools at depth in the gravels of the Monapo is not, when the rarity of the tools is considered, a telling fact against their antiquity, for, as Mr. Lamplugh says in connection with his own discoveries, "It is possible, however, that, if the implements were very sparsely scattered in the "sand and loam, though difficult to find *in situ*, they might become conspicuous at "the underlying rock-surface, if concentrated upon it by the stripping away of the "finer particles by an agency that was not powerful enough to remove the heavier "bodies. The abundance of the implements on some of the sites in the Zambesi "Valley near the margin of tracts of sand and loam was rather suggestive of some "such concentration." If this method of accounting for the accumulation of implements in bare rocky places, and the general absence of them on sandy tracts, is the correct one—which it almost certainly is—it would follow that in the Monapo district, where the rocky surfaces are still buried in sand, that the implements should be thinly concentrated on the surface of the sand beds. In general, the less the sand the more conspicuous the implements. Further excavations may well reveal a few tools *in situ*.

The only conclusion, then, which one is at liberty to draw from the geological evidence is that, since implements have been found on the terraces as well as in the river-bed, they are probably—but by no means certainly—as old as the terraces.

Lastly, we have the fact that on the lava hills near the Monapo certain flaked stones have been found. The flaking has all the appearance of comparatively recent workmanship. The edges are sharp and the surface very little discoloured. No implements have been found in association with these cores, &c. It is therefore impossible to correlate them with the stone tools of the river gravels.

In the absence of evidence to the contrary one is inclined to consider the flaked stones of the hills as the younger.

So recent, indeed, does the flaking appear to be, that I thought it worth while to inquire among the natives whether they were in the habit of using the flakes as armature for the old flint-lock rifles with which they are armed. They assured me that this was not the case; and, indeed, all the guns which I examined for myself either carried the original flint (? or one of Mr. Fred Snare's later productions) or a bit of milky-white quartz. The natives had not heard of a people who used stone weapons and tools, and were inclined to regard the idea as an amusing fabrication, though they admitted that a sharp stone is better than no knife at all.

It is interesting to note that, so far as I know, the stone-age remains are confined to the sedimentary and volcanic zone of the coast belt, and no implement has

* *The Stone Implements of South Africa.* London: 1907, p. 12.

been found further inland than Kwera, with one exception—that being the specimen figured as No. 10 in the photograph—which was picked up by Mr. R. L. Reid at M'pera, some five miles higher up stream.

The absence of quartz, or other stone, implements in the hinterland cannot be without significance, and although negative evidence is not always to be trusted, especially in so little known a territory as this, one cannot help thinking that the abundance of easily smelted iron-ores may have a good deal to do with the absence of stone-age relics in the interior of the Mozambique Province.

Conclusion.

It would be dangerous, not to say premature, to conclude from so small a collection of implements as that described in these notes that they fairly represent a primitive series—primitive, that is, in workmanship—were it not for the fact that a precisely similar, but numerically much larger, series has been discovered in Rhodesia. The crudeness of the implements suggests considerable antiquity, but no evidence is forthcoming at present from the Mozambique region which justifies one in assigning them to any period older than the early palæolithic, whereas they may be much younger.

E. J. WAYLAND.

Anthropology. Pycraft.

A Plea for a Substitute for the Frankfort Base-line: With an Account of a New Method of Drawing Skull Contours. 58

By W. P. Pycraft, Zoological Department, British Museum.

While engaged in preparing a report on a collection of Papuan skulls I found it necessary to examine, somewhat critically, the standards of comparison now universally accepted among Anthropologists. Some of these, at least, leave so much to be desired that I venture to think they must be abandoned.

The first of them coming under this condemnation is the "Frankfort base-line." This offers but doubtful advantages over Camper's base-line, which it superseded. In the first place, the use of this standard makes a comparison between complete skulls and such as have lost the facial portion (as fossil skulls) impossible. In the second place, complete skulls, in other things equal, but differing in the height and form of the orbits, are made to appear very dissimilar, since the frontal area of the skull will be raised in the one case and depressed in the other, while a similar falsification of the occipital region of necessity follows.

The extreme inefficiency of the Frankfort base-line and the angles obtained therefrom have long been recognised. Just ten years ago Professor Arthur Thomson* endeavoured to provide a substitute in a base-line passing from the nasion backwards to the basion, and set at an angle of 27° from the horizontal—"the average angle formed "by the basion with the horizontal." But, while this line was an undoubted improvement on that of the Frankfort plane, it fails no less completely to yield trustworthy results. And this because it was founded in part upon the basion, which, as I shall presently show, is an absolutely impossible base, whether used as a means of determining the facial angle or the gnathic index.

I propose, then, in the place of these lines to substitute another, passing from the nasion backwards through the centre of the auditory meatus, for it will be found, in practice, to furnish an infinitely better, because more trustworthy and more convenient, means of measurement.

The only semblance of a reason so far advanced for the use of the "Frankfort line" has been that the skull thus placed is in the same position as it is held during life. Wherein lies the advantage of this in studying the skull? It is also urged that this line can be used in measuring the living subject. But as much may be claimed for the line I now propose. This, as has just been pointed out, draws a sharp

* Thomson and Randall MacIver, *The Ancient Races of the Thebiad*, 1915, p. 37.

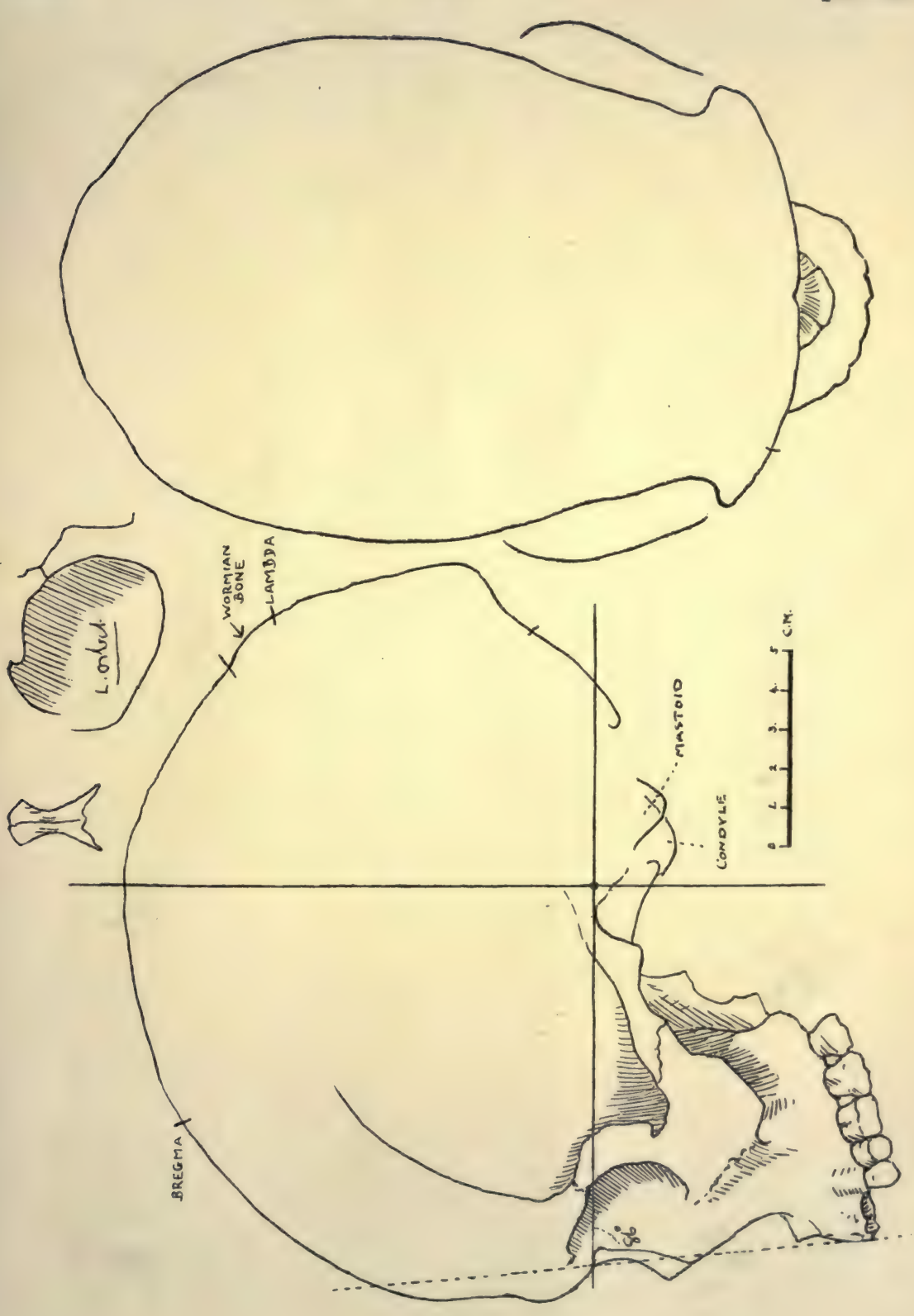
distinction between the face and the cranium, the former lying entirely below and the latter entirely above, or almost entirely above, the line. Where the Frankfort line is used, half the face appears above, and a large portion of the occipital region below, the line, with a consequent confusion of issues.

The advantages of such a base-line become even more apparent when the matter of the gnathic, or alveolar index, and the facial angle are concerned. The value of the former, calculated from the respective distances of the prosthion and nasion from the basion, has frequently been called in question, so much so that some have advocated the substitution of a "sub-nasal index," which is worse than useless. The contradictions and discrepancies of the gnathic index, as commonly taken, are due to the hitherto unsuspected range in the length of the basi-nasal line, and the equally shifting character of the position of the basion below the base-line. The curiously variable character of the depth of the basi-occipital region of the skull is strikingly demonstrated by the use of the base-line now proposed. In some skulls the distance between this line and the basion may be as little as 9 mm., while in others it may be as much as 25 mm. Thus it comes about that of two skulls, in all else equal, the gnathic index, obtained by calculations of the relative lengths of the nasi-prosthionic lines, may in the one case indicate meso-, and in the other prognathism, and this though the facial angle may be the same in both.

The Frankfort angle is as uncertain, and as unsatisfactory, an index as was Camper's facial angle which it superseded. And this because, owing to the very wide range in the height of the orbit, a diversion of the angle of as much as 5° may be made, which is more than sufficient to make a prognathous skull appear mesognathous, or *vice versa*. The angle thus measured, however, as a matter of fact, is *not* the facial angle, but the amplitude of the rotation of the skull on the meatal axis.

The facial angle can, however, be measured, and accurately measured, by the use of my nasio-meatal base-line. Further, it will be found to work in complete harmony with, and to afford a useful check upon, the figures yielded by the gnathic index as at present used. The avowed purpose of this angle is to record the movement of the facial upon the cranial portion of the skull, and this movement may be regarded as taking place upon the nasio-frontal hinge. This being so, then the nasio-prosthionic line intersecting the base-line may be regarded as a pendulum. We have to measure the swing of that pendulum.

So complete is the harmony between the figures yielded by angle thus taken and the figures obtained by computating the gnathic index, that the latter can always be accurately obtained before computation by adding twenty to the figures given by the angle. Thus, where this is 77° the alveolar index will be 97. Any apparent discrepancy between this relation will invariably be found to be due to eccentricities in regard to the position of the basion. For example, in an English skull which I used when experimenting with this base-line, the facial angle was 65° but the alveolar index was 86 (B.N. 108, B.P. 93, A.I. 86). Here the harmony between the angle and the index was disturbed by an excess in the basi-prosthionic length of 1 mm. Reducing this from 93 to 92 gave the required index of 85. Frequently the discrepancy is greater than this, the alveolar index yielding figures as much as 4 or 5 mm. above or below the required number to establish agreement between the angle and the index. But in every such instance the error can be positively demonstrated to lie with the index, according to which obviously prognathous skulls are made to appear mesognathous, and *vice versa*. I have, for example, among my records, four skulls yielding an alveolar index of 103, that is to say they are, apparently, all on the border-line of mesognathism. But the facial angles of these skulls obtained from the proposed base-line are as follows: 88°, 82°, 79°, and 78°,


L. orbit
WORMIAN BONE
LAMBDA
MASTOID
CONDYLE
0 1 2 3 4 5 CM.
BREGMA

which show that the correct indices are respectively 108, 102, 99, and 98, instead of a uniform 103. The merest glance at the skulls suffices to demonstrate the inaccuracy of the indices obtained by the method now in use. Such indices are worse than useless, they are misleading, and should accordingly be obtained in future from the facial angle after the fashion herein proposed.

Huxley was right in his opinion that "The so-called facial angle . . . does "not simply express the development of the jaws in relation to the face, but is "the product of two factors, a facial and a cranial, which vary independently." But he was in error when he maintained that "the face remaining the same, "prognathism may be indefinitely increased, or diminished, by the rotation of the "frontal end of the skull, backwards or forwards, upon the anterior end of the "frontal axis." *

In the first place the postulated "rotation of the frontal end of the skull" is an entirely mythical movement, the change in the angle of the "anterior base" of the skull, which he had in mind, is due to the "down-thrust" consequent on the increased size of the brain, which also involves the "middle-base" of the cranium, the vault of which is at the same time thrust upwards. If the postulated movement did actually take place it would have a disastrous effect upon the posterior nares, for it would unduly shorten the distance between the basion and the posterior alveolar border. The controlling factor, in regard to this angle, so far as the cranium is concerned, is the meato-nasionic length, that is to say, the distance from the meatus to the nasion. Where this is short, in regard to the total length of the face, so, in proportion, will the tendency to prognathism be increased, the determining factor in this being the minimum distance possible between the posterior alveolar border and the basion compatible with the requirements of respiration. Thus, then, a no less important contributory factor is the length of the alveolar border. Owing to the requirements of the respiratory area just referred to, where this border is long a forward projection of the jaw is inevitable, and the extent of this projection will depend on the meato-nasionic length. If this is short relatively to the length of the face, then the alveolar index will be high, or rather the angle will be high, for the figures yielded by Flower's index afford a less reliable measure of the gnathism owing to the extremely variable position of the basion.

My contention that there is an extremely close relationship between the facial angle and the gnathic index, and that these indices are governed, not as Huxley supposed, by movements of the anterior base of the cranium, but by (α) the length of the meato-nasionic line, (β) the alveolar length, and (γ) the basio-alveolar distance, can be demonstrated beyond dispute by the use of the base-line I now propose.

For it will be found that when skulls having the same meato-nasion length are compared, that the differences in their facial angles can be accounted for by comparing the differences between the combined alveolar lengths and the alveolar distances in each skull in the series. The two following examples should make this point clear. I have selected these at random, the better to establish my case. The first two are skulls of a New Caledonian and a Burmese :—

New Caledonia - M.N., 93 ; 89° ; A.L., 60 ; B.-A.D., 47.
Burmese - - M.N., 93 ; 77° ; A.L., 55 ; B.-A.D., 38.

The meato-nasion lengths (M.N.), it is to be noted, are equal, while the difference in the facial angles are as high as 12. This difference can be accounted for, within 2 mm., by the differences between the alveolar lengths and the basi-alveolar distances (A.L. and B.-A.D.). Thus, in the skull with the lower facial angle the alveolar length has decreased 5 mm. and the basi-alveolar distance 9 mm.

* Huxley, *Journ. Anat. and Physiol.*, Vol. I.

The skulls of a Papuan and a Tasmanian similarly compared show a like relationship :—

Papuan - - M.N., 90 ; 88° ; A.L., 66 ; B.-A.D., 44.
Tasmanian - M.N., 92 ; 82° ; A.L., 58 ; B.-A.D., 45.

The meato-nasion lengths in these two cases, it will be noted, are slightly different ; between the facial angles there is a difference of 6, the lesser angle being due to the shorter alveolar border, which is less than that of the Papuan by 8 mm. If the alveolar distances in the two skulls were equal, then the differences between the combined alveolar lengths, and distances, and the angles would be reduced to two units. This extraordinary correspondence between the length of the jaw, and the basi-alveolar distance, and the facial angle will be found to obtain wherever skulls having the same, or approximately the same, meato-nasial length are compared ; which sufficiently demonstrates my contention that the facial angle is directly dependent on the length of the jaw, and not on movements of the basi-cranial axis.

A further illustration of the soundness of this theory is furnished by the fact that, given the angle and alveolar lengths of one skull, the facial angles of any others can be found by a simple sum in proportion, provided that skulls of the same

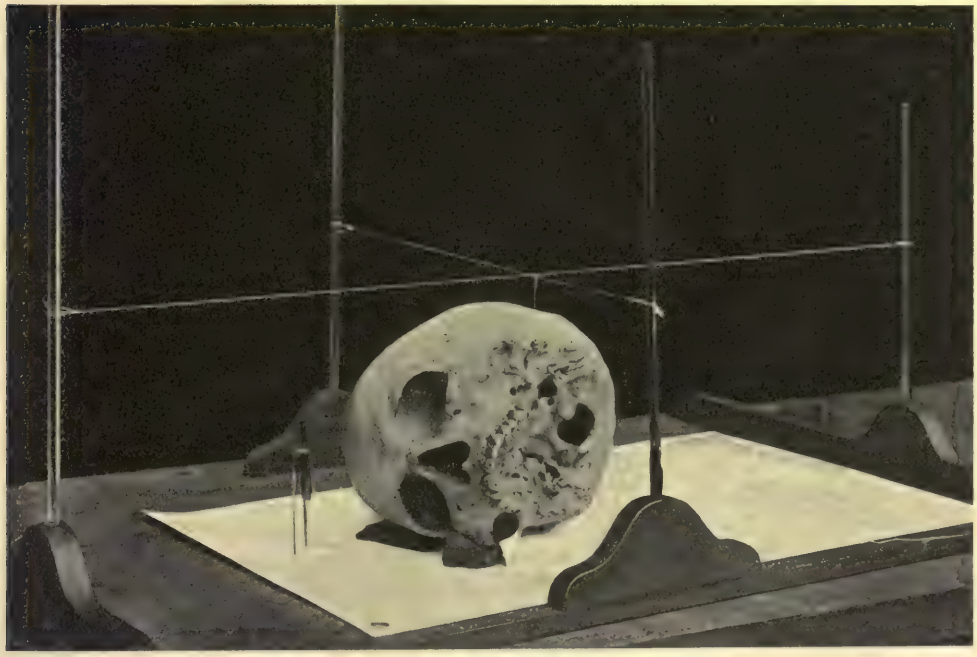


FIG. 1.—METHOD OF DRAWING SKULL CONTOURS.

meato-nasial lengths are compared. The skulls of the Papuan and Tasmanian just referred to, treated in this manner, afford an example of this test :—

110 : 88 : : 103 : 82.

In these two skulls it will be noted there is a difference of 2 mm. in the meato-nasion length. But skulls having a greater difference than this cannot be compared.

It is to be noted that the total length of the skull is not a factor in these calculations.

To return now to the gnathic index. Since the figures yielded by the derivation from the facial angle agree so closely with those obtained from Flower's method of calculating this index, the standard of gnathism need not be changed ; but the continued use of the term prognathous is open to many objections, I propose to

substitute the term megalognathous. The gnathic index may then be formulated as follows :—

Angle less than 78 orthognathous.
„ between 78 and 83 mesognathous.
„ above 83 megalognathous [prognathous].

Finally, I venture to express the opinion that the base-line now proposed affords, for the first time, a really reliable and uniform standard of comparison between the skulls of different races, since it has reduced the sources of error to a minimum.

I pass now to a brief description of the method I have devised for obtaining the facial angle, and at the same time of drawing the complete contour of the skull. That it is in every way better adapted to its purpose than the stereograph can, I venture to think, be established beyond question, for it ensures greater accuracy and detail and is extremely simple to use.

Briefly, the skull is placed upon its side upon a sheet of millimetre ruled paper, laid upon a board provided with four uprights, between which threads are stretched so as to cross one another at right angles. The skull is then adjusted on pads of modelling clay, or soft wax, placed upon small squares of glass to prevent soiling the paper, till the nasion, bregma, lambda, and post-palatine spine are all at the same height from the paper, a height which must be exactly half the maximum width of the skull, *e.g.*, 67 mm. in a skull having a maximum breadth of 134 mm. These details being settled, the nasion is brought exactly under the longitudinal thread, and over the base-line of the paper and the centre of the meatus exactly under the point of intersection of the crossing threads. The centre of the meatus is determined not by the actual shape of the aperture, which is often oval, but by the centre of the axis of the meatal rods of Pearson's head-spanner used for determining the meatal height. To fix upon this centre accurately, a shot suspended from the intersection of the threads is dropped into the upper segment of the meatus. To show that this method of fixing upon the centre of the meatus is accurate I may remark that it is rare indeed that the height recorded by the head spanner and that recorded on the contour made by this method differ by more than 1 mm.

These preliminaries arranged, the work of drawing begins. This is done by means of a guide formed by two glass micro slips fixed at right angles to one another. The edge of the guide is placed against the frontal, for example, and a pencil dot is placed against the edge of the "guide" resting upon the paper; the guide is then moved about a centimetre and another dot is made, and so on till the circuit of the skull is complete. The position of the bregma and lambda are then indicated by lines cutting the contour of the skull at right angles, and finally, the shape of the orbits and the contour of the lower border of the sygoma are dotted in by means of a special guide; when the skull is removed and the isolated dots are converted into a continuous line. As soon as the skull is removed from the paper the drawing is measured and basi-nasion and basi-prosthion lengths to see that the basi-bregma and meatal heights are correct, when the facial angle is taken and the various indices are entered upon the sheet, with any other details which may be desired. I generally include a drawing of the norma verticalis and mandible taken by the same means. But as to these, and other details, I propose to say more in my forthcoming report.

W. P. PYCRAFT.

New Hebrides. Rivers.

The Boomerang in the New Hebrides. *By W. H. R. Rivers.* **59**

Through the kindness of the Rev. F. G. Bowie, of the Presbyterian Mission in the New Hebrides, I was able last year to visit the northern part of the west coast of Espiritu Santo (always known locally as Santo). The natives of this

district were found to be using boomerangs of the kind shown in the illustration. One of the two specimens (*a*), 41 cm. in length, is ancient; the other (*b*), which is slightly longer, had been made recently. These instruments will be seen to differ from the Australian boomerang in having their ends almost square or showing a slight curve not continuous with the general curvature of the instrument. They are used entirely in sport. They do not return to the thrower, but show the deflections from a straight course which are characteristic of the flight of the Australian boomerang. In one method of throwing, the instrument is made to strike the ground a few yards in front of the thrower. One of the highest and longest throws seen by us was of this kind.

FIG. (*a*) FIG. (*b*)

The distribution of the boomerang in the New Hebrides is, so far as we know, entirely limited to the northern end of the west coast of Santo, to the sea aspect of the tongue of land which forms the western side of Big Bay (formerly known as the Bay of St. Philip and St. James). The instrument was first seen by Mr. Bowie near the village of Venua Lava (not to be confused with the island of Vanua Lava) at the extreme north of the peninsula. It is found down the coast as far as Nogugu (or Nokuku), but this is probably its southern limit. All to whom we showed the boomerang on our way southwards at once referred to Venua Lava as its special home.

The native name is *tiokhi* at Venua Lava and *tioki* at Nogugu, the final vowel

being often almost mute. The instrument was said by all the old men to belong to their own culture, and this was confirmed by its use in ceremonial and its mention in legend. It is thrown especially in connection with the ceremony called *wôs*, in which kava is drunk at intervals of five days for a year or more, the young men throwing boomerangs while the old men drink *kava*. The throwing took place on more or less level pieces of ground called *sara kin tiokhi* at Venua Lava and *sara kin tioki* at Nogugu. At the latter place the *sara* is just to the south of the present mission house. The ceremony of *wôs* is closely connected with the *Supwe*, an organisation of the same order as the *Sukwe* (*Supkwe*) of the Banks Islands.

One of the social groups of Nogugu, called the Taliu, believe that they are descended from the boomerang. According to tradition the Taliu are an offshoot of another group, the Tapulu. The Tapulu were throwing boomerangs and were trying to send them into a valley separating a nearer from a more distant hill called Liu. At length one man succeeded in throwing his boomerang as far as Liu, but when the people went to see where it had fallen, they found no boomerang, but a woman. When they asked the woman if she had seen the boomerang she answered, "No, it is I." This woman was the ancestor of the Taliu.

The discovery of the boomerang in the New Hebrides and the evidence that it is no recent addition to the culture of the people raise an important problem. The boomerang is generally held to be a very ancient element of Australian culture, and the fact that it is found in a part of Santo, where the dual organisation with matrilineal descent is present, might be held to point to its great antiquity in the New Hebrides.*

Its close connection with the *Supwe* and its association with kava, on the other hand, point to its having been introduced by those whom I have called the kava-people, and this view is strengthened by the belief that the dead of Nogugu go to Venua Lava, suggesting that this special home of the boomerang was the point of entrance of migrants,† and probably of the kava-people. The evidence should, at least, be sufficient to put us on our guard concerning the supposed antiquity of the Australian boomerang, for in spite of their difference in form, there can be no reasonable doubt that the Australian and Melanesian instruments are but divergent manifestations of the handiwork of one people. W. H. R. RIVERS.

REVIEWS.

Folk-Lore. **Rattray.**

Hausa Folk-Lore, Customs, Proverbs, &c., Collected and Transliterated; with English Translation and Notes. By R. Sutherland Rattray, F.R.G.S., &c. **60** With an Introduction by R. R. Marett, D.Sc., &c. Two Vols. Oxford: Clarendon Press, 1913.

Mr. Rattray's little book on Chinyanja folk-lore is so exceedingly valuable that this specimen of his West African researches scarcely needs any other recommendation than a reference to his authorship. It contains facsimiles of nearly 50 MSS. beautifully written in the Arabic script (whose peculiarities when applied to the writing of Hausa may here be fully studied), with transcription into Roman characters and literal translation on the opposite page. These MSS. comprise a sketch of the early history of the Hausa nation, and their conversion to Islam; thirty stories, some descriptions of customs, arts, &c., and a number of proverbs. The stories, when identical with any of those in Major Tremearne's *Hausa Superstitions and Customs*, are clearly independent versions. Thus, No. 7 (an interesting variant of the "Frau Holle" motive) is partly identical with Major Tremearne's

* Rivers, *History of Melanesian Society*, Cambridge, ii, 83.

† Perry, *Journ. R. Anthr. Inst.*, 1914, xliv, 281.

No. 59, "The Despised Wife's Triumph," though the setting of the main incidents is different. No. 1, "The slave by name 'The World,'" resembles the Swahili "Hadithi ya mwanamke aliyomsafirisha mumewe" in Velten's *Prosa und Poesie der Suaheli* (p. 33); no doubt both are derived from the same Arabic original. In No. 4 the chameleon wins a race by holding on to his competitor's tail; this incident occurs in a Pokomo story which I have in MS., where, however, he does not first transform himself into a needle, as in the Hausa version. No. 5 which begins, "This is a story called 'Whack me,'" seems to be identical with a Fanti story collected by Mr. Barker,* "Anansi's Son and the Magic Pot," which belongs to a very wide-spread type. The main idea is found in the *Hadithi ya Waridi na Ureda na Jindi na Sinebar*, of which a fragment is printed in Steere's *Handbook of the Swahili Language*, and which probably comes from a Persian source. But I do not suggest any connection between the two. No. 8 is Major Tremearne's No. 94, "Dan Kuchingaya and the Witch," with several interesting variations. In Mr. Rattray's version, as in several of Major Tremearne's stories (*e.g.*, 79 and 80), the hero is called Auta (the baby). The incident of the boy saving his brothers by putting their clothes on the witch's daughters is found in a tale of the Wakinga (near the north end of Lake Nyasa), and there is an echo of it in one collected at Tete by Father von der Mohl, where the hare changes clothes with the child of the man who wishes to kill him.

Two very interesting tales are Nos. 20 and 21, not represented in Major Tremearne's book, though 21 has points of contact with 87 ("How Zankalalla killed Dodo") and "The Witch who ate her Children," published in MAN for April, 1911. In the first of these two tales a pumpkin, plucked for a child who insists on having it in spite of her mother's warnings, develops cannibalistic propensities, like the pumpkin in a Shambala story (Seidel, *Ztschr.f.afr.u.oz Sprachen*, 1, 1), and ultimately swallows the whole family, but its career is cut short, and the swallowed ones delivered by the "paschal ram" (*rago lahia:* this term is not explained). This conclusion resembles that of the well-known "Kammapa and Litaolane" from South Africa, as well as that of the Shambala story just mentioned and numerous others. In these last, the deliverer is a boy born of the only woman who survives the destruction. But M. Thomann (*Essai de Manuel de la langue néouolé*, Paris, 1906) gives a Ne variant from the Ivory Coast, where a magic calabash swallows all the living beings in the world except a ewe, and it is the ram subsequently born of this ewe who breaks the calabash and frees them. We may also refer to the "Nunda, eater of people," which occurs in several Swahili variants, and to "The Children and the *Zimwi*" (*Kibaraka*, page 25), where the ogre (*zimwi*), after being killed, turns into a pumpkin and vindictively pursues the children who have been making inconsiderate remarks about it. In the second of Mr. Rattray's two stories a tree takes offence at a girl's comments on its peculiarities, and pursues her; she is saved by a lizard, who is swallowed by the tree, but makes his way out, the last time with fatal results to the enemy. This "swallow myth" is so widely distributed over Africa, and assumes such various forms (while yet the correspondences in very distant localities are sometimes unexpectedly close), that Mr. Dudley Kidd's suggestion of its being an echo of Christian teaching (*The Essential Kafir*, page 389), seems quite untenable, and would probably not have been made if his book had been written a few years later.

A comparison of these stories with the Temne ones in *Cunnie Rabbit* and with the available Tshi, Gã, and Ewe material would be exceedingly instructive, but is impossible to undertake within these limits. Briefly, we may say that there is an immense amount of folk-lore common to Bantu, Nile Negro, Gold Coast Negro,

* In course of publication by the Folk-Lore Society.

Hottentot, and Hausa, which may be looked upon as approximately primitive (employing that much-contested term without prejudice), and that there are also certain themes which would seem to have diffused themselves from some Hamitic centre or centres, such as the famous *randonnée*, of which Major Tremearne gives a good typical variant under the title of "The Lucky Youngest Son" (*Hausa Superstitions and Customs*, p. 380, see also notes on page 93). These, again, are distinct from the Arabic, Persian, or Indian importations of a later date, which can be traced both in Hausa and Swahili, and have in some cases spread to the remoter Bantu or Sudanian tribes, as instanced by the Ronga "Bonawasi" (Abu Nuwas) and the story given by M. Thomann under the title "*Les Trois Vaisseaux.*"

The two volumes, whose printing and general get-up represent the best traditions of the Clarendon Press, are illustrated with some excellent photographs of Benin bronzes cast by the *cire perdue* method, which is very clearly explained by Mr. Rattray's informant.

A. WERNER.

India: Archæology. **Rapson.**

Ancient India. By E. J. Rapson, M.A. Cambridge University Press. 1914. **61**

In this excellent little volume (brought out by the Cambridge University Press), Professor Rapson has given in a convenient and compact form a history of Ancient India, that is India up to the beginning of the Christian era. Students of history, who are not specialists in Oriental learning, may here find a clear statement of the results of recent investigations and discoveries. The accumulation of evidence derived from archæological exploration, mainly from coins and inscriptions, has rendered necessary a reconstruction of early Indian history. Some of the results are not yet conclusive, and in some there is a difference of opinion among experts, especially as to the events detailed in chapter X of Professor Rapson's work, that is, of the period of Indian history just before and after the beginning of the Christian era, during which Greeks, Parthians, Sākas, and Kushans took part in remoulding the governments of Northern India. During this period the two Indian eras, known as the Samvat or Vikrāmaditya era (commencing 58 B.C.) and the Sāka era (commencing 78 A.D.), took their rise, and the principal subject of controversy has arisen from these two eras, with both of which the great Kushan ruler, Kaniskka, has been associated. One school claims that the Samvat era was founded by him to commemorate his accession 400 years after Buddha's death, while the other school maintains that the Sāka era was founded by him and adopted by the Sāka princes of Surāshtra, who were satraps under the Kushan kings. The latter view is that favoured by Professor Rapson (*see* p. 146), and those who are anxious to go more deeply into the matter will find it fully ventilated in the *Journal of the Royal Asiatic Society* during the past two or three years.

The earlier parts of Professor Rapson's volume deal with matters as to which a general agreement exists among experts, with differences of opinion of a minor character only. On such questions Professor Rapson is a recognised authority, and his statement of the conclusions arrived at is as a rule clear and convincing. Special reference may be made to the chapters on the Civilizations of India, the Period of the Vedas, and the Rise of Jainism and Buddhism. Under the first head will be found an account of the divisions of Ancient India and of the probable sources from which its population was derived, and with this account the Notes on the Ancient Geography of India, which follows as an Appendix at the end of the volume, should be studied. The list of names, with the accompanying explanations, is exhaustive and most useful. The map which follows would perhaps be more correct if changes in the course of the rivers were indicated. The courses of the Indus and its tributaries (especially the Satlaj) have changed much since the period dealt with, and in

some cases the courses now followed are of recent date. The fact, for instance, that the Satlaj did not join the Biās, but flowed separately to the Indian Ocean, affords a sufficient explanation of the fact that Alexander's turning point was the Hyphasis and not the Hesudrus. As a rule, this point has been neglected by modern historians. The change has been noted by Professor Rapson (*s.v.* Çutudrī), but the map should also show it clearly. It may also be noted that the ancient name of the River Jehlam (Vitastā, *q.v.*) still survives under the local name of Vēhat. The Kābul River (the Vedic Kubhā) cannot be correctly described (p. 30) as in Southern Afghānistān. It is in the north-eastern part of Modern Afghānistān, in the ancient regions of the Paropanisadæ and Gandhāra, which lie to the north-east of the southern regions Drangiana and Arachosiā, the modern Sīstān and Kandahār. These, however, are minor points, and do not affect the value of Professor Rapson's work, which can be recommended as a trustworthy introduction to Indian history.

M. LONGWORTH DAMES.

Religion. **Marett.**

The Threshold of Religion. By R. R. Marett, D.Sc. Second Edition. 1914. **62**

This book consists of eight essays, most of which have appeared in periodicals like *Folk-Lore* and *The Hibbert Journal*. The last three were not in the first edition. One of these contains an account of a visit to the Pyrenean cave of Gargas, famous for the number of palæolithic hand designs stencilled on its walls. Another, entitled "The Birth of Humility," was the author's inaugural lecture as Reader in Social Anthropology at Oxford, and has already been published in pamphlet form. The third, "Savage Supreme Beings and the Bull Roarer," is an attempt to show how, among the Australian aborigines, a special group of their superior beings has been in large part evolved out of a personification of the Bull Roarer.

The book, as a whole, reflects the almost painful anxiety shown by a good many anthropologists in these later days to get behind the mind of the savage as it is affected by religion. All the essays, except one on "A Sociological View of Comparative Religion," go to support what appears to be the author's main object, viz., to call in question, in so far as it is supposed to supply a minimum definition of religion, the easily-grasped theory of Animism, so closely associated with the name of Professor Tylor, which has so long held the field. It might be urged that in the light of evolution, Animism must have been preceded by something less definite, more vague and general, for in the course of man's earliest development from the animal stage there must have been gradation, not only physical, but psychological, social, and religious. On the other hand, it might be said the author gives a too narrow interpretation of Animism as a general doctrine of spirits or souls, for they need not be limited to the human. Moreover, in so far as Animism is based on dreams, it may be said, in the light again of evolution, to go back to man in his very earliest state, for they must have been experienced from the dawn of human consciousness, since we have good reason to believe that animals dream as well as man. At what stage of his evolution man would put the "spirit" interpretation on his dreams it is impossible to say, but it may have been at a very early one.

Dr. Marett's object is to discover something worthy of being called religion, lower, more general, than Animism. He is in fact in search of a pre-animistic religion. He evidently feels that something less defined, more vague, than Animism, should be sought and found. His essays excite interest, but do not always satisfy it. Sometimes a fondness for the psychological form of presentation, and the terminology consequently used, make his style a little repellent and difficult to follow. There is a certain vagueness in some of his pages. Perhaps he would say that this falls in

with his fundamental thesis that early man must have had some vaguer, less defined, religious ideas and feelings than those of Animism. He finds them in the basic feelings of awe, the fruits of which are respect, veneration, propitiation, and service. He thinks that this feeling has its most fundamental form in the awfulness felt to attach to the dead human body in itself. This belief seems somewhat singular when we remember the disregard in which some primitive peoples hold the dead bodies even of their relatives.

Religious awe, says the author, is towards powers, but they are not necessarily spirits or ghosts, though they tend to become so. He sees the most typical example of such awe-inspiring power in *mana*, so characteristic of the Polynesians, but under other names found much the same in other parts of the world. What is *mana?* Is it not an awe-inspiring power having no definite habitation or embodiment, but exhibiting its influence through a multitude of channels? Is it not responsible for all that appears to the savage extraordinary, out of the way, supernatural or miraculous? If so, we are here obviously on a lower level, face to face with something more general, less defined than Animism. If we are justified in regarding awe thus inspired as religion, we have here a more elementary form of it, one nearer the dawn of humanity than Animism. In *tabu* we see the converse of this, the negative of *mana*. What is tabooed is always a power whose modes of action transcend the ordinary. To break a taboo is to set against oneself *mana*, or supernatural wonder-working power. The author's pre-animistic religion would thus seem to rest on the two widespread primitive ideas of *mana* and *tabu*. To quote his own words, "This *tabu-mana* " formula will suffice to characterise the supernatural in its purely existential " dimensions, that is as it is in itself, apart from its value to man." He does not put forward this view as a substitute for Animism. He is careful to point out that if his *tabu-mana* formula is substituted for Animism as a minimum definition of religion, the latter does not become obsolete. It is quite capable of existing in combination with a doctrine of spirits, souls, and ghosts.

This very shortly appears to be the chief aim of Dr. Marett's essays. They contain the evidence on which he bases his conclusions. In so short a compass the amount of evidence he is able to adduce is necessarily restricted, though it is put with characteristic force and sprightliness. E. A. PARKYN.

ANTHROPOLOGICAL NOTE.

ACCESSIONS TO THE LIBRARY OF THE ROYAL ANTHROPOLOGICAL INSTITUTE. **63**

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FIG. 1.

FIG. 2.

FIG. 3.

PLASTIC ART IN THE GRAND CANARY.

ORIGINAL ARTICLES.

Africa: Art. With Plate I.-J. Abercromby.

Plastic Art in the Grand Canary. *By the Honourable John Abercromby, LL.D., F.S.A.Scot.* **64**

In Vol. XLIV, pages 302–323 of the *Journal of the Royal Anthropological Institute* I gave an account of the prehistoric pottery of the Canary Islands. As an appendix thereto I now offer illustrations of all the specimens of plastic art preserved in the Museum of Las Palmas, Grand Canary. The photographs and measurements were made for me by Mr. Charles Medrington, English photographer, at Las Palmas. I have no notes upon the figurines, for during my visits to the Museum my attention and time were fully occupied by the pottery and the idea of having them photographed was an afterthought; indeed, the large figurine (Nos. 1 to 3) could only be seen from the front, and the smaller pieces (Nos. 5 to 11) were placed so high and in such a bad light that they could not be properly observed. Since receiving the photographs I have had a letter from Miss A. Breton, who has a large knowledge of American antiquities, saying that some of the smaller pieces are *really* Mexican. This may be explained by the fact that in the adjoining case in the Museum several objects from Mexico are exhibited and labelled as such. But as they are small I have not excluded them, for they serve as a contrast to the genuine figures. I suppose them to be Nos. 5, 7, 9, 11, and perhaps 10. No. 4, which is certainly genuine, is given for comparison, and is taken from Dr. R. Verneau's *Cinq années de séjour aux Iles Canaries*, Fig. 8.

Fig. 4.

The large and remarkable figurine of red earthenware (Figs. 1 to 3) measures 26 cm. or 10¼ inches in height, 17 cm. across the shoulders, and 24 cm. wide at the base. It is hollow, is seated cross-legged, and is shown in three aspects, frontal, dorsal, and in profile. The head is small, the eyes are in relief with two holes to represent the pupils; two small punctures serve for nostrils, and the mouth, which seems to be open and to show the teeth, is placed immediately above the chin. Of ears there is no trace. The neck is disproportionately long, as also in Figs. 4, 6, 8. The upper arms where they join the body are much swollen in their frontal aspect, though seen from the back this is not the case. The body gradually expands till it reaches the hips, and the navel is marked by a slight roundish depression. The thighs are enormously swollen. The left leg is broken, but the right leg terminates in a thin cylinder like the lower part of the left arm. It covers the position of the sexual organ so that the sex of the figure is not apparent, though the absence of breasts and the great development of the biceps might incline one to suppose it represented a male. Seen from the back it appears to be steatopygous. Three vertical lines of darker colour are visible down the back, and the right hand one shows two short diagonal offsets which might represent the lower ribs.

Fig. 4 was discovered by Dr. Verneau in a cave at Fortaleza de Santa Lucia de Tirajana in the Grand Canary. The grotto lay close to an *almogaren*, or place

of worship, situated on a very elevated position, extremely difficult of access. In the same cave he also found fragments of an analogous figurine.* The head of Fig. 4 is proportionally rather larger than in Fig. 1, and like it has no ears. The neck is of inordinate length and is supported at the back and sides by a mass of hair. The breadth of the shoulders, the whole bust in fact, is represented by a solid bar in such a way that the pendant breasts appear as if they were detached from the trunk. This could not have been the intention of the modeller, so that what looks like the waist is only the upper part of the pedestal which lower down expands into a circular flat surface. The sex is evidently feminine and Dr. Verneau considers it to be a representation of a female divinity.

Fig. 8, with a height of 7½ cm., has been described and figured by S. Berthelot,† who states that it was found in a large cave in the Grand Canary. The face is almost circular; the eyes are shown by a disc in relief with a hole at the centre; the nose is very short and the distance between it and the mouth is excessive. The projecting lips are open and display a single tooth, but the ears have been omitted, as in Figs. 1 and 4. The head is supported by a long, thick neck. On both sides of this and down the back hung a mass of wavy or frizzly hair, shown by incised chevrons and coloured red. At the back, starting from the top of the head and following the spine, hangs a thick braid of hair shown by similar chevrons but painted black. Curiously enough, Berthelot mistook this plait of hair for a phallus, but this interpretation has been corrected by Dr. Verneau.‡

Fig. 6 appears to belong to the same type as Fig. 8, but further information is required to decide the point.

Of Figs. 5, 7, 9, 10, 11, I can say nothing except that they differ very much from figures that are known to be Canarian. And though my acquaintance with Mexican plastic art is very slight, I can well believe that the above are importations and not native work.

A most important point to determine is whether Fig. 1–3 is Canarian or an imported work of art. Miss A. Breton has informed me by letter that she has made a coloured drawing of this figurine and showed it at a meeting of the Anthropological Institute last May. Further, that she has at home a rather similar Mexican painted clay figure of Tarascan type and is inclined to believe that Fig. 1 is also Mexican, but the following reasons may be given for considering the work to be Canarian :—

(1) Externally, it presents the same red colour as the red-faced pottery of the Grand Canary.

(2) The simplicity of the three vertical lines of darker colour painted on the back strikes me as Canarian handiwork, and quite in accordance with the decoration of the pottery. It places the figure in the same period as the red-faced, painted pottery of the Grand Canary.

(3) The absence of ears and the exaggerated columnar neck of Fig. 3 are reproduced in Fig. 4, which is undoubtedly genuine.

(4) The huge development of the biceps may be explained by the fact that the natives of all the Canary Islands were notable wrestlers, and the names of several champions, renowned as wrestlers and possessed of enormous strength, have been recorded by Spanish authors.

(5) The figure has the appearance of being steatopygous.

If this is so a Mexican origin must be barred, for Dr. A Hrdlička has recently stated his belief that all American natives represent in the main a single

* Verneau, *op. cit.* pp. 89, 90.

† *Antiquités canariennes*, pp. 234–5, Plate viii, Fig. 1.

‡ *Op. cit.*, p. 89.

stem or strain of people, identical with the yellow-brown races of Asia and Polynesia, and that there is a complete absence of steatopygy.* It is well known that this abnormality characterises many Tuareg women, and Dr. Barth has given the Tamoshegh term for it. Fr. de Zeltner, in a recent communication to the Anthropological Institute, has likewise dwelt upon the subject in connection with the southern Tuareg.† So, considering the undoubted physical relationship of a large part of the Canarian population with the Berber-speaking tribes of North Africa and the Sahara, it is quite probable that steatopygy may have existed among some of the natives of the Grand Canary. Galindo, an early Spanish writer, mentions that in this island a girl before marriage was set apart for thirty days and fed with large quantities of milk and meal to fatten her, for they imagined that lean women were less capable of conceiving children than those who were fat. If there was any natural tendency towards steatopygy this practice would tend to develop it. But this physical feature, except among Bushmen and Hottentots, appears to be confined to the fair sex, so if Fig. 6 represents a male figure the excessive development of the nates must be otherwise explained. On the supposition that the figurine represents a great wrestler and athlete, the thighs, in order to express immense strength, were very naturally exaggerated, and this carried with it a corresponding increase in size of the gluteal muscles and the volume of the nates. This explanation removes the bar upon a Mexican origin, but the first three or four considerations still have their weight, and can only be set aside by producing a Mexican figurine really comparable with Fig. 1. From a modern point of view Fig. 1 is not a success as a work of art, and yet to a Canarian it may have given the idea of a man of great muscular power, and that suggestion was probably what the modeller of the statuette in his clumsy way intended to convey.

Notices of other Canarian Figures or Idols.

The earliest notice dates from 1341, when an expedition composed of Portuguese and Florentines landed on the Grand Canary and entered several buildings, including an oratory or temple. In this they found nothing but a single statue of stone, representing a man holding a ball in his hand. He was naked, but the sexual organ was covered with an apron of palm leaves, as was customary with the natives. The statue was carried off and taken to Lisbon.‡

At a later date, Andres Bernaldes mentions that in the Grand Canary there was a house of prayer called Toriña. It contained a wooden image, the height of half a lance, representing a woman completely naked. In front of her stood another piece of sculpture, consisting of a she-goat ready for the male, and behind this a he-goat carved in wood ready to cover her. Before this group the natives poured libations of milk and made offerings of butter.§

Galindo mentions that in the island of Ferro the women worshipped a female divinity called *Moneyba*, a word which, perhaps, may be explained by a Tamoshegh *ma anabai* ("mother of coition"). At any rate, the personage with the goats must have been a divinity of that kind, who looked after the propagation of animals on whose milk the natives mainly relied for their subsistence.

Conclusions.

It is hardly necessary to take up space by comparing Figs. 1–3 with the steatopygous figures found in Malta, Crete, the Peloponnese, the Ægean area, Thessaly, Servia, &c., as, apart from the cross-legged pose and the doubt regarding the sex,

* *International Congress of Americanists held in London* (1912), pp. 61–2.

† *Journ. Roy. Anthr. Inst.*, Vol. xliv (1914), p. 358.

‡ Dr. Chil y Naranjo, *Estudios . . . de las Islas Canarias*, I, p. 262.

§ Dr. Chil, *op. cit.*, I, p. 517.

they differ in too many respects. The Canarian figure, if it really belongs to the island, as I believe, is *sui generis* and unique. The same may be said of Fig. 4. An elongated neck is no doubt characteristic of many early figures from Troy, Crete, Thessaly, Amorgos, and other places, and the pedestal with expanded foot may remind us of somewhat similar terminations to truncated figurines from Cyprus, but the treatment of the bust with pendant breasts is not to be duplicated elsewhere, so far as I know. Hence I conclude that in Figs. 1–3, 4, and 8 we have three specimens of indigenous plastic art from the Grand Canary dating from a period anterior to the arrival of any modern European people. J. ABERCROMBY.

Japan: Folklore. Hildburgh.

Notes on Some Japanese Magical Methods for Injuring Persons. 65

By W. L. Hildburgh.

Japanese magical practices for the purpose of causing bodily injuries to persons are, I believe, resorted to principally either in affairs connected with the affections or for the capture, by crippling, of malefactors who have escaped. In the notes given below I have included, in addition to such practices, frankly intended to cause injuries, a number of *majinai* intended to cause an unwelcome visitor to depart, or even merely to remain away, because these latter seem to be very closely related, with respect to the principles on which they are based, to the injury-*majinai*. In both classes of *majinai* an image of the victim, or something with which he has been, or is about to be, in physical or psychical contact, is operated upon, the difference between the two classes of *majinai* lying not so much in the means employed as in the degree of the results to be obtained—in the one class a gentle physical irritation (sometimes localised), or a sense of annoyance, is aimed at; in the other it is desired that the irritation produced shall be powerful enough to leave visible traces on the victim's body. When resorting, for comparison with the Japanese beliefs and practices, to the beliefs and practices of other peoples, I shall confine myself to those recorded of the Chinese and of the Malays.

The simplest form of injury-*majinai* is that in which an image, prepared to represent the victim, is given injuries representing the injuries which it is desired that the victim should receive. This form, which is one of the most obvious devices of mimetic magic, is of world-wide distribution and immemorial antiquity. Modern science has secured for the amateur sorcerer an easy method for carrying into effect a process of this kind; the operator merely boils in oil a photograph of the victim [Yokohama*]. This *majinai*, in use among a people almost as familiar with photographs as the average European town-dweller, is interesting as giving a practical example of one of the bases on which more backward peoples rest their frequent objections to being photographed.

A courtesan's *majinai*, given by de Becker,† which, employing a very similar process, "is sure to cure the man's fickleness," is, I think, intended to act on an absent person as a sort of magical aphrodisiac rather than as a means of causing any actual injury to him. A paper bearing a picture of the victim's private parts is to be boiled in a mixture of seven ingredients; viz., *sake*, vinegar, soy, oil, teeth-blackening mixture, water, and *tōshin* (pith used for lamp-wicks).

To cause a thief to return to the scene of his crime, so that he may be captured, a picture representing the culprit should be made, a nail should be driven through each foot of the picture, and, finally, a cup should be inverted over the nails.‡ While at first sight this seems to be a simple laming device, similar to some men-

* Names of cities given thus are those of the places at which I recorded the information cited.

† J. E. de Becker, *The Nightless City*, Yokohama, 1905, p. 142.

‡ From a Japanese commonplace-book.

tioned below, there may, I think, be some other operation involved, for we find the placing of an inverted teacup over the central one of five "wind" ideographs recommended as a means for calming a tempest.*

"The common mode of bewitchment is to form a lay figure of straw, pierced "with nails, and to bury it beneath the place where the person to be punished "usually sleeps."† The position here mentioned is one not infrequently selected in Japan as that most suitable for bringing a person under the influence of a magical object.

In a *majinai* intended to cause the guest of a house of entertainment to pay money owed by him, a broom is dressed so as to represent a human figure, with an *obi* round its waist and a towel wrapped about its head, and is stood upside down [although the description given is not clear I think that, as is usual in *majinai* employing a clothed broom, merely the broom is here inverted, not the entire figure]; then the operator complains to the dummy of the non-fulfilment of the promise, finally knocking it over and telling it to bring the amount in question the following day. The intention is to cause the victim to dream of the operator's indignation, and to come in consequence and pay.‡ In this *majinai* the broom-image seems to represent the victim, rather than a messenger.§

The "victim" is also represented by a broom-image in several *majinai* directed against unwelcome guests. In one, a broom, inverted and with a towel wrapped about its brush, should be stood against the wall of a room, and the lower part of its handle, resting on the floor, should be fanned, while the operator repeats, over and over again, the visitor's name followed by "please to go away" [Yokohama]. In this *majinai* the underlying idea is evidently that of causing the visitor's feet to become cold, and to make him depart because of his discomfort. In two others the production of a mental uneasiness, rather than of a physical discomfort, seems to be aimed at: "Stand a broom on end in the room next to your guest's room, and "laying out a pair of sandals before it, say in a whisper—'There now, *do please* "go away quickly'"‖; or, wrap the brush of an inverted broom in a towel, and go outside of the room in which it stands and beckon to it [Yokohama].

In the *majinai* we have examined up to the present no suggestion has been made of the bringing into action of any supernatural being; the effect produced on the image has been assumed (unless, because of the decay of belief or because of imperfect recording, some of the original data have been omitted) to be reproduced directly on the victim. There is another class of *majinai*, however, in which, while an image of the victim is employed, it has been used originally, I think, principally as an object for the guidance of an outraged and angered supernatural being. Sometimes the supernatural beings engaged are spirits of an inferior class, sometimes they seem to be powerful deities.

Pfoundes says (*op. cit.*, p. 120) "Persons wishing to bewitch their enemies

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* *See* "Japanese Popular Magic connected with Agriculture and Trade," in *Trans. Japan Soc.* (London), Vol. XII, pp. 28, 29.

† C. Pfoundes, *Fu-so Mimi Bukuro*, Yokohama, 1875, p. 20.

‡ de Becker, *op. cit.*, p. 146.

§ To obtain news of an absent person, the operator should dress a broom in human clothing and should stand it, very early in the morning (*see* remarks on the "Hour of the Ox," *infra*), in an empty room which has eight *tatami* (floor-mats); after placing an addressed letter in the bosom of the dummy, the latter should be told to deliver it, and to put the answer in a certain specified place. The operator should then leave the room without looking back at the dummy; if the latter topples over entirely by itself the answer demanded will be obtained. "This is an exceedingly doubtful charm" (de Becker, *loc. cit.*). In other *majinai* representations of animals are used as messengers.

‖ de Becker, *op. cit.*, p. 145.

" invariably appeal to Fudō, to vent his wrath upon such as they wish injury to," Fudō being a deity who is supposed to punish wicked persons.*

A very well-known injury-*majinai*, the *Ushi Toki Mairi* ("Hour of the Ox Going"), is often to be seen in pictures or mentioned or described in print. Of this, one account says: "Jealous women employ this charm to avenge the infidelity " of their husbands or lovers. Dressing herself in white, her hair hanging loose " behind, a tripod (usually one of those used in cooking) on which three lighted " candles are placed on her head, while in her mouth she holds a torch of bamboo " and pine roots lighted at both ends, and round her neck a mirror, the slighted " fair rises at the hour of the Bull (about 2 A.M.), and taking an image of the " faithless one, or, as the case may be, of his frail companion or of both, nails it " to a tree within the grounds of some shrine. At whatever part of the effigy " the nail is driven, there will be injury inflicted on the original in the flesh, but " if she should meet the ghost of an enormous bull and exhibit terror at the " apparition the potency of the charm is lost, and can only be revived with " incantation and imprecations on the offending pair."†

Another account says that at two o'clock in the morning the operator goes to the shrine of her patron god (usually the *Ujigami*); on her bosom a mirror is hung; sometimes she wears a crown formed of an inverted iron tripod bearing three candles. She carries a straw effigy of the victim in her right hand and a hammer in her left. She nails the image to the sacred tree before the shrine, and "While so engaged, " she adjures the gods to save their tree, impute the guilt of desecration to the " traitor, and visit him with their deadly vengeance." She visits the tree each night until the victim has sickened and died. A pine tree, about a foot thick, before a shrine of Kompira at Sabae, was especially favoured for this kind of operation.‡

Two other very similar forms of this type were described to me at Yokohama. In one the operator goes at night to the sacred tree of a shrine near her home, and, stating her purpose and the number of times she intends to come, drives in a nail through the image; she then pays the specified number of visits, on each occasion driving in a nail; after a number of nails have been inserted blood will issue from the tree if the victim is to die. In the other, among the details mentioned were the holding of a lighted incense-stick, by the operator, in each corner of her mouth, and the necessity for the most complete secrecy if the operation were to succeed in its object.

Lafcadio Hearn, in an account of some popular ballads, describes an injury-*majinai*. A picture representing the victim was prepared, and this, having been pasted upon a pillar in the rear of the temple at Kiyomidzu, in Kyōto, was transfixed by forty-nine headless iron nails, driven through various parts of it, the final two being driven through the eyes. Here the intention was to cause the victim to become very ill, and leprosy was the result.§

We are now in a position to examine this type of *majinai* in detail. An important point, which stands clear at once, is that the seeking of vengeance by means of the anger of the higher deities—that is, the deities to whom the shrines involved are dedicated—is (if it actually exists) a misconception on the part of modern believers. All the *majinai* cited evidently have, as their basis, the coercion and the angering of a tree-spirit; the fact that the trees mentioned as being employed

* Compare with this the visit paid by a person, at Amoy, to the "temple of the Eastern " Mountain god, and . . . to that of the god of Wells and Moats, . . . two supreme admini- " strators of divine justice," in order to bring down injury on an oppressor. *See* J. J. M. de Groot, *The Religious System of China*, Vol. V, Book II, p. 907.

† Pfoundes, *op. cit.*, pp. 19, 20.

‡ W. E. Griffis, *The Mikado's Empire*, New York, 1896, p. 474.

§ L. Hearn, "Appendix" to *Kokoro*.

are connected with shrines may possibly be due to the desire (common to the adherents of all great religions) to give some sort of religious sanction to an unorthodox practice, but it is more likely to be due, I think, to the greater age and size attained by sacred trees than by the majority of their unconsecrated fellows, for a special sanctity attaches to old and large trees.* The last example cited is no exception to the general rule, for a tree-spirit may continue to live in the wood of its tree even after the tree has been cut down and used for building; it is well known in Japan that much evil may result to the inmates of a house if, by carelessness or by design, one of its pillars has been set up with the grain inverted, thus angering the spirit dwelling within the wood.† When such injury occurs it is customary either to re-set the pillar with its fibres in their original position with respect to the ground or to apply a neutralizing charm. Certain Japanese trees, such as the *enoki* (a species of celtis) and the *yanagi* (drooping willow), both of which were formerly seldom planted in gardens because of the belief in their ghostly properties, were especially believed to contain spectres which could disengage themselves from their trees and walk about in human or animal form; such spectres were thought to be the more dangerous the older the tree; it was thought also that if either an *enoki* or a *yanagi* were cut into blood would flow from the gash.‡

The driving of the nails into the trees is a way of angering the indwelling spirits and calling them forth, I think, to seek vengeance in the directions indicated by the wounds on the victim's image (or, possibly, to do injury to the image, from which it should react on the victim). That it is not intended as a method of compelling, by annoying it, a tree-spirit to obey the operator's will seems to be shown by the lack of any promises of, or provisions for, the relief of the tree-spirit after its mission has been accomplished; in the numerous Japanese *majinai* in which compulsion by annoyance is attempted, relief or a reward is, I think, generally promised to the supernatural being involved. That the driving of nails is thought, in various parts of the world, to irritate tree-spirits has been shown by Sir J. G. Frazer.§ In Japan we find the driving of a needle into a *yanagi*, with the idea of annoying the tree-spirit and causing it to cure a toothache.‖ We find also some other charms

* "Individual trees of great age and size are everywhere worshipped in Japan." W. G. Aston, *Shinto*, p. 164.

† For a note on this *see* H. L. Joly's "Bakemono" in *Trans. Japan Soc.* (London), Vol. IX, p. 23. An almost identical belief exists among Malayan peoples; in Celebes and the Moluccas people are afraid of planting a house-post upside-down, lest the tree-spirit, who might still be in the timber, should resent the indignity, and inflict illness on the dwellers in the house. J. G. Frazer, *The Golden Bough*, 3rd Edn., Part I, Vol. II, pp. 40, 39, 30. We may note, in passing, that the undressed timbers used by the Malays, which taper, are much less likely to be used inverted than the highly-finished timbers used by the Japanese, and that, also, we may possibly find, in the lesser utility of inverted tapering logs, a factor strengthening the belief in the evils resulting from the inversion of timbers.

‡ L. Hearn, *Glimpses of Unfamiliar Japan*, 1894, pp. 358, 359. For much on plant-spirits and plant-demons in China (whence the Japanese ideas as to such creatures have evidently been largely derived), *see* de Groot, *op. cit.*, Vol. IV, Bk. II, pp. 273 *seqq.* (on pp. 273, 274 is given a story of a tree from which, when cut, blood flowed), and Vol. V, Bk. II, Chap. VI.

§ *See The Golden Bough*, 3rd Edn., Part VI, pp. 69, 70, 71, for methods of calling a deity's attention to an applicant's wishes, or of stimulating his activity (by annoying him) in respect to them. Compare also the following from de Groot (*op. cit.*, Vol. VI, Bk. II, pp. 1257, 1258):—"should a "woman be troubled by the pangs of pregnancy, the first thing necessary is to remove nails which "have inadvertently been driven into a wall, door, etc. . . . as they may be harassing . . "some earth-spirit"; and the following, quoted by Frazer (*op. cit.*, Part I, Vol. II, p. 36) from a Dutch source: "The Sundanese of the Eastern Archipelago drive golden or silver nails into the "trunk of a sacred tree for the sake of expelling the tree-spirit before they hew down his "abode."

‖ *Glimpses of Unfamiliar Japan*, pp. 598, 599.

for the cure of toothache in which, possibly, a similar idea is marked.* A certain Sumatran ceremony† resembles in several respects the Japanese injury-*majinai* under examination :—"the wizard . . . makes a puppet which is supposed to resemble "his intended victim; and repairs with it to a wood, where he hangs the image "on a tree that stands quite by itself. Muttering a spell, he drives an instrument "through the navel of the puppet into the tree, till the sap of the tree oozes "through the hole thus made. . . . Soon afterwards the person . . . begins "to suffer from an ulcer [compare with the leprosy of the last Japanese example "cited], which grows worse and worse till he dies, unless a friend can procure "a piece of the tree to which the image is attached" [and can, presumably, through this fragment, exert a restraining influence on the malignant tree-spirit]. It should be noted that in several forms of the *Ushi toki mairi* the visits to the tree are repeated nightly, evidently with the idea of driving the spectre out nightly on its evil errand.

Whether the fact that the nails used are of iron has, or originally had, any particular influence on the supposed angering of the tree-spirit I do not know. The belief in iron as a substance peculiarly distasteful to supernatural beings (whether benevolent or evilly-disposed) is of world-wide distribution.‡ The belief seems to occur in Japan, as it does in China and among the Malays.

The "Hour of the Ox" (or "the Bull"), 1 to 3 A.M., at which these injury-*majinai* are to be performed, seems to owe its selection to various circumstances. It is the time which evil spirits are believed to favour for their excursions into the material world,§ and corresponds, in a way, to midnight in certain European conceptions. In China, "Light and fire, being integral parts of the Yang, have . . . "to be considered as no less destructive to the demon-world than the Yang is to the "Yin. . . . This theory raises the sun . . . to the dignity of chief expeller "and destroyer of demons. On the other hand it causes the night, especially its "middlemost part, to be considered as the time in which the demon-world is "dominant, and spectres prowl freely about."‖ Doubtless the fact that human vitality is likely to be near its minimum at about this period has helped to confirm the belief that it is especially favoured by ghosts. Furthermore, secrecy, an element of importance in many evil-working *majinai*, can more easily be observed at this time than at any other, and neither the operator nor the spirits worked upon are then likely to be interfered with by extraneous human influences. Finally, it seems possible that we have here, as in very many other Japanese matters, some belief in the special association with an occurrence of that animal of the Chinese cycle to which is dedicated the period of time in which that occurrence takes place. In the description of the *Ushi toki mairi* given in *Fu-so Mimi Bukuro* the statement is made that if the operator "should meet the ghost of an enormous bull and exhibit "terror at the apparition the potency of the charm is lost," wherefrom we may reasonably conclude that the spirit she has raised and sent on its evil errand is believed to have, in some cases at least, the form of a bull.¶ Possibly, too, the

* *See* MAN, 1913, No. 82, "Seven Japanese Variants of a Toothache-charm, including a Driven Nail"; note especially (*e*), where the nail is to be driven into a pillar, and (*a*) and (*b*), where it is to be driven into a wall.

† *See* Frazer, *op. cit.*, Part I, Vol. I, p. 58, quoting from a Dutch source dated 1886.

‡ *See* Frazer, *op. cit.*, Part II, pp. 226 *seqq.*, for numerous examples.

§ "In ancient Japanese times, the Hour of the Ox was the special hour of ghosts." Hearn, *In Ghostly Japan*, London, 1906, p. 211.

‖ de Groot, *op. cit.*, Vol. VI, Bk. II, p. 941.

¶ de Groot, *op. cit.*, Vol. IV, Bk. II, says (p. 279) that "at an early date, tree-spirits were "identified also with bulls," and (pp. 279, 281) gives several stories about a large Rottlera tree from which, when it was cut down, a furious spirit in the form of a bull emerged.

revengeful nature of the bull has helped toward the selection, for an injurious *majinai*, of the period in which his influence is believed to be predominant.*

If further proof than has been given were needed to show that the *Ushi toki mairi* is merely a demon-invoking performance it could be found in the accoutrements of the operator. The mirror upon her breast, the iron tripod on her head, the trinity of lighted candles set upon the tripod, the torch of bamboo and pine roots,† or the lighted incense sticks held in her mouth, all seem obviously to be protections against the attacks of evil spectres. I think that the unbound hair is probably intended as a similar protection,‡ and, possibly, also the white (a colour opposed to the darkness beloved of evil spirits) clothing. The employment of these protective devices is probably more or less connected with the common Japanese belief that the worker of baneful magic is likely to cause the filling of two graves—his victim's and his own§ ; in one form of the *Ushi toki mairi* the operator seems to try to avoid such consequences of her act by imputing the guilt of the outrage to her victim.‖

W. L. HILDBURGH.

New Zealand. **Edge-Partington.**

Feather Box (1907-23). *By J. Edge-Partington.* **66**

Shortly before his death, Mr. Hamilton, the Director of the Dominion Museum, Wellington, N.Z., wrote to me with regard to the Feather Box, a note of which I had contributed to MAN (1907, 23) ; he says, "The box is the largest I

* "According to Van Helmont, the reason why bulls' fat is so powerful in a vulnerary ointment " is that the bull at the time of slaughter is full of secret reluctancy and vindictive murmurs, and " therefore dies with a higher flame of revenge about him than any other animal." Aston, *op. cit.*, p. 332. J. Doolittle, in *Social Life of the Chinese*, Vol. II, p. 318, speaks of people of Fuh-kien Province using in a certain way pieces of yellow paper stamped with the head of a buffalo, to cause "one to become sick, stupid, or obedient to the will of another, or even to die."

† Protective powers are attributed to both the bamboo and the pine in China. We should note also that "Bamboo roots which have been for some time rotting under the ground . . . are the " terror of robbers and thieves ; but spectres also fear them." de Groot, *op. cit.*, Vol. VI, Bk. II, p. 1075.

‡ A Chinese book of the early part of the fourth century, in describing the means to be adopted in attacking a certain tree containing an enraged tree-spirit, says, " 'I will tell his warriors to paint " 'their faces red, to let their hair flow in disorder, to put red clothes on. . . . '" de Groot, *op. cit.*, Vol. IV, Bk. II, p. 281. "A courageous man while boldly fighting or trying to terrify " by aggressive gestures, easily gets his hair disordered . . . to this day long-haired exorcists, " assuming this terrifying aspect . . . are everyday appearances." *Ibid.*, Vol. VI, Bk. II, p. 1151. I am inclined to think that the loosened hair in these cases, and in the *Ushi toki mairi*, may belong to the class of protections which depend for their value upon the inability of a malignant power to determine the exact number of parts of which each of those protections is composed. On the other hand, it seems quite possible that it (and perhaps also the white clothing) is intended (due to a confusion of ideas which is common in magic) to cause the operator to be identified with the evil beings whose aid she claims. In a method of seeking vengeance on an oppressor, in use at Amoy, the performer has his " hair dishevelled, blackened face, a sheet of mock money behind each " ear. . . . The strange accoutrement of the imprecator associates him with devils and demons " who are expected to come and avenge him." *Ibid.*, Vol. V, Bk. II, p. 906. It would be an easy matter to quote numerous examples, selected from accounts of the customs of various peoples, in support of either of these conceptions.

§ Of a device in use in the Foochow district, Doolittle (*op. cit.*, Vol. II, pp. 320, 321) says : " Sometimes, it is asserted, the charm recoils from the intended victim upon the individual who " uses it, and inflicts upon him that misfortune which he planned for another. The aggressor in " this case must take immediate measures to rid himself of the injury . . . brought upon " himself. . . . It is believed that the method . . . is never resorted to with perfect impunity " on the part of one's enemy. He must first be willing to suffer some misfortune in his own person " or his family."

‖ Compare this idea with that of a Malay image-injuring ceremony, in which the operator, to absolve himself from blood-guiltiness, shifts the burden of his crime "on to the shoulders of the Archangel Gabriel." W. W. Skeat, *Malay Magic*, p. 572.

" have ever seen or heard of, with the exception of the one mentioned in the enclosed " note taken from an old *New Zealand Journal*. It might be worth enquiring if the " Rangi-haeata box can be traced. It is certainly not in New Zealand. It appears " to be of the Bay of Islands workmanship, but of course that does not forbid its " ownership by Rangi-haeata."

The following is the extract from *The New Zealand Journal*, July 3, 1852 :—

" London, Latest Wellington News, March 3.

" New Zealand Society.—On Saturday evening, January 24, the members of the New Zealand Society were invited by his Excellency (Sir George Grey) to a conversazione at Government House. In addition to valuable scientific works . . . we noticed several novelties of great interest connected with these islands ; among them was a beautifully-carved feather box, presented by Te Rangi-haeata to his Excellency. The box (used for containing the albatross and other feathers with which the New Zealand chiefs were wont to adorn their person on important occasions) is about 3 feet long, and is covered with elaborate and grotesque carving ; it was among the most valued of the personal possessions of the old chief, and may be considered as having been a sort of heirloom, having been distinctly traced back as being in his family for a period of upwards of three centuries. We believe it was so highly prized by Te Rangi-haeata and his ancestors as to have been until recently carefully hidden from the profane gaze of the Pakeha."

It will be seen how exactly the above description of the size fits the box in my possession ; unfortunately, both Sir George Grey and Sir Charles Frederick are dead, and there is no means, as far as I am aware, of finding out to whom Sir George Grey gave his box (there is no box at all approaching it in size amongst those which he gave to the British Museum), or from whom Sir Charles Frederick obtained the box which passed into my hands at his sale. Oliver, in his *Views of New Zealand*, gives a portrait of Te Rangi-haeta.

J. EDGE-PARTINGTON.

Obituary.

Parkyn.

67

Joseph Dechelette. *By E. A. Parkyn.*

Among the many losses suffered by our gallant Allies in the present war there can be few more poignant and regrettable than that of the distinguished archæologist, Joseph Déchelette. Bravely leading his company, he was one of the early victims of this terrible conflict. His love for his favourite science was surpassed only by devotion to his country. M. Marcelin Boule, in an eloquent tribute to his friend and colleague, has put on record the Army Order recording his death. This by its very simplicity of statement is all the more touching : " Déchelette, captaine " de territoriale au 298e d'infanterie, a été tué le 5 Octobre, alors qu'il entrainait " sa compagnie sous un feu violent d'artillerie et d'infanterie, et lui a fait gagner " 300 mètres de terrain ; avant de mourir, a demandé au lieutenant-colonel com- " mandant le régiment si on avait gardé le terrain conquis et, sur sa réponse " affirmative, lui a exprimé sa satisfaction, en ajoutant qu'il etait heureux que sa " mort servît à la France."

There is a melancholy satisfaction in the fact that the fourth volume of his invaluable *Manuel d'Archéologie* was published a few months before his death. This volume brought the subject down to the Christian era, and thus in a sense completed it, though it was the author's intention to continue the work so as to include the Gallo-Roman period. Although M. Déchelette's *magnum opus* professes to deal especially with France, yet the introductory chapters to each volume, with the comparative references and illustrations throughout, give it a wide and general interest, and make it in reality of much value and importance as a general treatise on Prehistoric Archæology. There is a marked absence of anything in the shape of

superfluous matter; in fact, the subject is in parts necessarily very condensed. Nevertheless, such is the clearness and finish of the author's style that the book may be read with facility and pleasure from beginning to end. Considering the *Manuel* extends to over 2,500 pages, this is, to say the least, remarkable. This clearness of exposition is assisted by the manner in which the work is illustrated. There are nearly 1,000 illustrations, many of which are composed of several figures, so that there cannot be less than from three to four thousand drawings. Every illustration is excellently chosen, never fails to tell its tale, and in the proper place. The authorities are given in full detail on each page, and these references alone make the work of the very greatest value to the archæologist.

While we cannot be too grateful for what M. Déchelette has done, that gratitude is tempered with deep regret when we consider what he might still further have given us if his valuable life had been spared. He has been cut off at the age of 53, in the very zenith of his powers, his mind stored with knowledge and his faculties concentrated on every interesting problem of the prehistoric past. Although the author's enthusiasm for his subject is constantly apparent, he never allows it to carry him away or to cloud his judgment. On disputed or difficult points the evidence is carefully stated and temperately weighed. Indeed, few scientific works covering so wide a field and dealing with such multifarious detail will be found in which the author maintains such a calm, fair, and judicial attitude, whilst at the same time impressing his personality in the treatment of almost every topic.

This is all the more notable when it is known that M. Déchelette was not able from his youth to devote himself wholly to a scientific career. As a young man he entered the business in which his family was engaged, and applied himself to its prosecution for a good many years before finally giving himself up altogether to the subject he has so admirably adorned. Becoming conservateur of the museum at Roanne, forty miles from Lyons, he spent the remainder of his life in a comparatively small provincial town, and his work was done without the help accruing from the stimulating scientific life and thought of the capital. This more retired life no doubt has its advantages in freeing the worker from the excitements and distractions which living in the most attractive city in the world necessarily brings.

This is not the place to enter upon an examination of M. Déchelette's many contributions to archæological science. It may, however, be said that the last volume of his *Manuel*, treating of the La Tène period, is especially interesting to Englishmen from the close connection of that epoch in France with the Late Celtic period in Britain. Many interesting allusions to this period occur, and one only regrets that space did not allow the author to enlarge more fully upon them. This was an epoch in which, if we may read between the lines, M. Déchelette took a special interest. He had been associated with his uncle, M. Bulliot, in his explorations of Mount Beuvray, continued them alone after his death, and wrote a charming little guide to the site. He translated M. Pič's valuable work on the prehistoric village of Stradonitz, in Bohemia, which shows so many analogies with Bibracte. An article on "L'Archéologie Celtique en Europe," which appeared in the *Revue de Synthèse Historique* in 1902, was afterwards published in separate form.

A frequent contributor to the *Revue Archéologique*, he published therein in 1901 an article on "Poteries de la Tène," and in 1902 another on "Montfortino et Ornavasso." In 1909 the same review contained an elaborate and learned article from his pen entitled, "Culte du Soleil aux Temps Préhistoriques." Since 1901 M. Déchelette was a constant contributor to *L'Anthroplogie*. One of his latest and most important articles appearing in 1912 was partly called forth by Mr. G. Coffey's book on *New Grange*, and is entitled, "Une Nouvelle Interpretation des Gravures " de New Grange et de Gavr'inis." In 1913 he published a finely-illustrated account

of the *Collection Millon*. The wide range of M. Déchelette's artistic sympathies and archæological knowledge is further illustrated by *Les Peintures Murales de Moyen Age et de la Renaissance en Forez*, published in collaboration with M. E. Brabant in 1900, and by two volumes on *Les Vases Ceramiques ornés de la Gaule Romaine* in 1904. In the *Revue Archéologique* for 1901 appeared an article, "L'Officine de St. Remy et les Origines de la Poterie Sigillée Gallo-Romaine." These last, with many other contributions, evinced M. Déchelette's interest in, and profound knowledge of, the Gallo-Roman period, an exposition of which would have formed a continuation of the *Manuel*, but of which we shall now unfortunately be deprived. M. Déchelette's residence at Roanne could hardly fail to further this interest. No one with archæological tastes and sympathies can breathe the air of the Rhone Valley without sharing this enthusiasm for the study of Roman civilisation and art. That mind, so well attuned by sympathy and knowledge to interpret this and so many other problems of the past, is now, alas! no more. France in losing so distinguished a son has at least the satisfaction of knowing that he gave an example in his life and in his death of a noble work nobly done.

E. A. PARKYN.

REVIEWS.

Ceylon: Folklore. **Parker.**

Village Folk-tales of Ceylon. Collected and translated by H. Parker. (Vols. II. and III.) Luzac & Co., 1914. **68**

The first volume of this series, of which these are the continuation, was reviewed in MAN some three years ago, and together they form a comprehensive encyclopædia of Ceylon folklore. The stories are gathered from varied sources —*The Cultivating Class*, *The Potters*, *The Washermen*, *The Tom-Tom Beaters*, &c.—and from the people of the Western Province and Southern India. They are all the more valuable and interesting as they are told as far as possible in the simple vernacular of the original narrator. In many cases they are variants of those recorded in well-known collections of fairy and folklore legends of eastern and other countries, such as *The Arabian Nights*, *The Indian Nights Entertainments*, *The Orientalist*, *The Folk-tales of Kashmir*, *Folklore of the Santal Parganas*, *Folk-tales of Tibet*, *Cinq Cents Contes et Apologues*, *Sagas from the Far East*, and many others. Some, indeed, are versions of tales familiar to our childhood, and amongst them the old Scotch song, "Get up and bar the door, oh!" "The King with the Invisible Cloak," "The Three Wishes," "The Dog and His Shadow," and the Welsh ballad of the faithful hound Bedgelert, only in this instance the saviour of the child is a cobra.

The stories, however, are not mere variants in the ordinary sense of the word, as they are adapted to the habits and legends of the Sinhalese, and embellished with a wealth of local colouring. There are, of course, numerous original tales, which can hardly be termed imaginative, their plots being almost childishly simple in themselves, though they are of much value in illustrating the customs and superstitions of rural Ceylon. Thus we learn the origin of the capital of Ceylon—Kandy. A certain king considered the site "good and victorious ground" through the existence of a magic rock, which not only afforded shelter to a wounded animal but compelled the pursuer to turn back discomfited. There are several native lawsuits recorded which furnish an idea of the Sinhalese notions of justice, many instances of a flower offering to obtain the fulfilment of a wish, of the performance of certain acts "for the sake of acquiring religious merit," of the reincarnation of humans in the bodies of animals or vice versâ, of the belief in animism in certain

directions, and of a man's life being dependent upon some cherished possession—generally his sword.

Many of the tales treat of the "Rākshasas," the human-flesh eating demons, of "Yakas," who take up their abode in trees, of "sun-maidens," who, when their clothes have been stolen while bathing, reward the thief with supernatural powers for their return, and of giants whose wives befriend their unfortunate victims. The Rākshasas figure largely as the chief demons. Though cannibals and robbers of graves they are easily cowed and outwitted, and apparently are by no means difficult to kill. Moreover, either sex frequently enters into friendly and even marital relations with ordinary mortals. They are endowed with certain supernatural powers but are not able to exercise these beyond their own allotted district.

Animal lore also figures extensively, and turtles, hares, panthers, cobras, frogs, mouse-deer, play prominent parts in the stories, together with the tusk elephant, who is frequently entrusted with the election of a new king, when a tribal throne becomes vacant, the sapient parrot, and the crafty jackal—the counterpart of *Reynard the Fox*.

There are instances of marriages of humans with animals which after a little while—a kind of probationary period—cast their skins or shells and appear before their astonished and delighted spouses in the form of handsome princes or princesses, much the same as our old friends the "White Cat" or the "Beast" who was married to "Beauty." As a rule the animals display a much greater amount of the milk of human kindness than the humans themselves, and evince traits of gratitude, which are noteworthily wanting in both men or women, save for the ever charitable "Widow Woman" who is always ready and willing to shelter and assist friendless and penniless heroes.

Parental and filial affection is very little in evidence, fathers turning their sons out of doors on the slightest pretext, though the mothers generally soften the blow by speeding the outcasts with a parting gift of money and "cooked rice." Fraternal love, however, is far more prevalent, and there are various instances of brothers possessing a magic plant or flower which showed signs of failing whenever one of them was in danger—an appeal always and successfully responded to by the remainder. Marital infidelity is seemingly taken as a matter of course, and we are told of ingenious stratagems by which wives endeavour to outwit their lawful spouses —not, by the way, always with the desired effect. Moreover, the stories rarely point a moral, as success constantly attends the most crafty if not the most criminal knave.

Nearly every story is accompanied by a series of notes, in which the author compares the numerous variants in other countries and gives many interesting details relating to the religious, marriage, burial, and other customs of the natives. Mr. Parker has expended an immense amount of labour and research in these volumes, and we may congratulate him on having produced an excellent and standard work on the village traditions of the Sinhalese. T. H. J.

Religion. **Owen.**

The Infancy of Religion. By D. C. Owen, M.A., Oxford University Press, 1914. **69**

Issued in the S. Deiniol's series, this little book seems to be intended as a convenient summary for the author's theological pupils of the results of scientific enquiry on the origin and early development of religion. A complete admission of the scientific point of view underlies its argument. It may thus be welcomed as a more or less authoritative announcement of the conversion of the more open-minded section of the clergy to the consciousness of what Anthropology has achieved

during the last generation. On the whole it is a fair and reasonable presentation of the evidence. The author, however, has consulted chiefly works of secondhand, which, excellent though they are, do not supply the want of reference to the records of original observers. The result is that he does not always grasp the real meaning of the matter he is dealing with, and that he generalises insecurely. Thus, to refer to *mana* as "divine energy" is stretching the word unwarrantably. In dealing with prenuptial licence he jumbles together the practices of quite different social states. In the one boys and girls have full liberty before marriage; and in this any "indiscretions," on the part of an unmarried girl do not affect her status in the matrimonial market. In the other she is required to be chaste, lest she lower her value, and consequently the price her father will get for her. Moreover, in the latter case, unless she be the daughter of a chief, seduction would usually entail merely the requirement to marry her. In fact, sexual relations of this kind are governed by the general social arrangements; they are various as the forms of human society, and as a rule they have nothing to do with religion.

Some few slips are observable. A. B. Ellis was not the author of the *History of Madagascar:* it was William Ellis, the missionary. Turner did not write the *History of Samoa;* and there is no evidence that the sandstone slab referred to was regarded as an embodiment of divinity. The Kurnai do not inhabit south-central Australia; and so far from being "but little removed from the starting-point of progress," they are among the most advanced of the Australian tribes. Unkulunkulu is very far from being the "High God" of the Zulus. Nor is Wakanda, as Mr. Owen seems to think, a personal being. Is it really "certain that eventually man *in all parts of the world* "adopted the custom of bloody sacrifices"? What is the authority for "Mongolinto, "the god of the Bechuanas"? The statement that Tsuni-Goab, the Hottentot hero, was "the red light of dawn," is due directly or indirectly to Max Müller. The identification is about as valuable as many other theories "made in Germany." Everybody is liable to error and inadvertence. Some of these are unimportant; but some affect the course of the argument and should have been carefully guarded against.

The author over-rates the influence of religion in the lower culture on morality and general progress. But it is a difficult subject; and all Anthropologists will agree that the attitude here taken is better than the old-fashioned one that attributed all beliefs and institutions different from ours to the devil. Put into the hands of a missionary-student, this little book would be likely to render him more sympathetic with his flock, and, therefore, to contribute to his success.

E. SIDNEY HARTLAND.

Folklore. **Pavitt.**

The Book of Talismans, Amulets, and Zodiacal Gems. By William Thomas Pavitt and Kate Pavitt. London: William Rider and Son. 1914. Price 7*s.* 6*d.* net. **70**

Of all the varieties of objects employed by mankind, few make so immediate and so direct an appeal to the imagination as amulets and talismans. They are the material portions of certain magical (using the word in its widest sense) operations, the channels through which forces not completely understood, or of entirely unknown nature, are thought to be brought into contact with common life. For this reason a book dealing with such objects is always sure to be welcomed for its general appeal, if not always for its scientific interest. The present work has been written primarily for the believer in things occult, who wishes to know something of the amulets of peoples and times other than his own, and something of contemporary beliefs with respect to the magical virtues of certain precious stones, and the authors

make no claim either to exhaustiveness or scientific accuracy. They have, wisely, limited themselves, in most cases, to descriptions, without attempting to explain the reasons assumed to underlie the employment of the things they describe. The first part of the work deals with "Amulets and Talismans"; the second with "The Gems of the Zodiac," a subject in which the authors seem to be considerably more at home than in that of the earlier part.

The book gives one the impression of having been compiled from notes, extracted from various sources, standard and otherwise, jotted down, more or less accurately, from time to time. References to the sources of information are seldom given, as the authors consider them to be of little value, for, as they point out, much of their material has passed through the hands of several, perhaps many, transcribers before reaching their own. At the end of the book a list of the works consulted is given, in which the reviewer recognises the names, among those of some valuable authorities, of several whose statements suffer greatly from the lack of definite references. Such a lack of references, coupled with the carelessness of transcription and the misunderstanding of passages which has so often been its accompaniment, naturally make a book of less service to the ethnologist, in so far as he requires not merely the accurate presentation of a subject, but also the presentation of the accompanying facts. It is, however, only fair to the authors to say that, had they adopted a scheme subject to such limitations, this book would probably not have appealed to the public for which it has been written.

An important fault in the book, to which the authors' attention should be directed if another edition be in preparation, is the continual confusion between the terms "amulet" and "talisman," and "symbol"; that is, many things which are merely symbols, and, so far as the reviewer's knowledge goes, are never used as amulets (although they may sometimes be represented on amuletic objects), are called indifferently "amulets" or "talismans." The book contains a number of interesting plates, illustrating some of the objects referred to in the text, and an excellent coloured frontispiece showing a series of twelve artistic ornaments, designed by Mr. Pavitt for the use of persons born under the dominance of various specific astrological influences. W. L. H.

Africa, West. **Parsons.**

A Hausa Phrase-Book, with Medical and Scientific Vocabularies. By Allen C. Parsons, W.A.M.S., &c., Late Medical Officer, Northern Nigeria **71** London: Humphrey Milford, 1915. 7.6.n.

The use of Hausa is so general in a large part of our West African possessions (it may be of interest to recall in this connection that Mischlich's great dictionary was compiled in Togo) that a book like Mr. Parsons' is certain to be extremely useful. It comprises phrases coming under such headings as "Household Management," "Travelling," "Stable Management," "Military and Police," "Nursing and Hospital Management," "Forestry and Agriculture," &c. The sentences seem to be admirably selected, both for general utility and in order to illustrate the most important points of grammar and syntax. The compiler remarks, "It is not easy "to say what is good colloquial Hausa, but an attempt has been made to steer a "middle course between pedantically correct Hausa and the illiterate jargon used by "'boys'." He adds, "It is hoped that the Hausa spelling here adopted coincides "as nearly as possible with the latest opinions." It is impossible without hearing the language spoken by natives, which the present reviewer has had no opportunity of doing, to express any opinion on this head, but one cannot help emphasising the necessity for an accurate phonetic determination of this language. Opinion, *e.g.*, seems to be divided as to whether *wani*, *woni*, or *wanni* comes nearest to the right sound;

while one authority pronounces the vowel to be the same as the English *u* in "much," or *o* in "money." There may be local differences in the sound; we should hazard the conjecture that it is really the open *o*, like our *ou* in "ought." Another point to determine is whether, and if so under what conditions, final *n* tends to become *ng* (as in "sing"), *e.g.*, in such words as *chan*, *don* or *domin*, &c. The question of *pitch* also demands attention; we are informed by a correspondent that *a*, when used as the sign of the passive participle, has the rising inflection, as also "the syllable *ko* at the end of a sentence when asking a question and expecting "the answer Yes," as in *akakawo woni abu ko?* (was not such a thing brought?). It is possible that further careful inquiry might reveal other cases, though, Hausa being in its main structure a Hamitic language, one would not expect to find them so frequently as, say, in Yoruba or Ewe. A parallel case is Nama, which, Hamitic by origin, has become so far, to use Meinhof's expression, *angenegert*, as to have acquired various Sudanian features, and, among others, intonation as a means of distinguishing between words otherwise similar. A. WERNER.

Anthropology.

Clodd.

The Childhood of the World. By Edward Clodd. The Macmillan Co., New York, 1914. 4*s.* 6*d.* **72**

This is a revised and enlarged edition of a book more than forty years old and in its way a classic. Seeing that we all know and appreciate Mr. Clodd's anthropological knowledge and literary power, it is hardly necessary to say more than that this little work in its latest form is in every way worthy of him. Written for the young, it rejoices in a most appropriate title, and the child is reminded that this story of Man is in a very real sense the story of himself. The account comprises three parts, which are severally entitled "Man the Worker," "Man the Thinker," and "Man the Discoverer and Inventor." The prehistorics are necessarily sketchy, and there is no fault to find with them unless it be that the fable of stages of culture on page 52, with its estimate of their duration in all too liberal thousands and millions of years, or the description of the three leading streams of languages on page 63, strikes one as survivals from the earlier edition. There is, likewise, a misprint on page 25, namely, Kaprina for Krapina. The second part, which deals mainly with early religious notions, shows us Mr. Clodd at his best. Light as is his touch, he composes a most telling picture of the primitive mind. The last part, which is by far the shortest, brings the human record up to date by glancing at the conquests of modern science. It is true that in this brief history of Man's progress certain aspects have had to be disregarded, notably the development of social organisation and marriage. Take it all in all, however, it is exactly the sort of true fairy-tale whereby the rising generation may be filled at once with reverence and with hope for the race to which they belong. R. R. MARETT.

ANTHROPOLOGICAL NOTE.

ACCESSIONS TO THE LIBRARY OF THE ROYAL ANTHROPOLOGICAL INSTITUTE. **73**

(*Donor indicated in parentheses.*)

Societal Evolution, a Study of the Evolutionary Basis of the Science of Society. By Albert Galloway Keller. $7\frac{1}{2} \times 5$. 330 pp. Macmillan and Co. 6*s.* 6*d.* net. (Publishers.)

The People of India. By Sir Herbert Risley, K.C.I.E., C.S.I. Second edition. $10 \times 6\frac{1}{2}$. 472 pp. 36 illustrations and an ethnological map of India. W. Thacker and Co. 21*s.* net. (Publishers.)

Printed by EYRE AND SPOTTISWOODE, LTD., His Majesty's Printers, East Harding Street, E.C.

EARLY MAYA POTTERY.

ORIGINAL ARTICLES.

With Plate K.

America, Central: Archæology. Joyce.

Note on an Early Maya Pottery Head. *By T. A. Joyce, M.A.* **74**

The pottery head figured on Plate K was obtained in a London saleroom, and formed an item in a rather miscellaneous collection of objects from Central America (principally the neighbourhood of Copan, Honduras) and Nigeria. It has been moulded by hand from a rather coarse-grained clay, is well-fired, and of a pinkish buff tint. It is only a fragment, and most probably formed part of a censer, the smoke escaping by way of the mouth and also through small perforations in the eyes.

The modelling is extremely vigorous, and is quite characteristic of the early remains of the Central Maya region, the region to which the oldest and finest megalithic monuments belong. In particular the artificially flattened forehead, lending an exaggerated prominence to the glabella and superorbital ridges, the hook-shaped depression in the eye (to give the effect of a "high light"), the twisted ornament passing across the bridge of the nose and under the eyes, the ear ornaments, and the small appendages at the corners of the mouth, are typical features of early Mayan art. The twisted ornament is also found in Mexican art, and is characteristic of figures of the god Tlaloc, but strangely enough the ornament is reversed in his case, the twist pointing downwards and the ends passing *over* the eyes.* In Mayan art, however, it is seen on the faces of several of the gods.

Since the head under discussion formed part of a censer, and was therefore devoted to ceremonial use, it is probable that it represents one of the early gods. If this is so, the deity portrayed is probably "God D" (according to Schelhas' nomenclature). This god, also known as "the God with the Roman nose," is the deity portrayed so often in the Dresden Codex (*e.g.*, IX, b, right†), whose hieroglyph is compounded of the *ahau*-symbol and two stone knives, and who has, on good grounds, been identified with Itzamna,‡ sky-god and culture-hero. The head of this deity appears on the early monuments of the central area both as a hieroglyph and also as issuing from the dragon-heads of the so-called "ceremonial bar," which, as I have shown elsewhere, probably represents the heavens. In all probability this personage occupied much the same place in the Mayan Pantheon as Tonacatecutli in that of the Mexicans.

Both on account of the artistic excellence of the modelling, which is vigorous in the extreme, and to which the photograph hardly does justice, and owing to the rarity of pottery remains relating to the Central Mayan area, the head described is worthy of the notice of the readers of MAN. Owing to the generosity of Sir Henry Howarth, K.C.I.E., it now forms part of the collection at the British Museum.

T. A. JOYCE.

Etymology. Hocart.

On the Meaning of the Rotuman word "Atua." *By A. M. Hocart.* **75**

In a paper on "The Meaning of the Fijian word *kalou*,"§ I showed that the word *kalou* is used of ghosts, of spirits not known to be of human origin, and of animals into which ghosts or spirits enter.

The Rotuman *atua* will not detain us so long, as its original meaning is still current in the island, and any Rotuman will tell you that *atua* is a dead man

* *See* my *Mexican Archæology*, Fig. 86 f, p. 357.
† *Ibid.*, Fig. 47 d, p. 223. ‡ *Ibid.*, p. 227.
§ *Journ. Roy. Anthr. Inst.* 1912, Vol. XLVII, p. 443.

(*famör ala*). It is actually used of the dead body, and once children playing with human bones told me they were "the bones of *atua*" (*sui ne atua*).

Rotuma, like Fiji, has its "spirit animals," called *mạnmạn atua** (F. *manumanu kalou*). The reason why they are so called is quite plain to the natives, and it is the same as in Fiji. The animal is the *tu'uạ̈r*† of the *atua*. Ngarangsạu, my most intelligent informant, defined the word *tu'uạ̈r* thus: "The *atua* lives with the "tropic bird [we were speaking of the tropic bird] at all times." I asked him what the meaning of *mạnmạn atua* was; he answered, "If a man dies and his "*tu'uạ̈r* is the tropic bird, the tropic bird will tell things. If the tropic bird is "my *atua*, it will come to my house and tell me someone is going to die."

The story of Rạsmutmut, as told me by Rupea, an old woman, confirms this definition. For the upshot of the story is that two sisters conceived in a miraculous way by Ravak, a great *atua*. The son of the elder was called Ngarangsạu, and he ruled over Li'marä's,‡ the abode of ghosts in the sea. The son of the younger, Farpapạu by name, "had the frigate-bird as *tu'uạ̈r*, and flew about, and the frigate-"bird was taboo (*ha'a*) to the people of Motusa by reason that it was the son of "Taisisin." Rupea has herself observed the taboo before she became a Christian.

Another story told me by Tü'Purotu illustrates the same belief. I translate from the Rotuman:

"There was an evil *atua*, an *atua* of Noatạu, and it came to pass that Noatau made a feast of old and brought it to Sawkamo, and the *Sạu* § lived in Sawkamo. And Kure (the *atua*) came in that feast, and so he came, and the people of Noatạu came, and Kure came with them, and they did not know because he was *atua*. And Noatạu returned to their place and left him: he was inside a pig. And he caught a woman, and he entered that woman, and he caught her. For it is the way of that *atua*, if there is a woman, to make himself into a man and go to that woman and marry her. And if it is a handsome man he makes himself into a woman and marries that man. And so he made himself into a man and married the woman which he had caught. They asked what ailed her, and the woman did not know. So they consulted an oracle (*re ạitu*) and asked the *ạitu*‖ what was the matter with the woman. And the *ạitu* said it was Kure, the evil *atua* of Noatạu, and told Riamkạu¶ to seek a place for Kure. Thereupon the woman recovered. And Riamkạu said that Kure should dwell in the well at Ut heta. Thereupon the woman recovered, and he dwelt in the well at Ut heta."

"So the people here, if they see a fish dead upon the beach, cannot eat it. If the body shows no wound they cannot eat it, because the fish is not dead; it is Kure the evil *atua*. If a person eats fish lying on the beach he will die. Kure can make himself into a snake and can make himself into a fish. Kure is a man who died a long time ago (*famör al ne tạuas*)."

There is a well-known legend of Thutshu that two girls fell over a cliff and had the turtle as their *tu'uạ̈r* (*tu'uạ̈r se hoi*).

Atua and *ạitu* overlap; many, but not all, *ạitu* being *atua*. Vuna, the *ạitu* of Tshutshu, had an owl as *tu'uạ̈r*.

The Rotuman *atua* is therefore the exact equivalent of the Fijian *kalou*.

Rotuman phonetics prove decisively that the word *atua*, and therefore presumably

* *ạ* sounds like a very broad *o*.

† *ạ̈* is the reduced form of *ạ* and lies between French *e* and *e* (as in *je*). *Tu'uạ̈r* is the short form of the word; it only occurred in the short form; the full form ought to be *tu'uạri*, but there is some doubt whether it might not be *tu'ura*. I therefore use only the short form until I can find out which is the correct one. It will be noted that the word *tu'uạ̈r* is equivalent to the Fijian *wangga* or *tolo*.

‡ Limarai of the charts.

§ Sacred chief.

‖ A kind of spirit.

¶ Chief of Tshutshu.

the beliefs connected with it, is not as old as the Rotumans. For *t* has been transformed by the Rotumans into *f*, as, will be seen by comparing Rotuman with neighbouring tongues :—

Fijian.	Wallis Islands.	Samoan.	Rotuman.	English.
tuli	tuli	tuli	fuli	deaf.
mata	mata	mata	mafa	eye, face.
ndalinga	talinga	taringa	falinga	ear.

Therefore, whenever we find a Fijian, Wallisian, or Samoan *t* represented by *t* in Rotuman, we are forced to conclude that the word was introduced into Rotuman after this change had ceased to operate. If *atua* and *ʻaitu* were as old established words in Rotuman as *fuli*, *mafa*, and *falinga*, they would have undergone the same changes and become *afua* and *ʻaifu*. Therefore they must have come into the language later.

Now Rotumans trace their origin from Samoa. Their language, however, is there to prove that there must have been a population anterior to the coming of Raho and his Samoans. It is reasonable, therefore, to suppose that it was Raho who brought in, among other elements of culture, the words *atua* and *ʻaitu*, together with the beliefs that they imply. A. M. HOCART.

East Africa. Stannus.

Pre-Bantu Occupants of East Africa. *By Hugh Stannus, M.D.* **76**

Under the above heading Mr. Beech has recorded in MAN, 1915, 24, some notes on the Kikuyu tradition of the *Maithoachiana*, or "cannibal dwarfs" as he calls them, a legendary people who are supposed to have inhabited that part of East Africa before the Gumba, who in turn were followed by the Kikuyu.

In reading the description given by Mr. Northcote of these "earth-gnomes" I was immediately struck by the resemblance between his account and my own notes on a legendary "little people" in Nyasaland, and I have thought it might be of interest to reproduce my own notes for readers to compare. In some notes on Machinga Yao customs I have said :—

"*Chitowe:* This word is common to several tribes, and among them appears to have various shades of meaning. Among the Yao the *Itowe* are 'the little people' of the Leprecaun order. They rob the gardens and cause rot among the pumpkins; their little footprints can be seen where they have passed hither and thither; fruits and vegetables that they touch will come bitter.

"To prevent these disasters the Yao, at the time when their crops are ripening, take some of their different kinds of vegetables and place them at cross-roads, hoping thereby to satisfy the *Itowe* and prevent them coming into the gardens. The *Chitowe* is variously said to be like a man but rather like an animal. He has two legs but goes on all fours. The Yao describe another legendary race of 'little people' who 'used to live in the country and who may still be met with,' 'who knows?' He was of very small stature, grew a long beard, was very touchy, quarrelsome, and fierce, and carried spears as his weapons. When anyone met one he was immediately asked: '*Mumbonelekwapi?*' (From how far did you see me?) and it was always as well to pretend to have seen the little man coming a long way off, and make him believe he was considered quite a big person; if you said, 'Hullo, I have only just spotted you!' he would immediately spear you. They are commonly supposed to dwell on the tops of high mountains and were iron workers. They are called the *Mumbonelekwapi.*

"There is no relation as far as I know between these two classes of 'little people,' but I think these stories go to uphold the theory recently reiterated by Hastings Guilford in his Hunterian Lecture (1914), that folk-lore fables of hobgoblins, &c., have a basis in fact.

"He believes that dwarf races at one time were to be found possibly over a very wide area of the globe. In this country I think it may be that one sees the transition from handed down historical facts to true fairy stories.

"The *Chitowe* is doubtless the *Chiru* of the Anyanja, mentioned in Scott's dictionary as Miss Werner supposed, for one finds that among the Anyanja at the southern end of the Protectorate they describe *Chitowe* as only having one side to his body, so that he is invisible when viewed from the offside, thus resembling the *Chiruwe*, who has one half of his body made of wax. The Chinyanja form of the question asked by the 'little people' is *Mwandionerakuti?* and this word is used as their name."

This same legend is not only found among the Anyanja and Ayao of the southern part of Nyasaland, but also among the Atumbuka (Ahenga) and Ankonde in the northern districts of the Protectorate, where the "little people" are called *Mwandiwoneranku*, that is to say, the people who always ask "*Mwandioneranku?*" ("Where did you see me?"), and one's Nkonde informant will add, "If you answer "that you only saw him when he was quite close he will spear you or shoot you "with a bow and arrow, as he likes to think that he is a big man and can be "seen from afar off."

It is interesting to note that these people in the northern part of Nyasaland have heard of the Congo pygmies; they say, "There are little men living at the "Congo, real men, we call them *Tung'ombe*—('little cattle')."

The Kikuyu word *Maithoachiana*, Dr. Leys tells me, means "eyes of children." The account here given, I think, answers Mr. Northcote's query in relation to the question asked by *Maithoachiana*. There can be little doubt we have the same tradition or legend among the tribes of Nyasaland as among the Kikuyu some 15 degrees further north. I doubt not that it is a widely spread one among most Bantu peoples. The resemblance between the African fables, and the legends of northern Europe cannot be neglected. Dr. Leys has reminded me that the "little people" of Germanic legends were iron workers, just as are the Maithoachiana and Mumbonelekwapi. While inclined to agree with Mr. Beech that these African traditions are substantially true, I think one must then subscribe to Hastings Guilford's theory regarding Europe and elsewhere. HUGH S. STANNUS.

Egypt. Bates—Wolff.

A Nephrite Celt from the Fayūm. *By Oric Bates, Peabody Museum, Harvard University, and John E. Wolff, Harvard University.* **77**

The Peabody Museum of Harvard University possesses a large number of neolithic implements from the Fayūm and the Egyptian cases. Most of these objects were obtained by purchase in 1914.

In this collection is a broken celt which was obtained from an Arab who regularly visited the Fayūm, and who, in the course of his journeys, occasionally picked up a few stone implements. On his authority the specimen in question was found near Dīmeh on the day before it was secured for the museum collection. There is no reason to doubt the vendor's story.

The implement is here shown in Fig. 1A, B, and C. It measures at present 10·3 cm. in length, and has a maximum breadth of 7·8 cm. The cutting edge, which is broken away except at one place in the middle, had the form of a flat arc, the chord of which was 6·1 cm. long. From the centre of the chord to the

centre of the arc the distance was 0·9 cm. The greatest thickness of the implement was 3·8 cm., the plane of the cutting edge being 2·0 cm. from a plane tangent to the cheek of one celt, and 1·8 cm. from a plane tangent to the other. At the butt the implement had been broken and shattered. One side showed distinctly that the edge had at some time been reground, making the celt a little "stubbier" than it had been originally. The whole surface was weathered by exposure to sand-winds, which had here and there pitted the implement, and had smoothed the once sharp fractures. The stone was compact, heavy, and of a dark greenish-grey, with an obscure lustre due to weathering.

From the drawing it may be seen that this celt differs essentially in type from those commonly found in the Fayūm and in Egypt. The known Fayūm types are, for the most part, small implements of chipped flint, with edges converging towards the butt, and with a cutting edge sharpened by grinding. Such celts are of fairly common occurrence, but are quite different in character from the specimen described above.

Again, such celts as have been found in the Nile Valley are, for the most part, short, nearly round in cross section, and nowhere broader than along the chord of the cutting edge. A group of such celts, which are far commoner in Nubia than to the north of Aswan, may be seen figured in one of the reports of the Nubian Archæological Survey.*

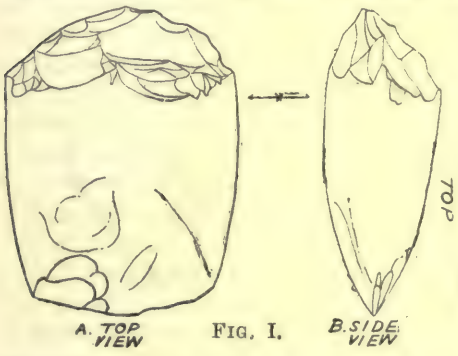

FIG. I.

The celt shown in Fig. IA, B, C, is thus of an uncommon type, since its greatest width is not along the chord of the cutting edge.

The Fayūm celts thus far collected are wholly, as far as I am able to say, of flint or chert. Those from the Nile Valley are of various materials, flint being found in Egypt, but, up to the present time, unreported from Nubia or the Sudan. The commonest Nubian material appears to have been diorite; in the Sudan a more extensive range of similar substances was employed.

The specimen here illustrated is of nephrite. I have been unable to ascertain that any implements of this material have hitherto been reported as coming from anywhere in Egypt, Nubia, or the Fayūm. As the neoliths from the last-named district, although hitherto insufficiently studied, are coming to be regarded as of importance in connection with the question of Egyptian origins, the occurrence of this celt, so unusual in form and substance, deserves attention. The researches, moreover, which, since the explosion of Dr. H. Fischer's thesis as to the oriental provenance of jade, jadeite, and nephrite,† have given us a considerable literature on these substances, add to the interest attaching to the celt described above. It would be rash to attempt at present to explain the significance of its occurrence, but its importance warrants its being put on record.

Lest the determination of the substance be called in question, I append a note by Professor John E. Wolff, of Harvard University. Professor Wolff very generously

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* C. M. Firth, *The Archæological Survey of Nubia. Report for* 1908–1909. Vol. II, Cairo, 1912, Pl. 38*b*. In the Anglo-Egyptian Sudan small "stubby" celts in great variety are a characteristic feature of the neolithic culture of the region.

† H. Fischer, *Nephrit und Jadeit*, &c. Stuttgart, 1880.

had a thin section ("ca. $\frac{1}{1800}$ of an inch") prepared from a fragment cut from the broken butt of the celt, and was at great pains to examine the specimen.

ORIC BATES.

NOTE BY DR. WOLFF.

The rock has a dark greyish-green colour on the fresh fracture, with a lustrous dark green glaze on the weathered surface; it breaks with a flinty fracture. The faint foliated structure seen in the microscopic section can hardly be detected in the hand specimen. The grain is so fine that the rock appears homogeneous, even with a high power lens, except for the larger grains of quartz and a few specks of pyrite.

As seen in microscopic section the rock is composed mainly of a network of extremely minute plates, prisms, or granules, of a pale yellow-green colour showing a longitudinal cleavage, but irregular outlines; the refractive index is between 1·610 and 1·620, double-refraction moderately high, maximum extinction-angle to the prismatic elongation, and cleavage 16 degrees, with positive elongation. One complete cross section of the amphibole prism was seen enclosed in quartz, but otherwise the masses are too small to show that feature, though the mineral is evidently an actinolite, and constitutes about 80 per cent. by volume of the rock. The other essential constituent is quartz in small oval to sub-angular or angular grains, the larger ones having a rough parallel arrangement of their longer axes, which gives a faint tendency to a schistose structure that is not expressed by the actinolite webb. About 20 per cent. of the rock is composed of these quartz grains, together with a small amount of epidote and titanite in minute granular masses. There are also occasional grains like the quartz in size and shape, but composed of fine parallel plates of sericite, probably representing grains of decomposed feldspar.

The grain of the rock is minute, even microscopically. The actinolite prisms and grains vary from $\frac{3}{100}$ to $\frac{1}{100}$ mm. in length or cross section; the epidote grains are ca. $\frac{1}{100}$mm., while the quartz grains vary from $\frac{8}{100}$ mm. to $\frac{1}{100}$ mm. The specific gravity of the rock in several small pieces varies from 2·932 to 2·937, which is lower than that of pure nephrite or actinolite by several hundredths, due evidently to the percentage of quartz (Sp. G. 2·65).

The rock can therefore be called a nephrite, meaning by that a fine-grained tough rock composed essentially of minute fibres of actinolite, with, however, in this case, some quartz. The rock is of metamorphic origin in its present form, but the quartz grains resemble the clastic quartz grains of original fine grained slates. Whether the present development of actinolite is due to regional metamorphism or contact metamorphism it is impossible to say, but at any rate the rock can only have come from some region where there has been extensive metamorphism of one kind or the other.

JOHN E. WOLFF.

Burma. Brown.

Burman Modesty. *By R. Grant Brown.* **78**

Havelock Ellis, in a chapter on the evolution of modesty, remarks that a man who had been married twenty years said he had never seen his wife entirely nude. I repeated this to a Burman servant who had been married over twenty years, and he gave the answer I expected, "Of course not." He said he thought very few Burmans had seen their wives naked. This is perfectly in accordance with the general demeanour of Burmese women, among whom immodesty might almost be said to be more severely condemned by public opinion than immorality, so far at least as unmarried girls are concerned; and this in spite of a freedom to appear and talk to men in public which is hardly known among the great races to

east and west of them. It is helped, no doubt, by the practice of public bathing, and of effecting a complete change of clothing in front of young men. This is done so skilfully that there is no suggestion of impropriety, and the habit is followed at home. But Burman modesty goes further than this. Even a man, shut up in a room by himself, does not strip himself naked when changing his clothes, though these usually consist of only two garments. The Burman believes that he is constantly watched over by twelve spirits, six of whom are good and six evil. To strip himself naked, or even to expose the parts which are usually covered in polite society, would offend the good spirits, and he avoids it.

The good spirits watch at the head of his bed, and the evil ones at the foot. Therefore the head of the bed must always be treated with reverence. Nothing unclean must be put near it, and no one, not even the owner of the bed himself, must pass over it. If it is not near the wall a wide circuit must be made.

A Burman sleeps with his head due east, or due south. Those positions are equally good. Points between are to be avoided if possible, but are not so bad as points tending towards the west or north. The west is the worst of all. But I am straying from my subject.

In a Burman girl, or even a young married woman who has not borne a child or become pregnant, the breasts are the most carefully guarded part of the body. When she is bathing she raises her lower garment (the only one then retained) and doubles it over the breasts before removing her jacket. After the bath she fastens on a dry garment over the other, a little higher up, and then lets the other fall. At other times she wears not only a jacket, but a very tight bodice underneath it, compressing the breasts rather than the waist, and causing the loose jacket to conceal their outline entirely. The effect, combined as it is with that of a tight-fitting skirt of bright silk or cotton, is more pleasing than might be expected, in spite of its trangression of one of the canons of modest and beautiful dress—that it should conceal the lines of the figure without destroying them.

The *tamein*, which is simply a strip of cloth wrapped round the waist (as we might wrap a bath-towel), and causes the wearer to expose her leg while walking, is now rapidly becoming extinct. Its place is taken by a wider piece which is sewn up like a European skirt. As top and bottom are the same width, and much larger than the waist, it is folded in three in front of the body and then tucked in. A man wears a similar garment, but in order to reduce the width of the waist he twists two parts of the upper edge together. It may be thought that such a garment is insecure, and so indeed it is; but accidents are met with such prompt resourcefulness that nothing untoward happens. When a monkey, with the unerring instinct of his kind for humorous situations, snatched at the garment of a portly Burman magistrate who was calling upon European ladies, the magnate collapsed upon the floor with such celerity that, though without even the protection of a shirt, he completely defeated the beast's vile scheme.

On the very rare occasions when a Burman woman takes leave of her modesty she does so with a thoroughness which can only be accounted for by the nearness of the race in point of time (not otherwise) to savagery. This happens when she goes out into the street to do battle with her enemy, usually another woman. First there is a torrent of obscene abuse, which is returned. As the frenzy of each combatant rises, she strips off her lower garment, slaps with her hand that which should be hidden, and hurls a rude invitation at her adversary. The writer has never witnessed such a scene, but he has found a European convulsed with laughter in the main street of a busy town, and was told that the two respectable-looking Burman ladies who were sitting in their shops a few feet away had, some moments before, been seen by him rolling naked together in the gutter. To us the strangest

part of such a performance is that each woman thinks she has somehow vindicated the justice of her cause and brought disgrace upon her enemy.

A few weeks ago a Burman girl who was giving evidence on behalf of her friend in a case of attempted rape was asked whether an unmarried girl would be more disgraced by an attempt to rape her, or by actual connection with her lover. She replied, with entirely unconscious humour, that the former would disgrace her more because the latter would not be known to anyone but themselves.

R. GRANT BROWN.

Ethnography. Caillaud.

De l'identité des races qui ont formé les nationalités britannique et française. *Par F. Romanet du Caillaud, membre de la Société de Géographie de Paris et de la Gaelic League de Dublin.* **79**

Un professeur allemand, se basant sur le nombre des hommes d'Etat anglais de race celtique, a écrit que la guerre actuelle était une guerre des Celtes, unis aux Slaves, contre les Germains.

Ce *Herr Professor* ne croyait peut-être pas avoir dit une aussi exacte vérité. La nationalité britannique est, en effet, formée des mêmes races que la nationalité française.

I.—Races Celtiques.

Dans l'antiquité les Iles Britannique et la Gaule furent peuplées par les mêmes races celtiques.

L'Irlande et le Nord-Ouest de l'Ecosse furent l'habitat de la race Gallique ou Gaëlique. En Gaule, au temps de Jules César, les Galls étaient établis au centre : Arvernes, Eduens, Séquanes, Allobroges, etc. . . . Le Gaëlic se parle encore en Irlande et en Haute-Ecosse. Il y a même actuellement en Irlande un mouvement considérable pour la restauration de la langue nationale, mouvement dirigé par la Gaelic League de Dublin.

Les Kymrys en Grande Bretagne occupaient l'Ouest de l'ile ; en Gaule l'Ouest du pays, de la Gironde à la Seine. Le Kymry se parle encore dans le pays de Galles et en Basse-Bretagne française.

Les Belges, appelés Lloëgrwys au 5^{me} siècle de notre ère, habitaient l'est de l'Angleterre et le Sud-Est de l'Ecosse ; leur langue, nommée en Angleterre le Cornique, s'est éteinte complétement dans le comté de Cornouailles à fin du 18^{me} siècle.* En Gaule, le territoire des Belges s'étendait du Rhin à la Marne et à la Basse-Seine.

En Grande Bretagne, une peuplade, dont le territoire allait du golfe de Bristol à l'île de Wight, portait spécialement le nom de Belges. De même, nous trouvons une tribu de Parisiens au bord de la Seine, et une autre au nord de l'embouchure du fleuve Abus (l'Humber), aux environs de la ville actuelle de Hull ; — une tribu d'Atrébates en Gaule autour de la ville actuelle d'Arras, et une autre sur la haute Tamise, à l'ouest de Londres.

La même langue se parlait des deux côtés de la Manche ; et l'interprète de Jules César, lors de son invasion de la Bretagne, fut Comius, le chef des Atrébates de Gaule.†

Même culte de chaque côté de la Manche, le culte druidique. En Gaule, le centre de ce culte était dans le pays des Carnutes. Dans la capitale de ce peuple (aujourd'hui Chartres), les druides, dit la légende, avaient élevé un autel à la Vierge qui doit enfanter (*Virgini parituræ*). D'après César leur doctrine venait de la

* Augustin Thierry, *Histoire de la Conquête de l'Angleterre par les Normands*, 9^{e} Edition, Paris, 1856. Tome II, pp. 316, 317.

† *De Bello Gallico*, lib. iv

Bretagne,* et c'était en Bretagne qu'allaient étudier les Gaulois désireux de connaître parfaitement la religion druidique.

Les deux principales villes de Bretagne de l'époque romaine ont conservé leur nom celtique, légèrement transformé : Londin, aujourd'hui London (Londres en français), Eborac, aujourd'hui York.

Les deux provinces orientales de la Gaule Belgique, si l'on en croit leur dénomination (*Germania Prima* et *Germania Secunda*) et aussi les assertions de Tacite et de Pline, auraient été peuplées par des tribus germaines. A la vérité, l'assertion de Tacite n'est formelle que pour les Tungres, lesquels portaient dans le principe le nom de Germains : ce nom, qui peut-être était seulement celui d'une caste, celle des guerriers (*war-men*, *wehr-mænner*), était, assure Tacite, celui de leur tribu (*natio*) ; mais plus tard il fut étendu à toute la race (*gens*).†

Les Tungres durent prendre la place de la tribu belge des Eburons (nom à physionomie gauloise), dont le chef au temps de César portait un nom bien Gaulois, Ambiorix.

D'après Tacite, les Bataves étaient une tribu du peuple germain appelé Cattes, qui, chassée par une sédition domestique, se réfugia dans l'île formée par les bouches du Rhin.‡ Mais les noms de leurs villes sont gaulois : *Lugdunum Batavorum* (Leyde), *Noviomagus* (Nimègue), *Batavodurum* (Wyck-Te-Duursted ?), *Arénac* (Arnheim ?)§.—La terminaison en *ac* est celle de l'adjectif dans les langues celtiques ; elle est prise substantivement pour les noms géographiques.

D'après Tacite, viennent encore de Germanie les Trévires,‖ les Ubiens,¶ les Nerviens, les Vangions, les Némètes, les Triboques.** Pline ne met pas au nombre des Germains, les Tungres et les Trévires, mais seulement les Triboques, les Némètes, les Vangions, les Ubiens, les Bataves et les Gubernes.††

C'est en Gaulois que se comportent les Trévires dans leurs insurrections sous Julius Florus‡‡ et sous Classicus et Tutor.§§ A la vérité, Tacite, dans d'autres passages,‖‖ considère les Trévires comme Belges et Gaulois. D'ailleurs, deux localités Trévires portent un nom à physionomie gauloise : *Rigodulum*¶¶, à deux lieues de la capitale des Trévires, et *Antumnac* (Andernach) sur le Rhin.

Sur les territoires de ces divers peuples que Tacite dit originaires de Germanie, les noms des localités qui ne sont pas romains sont gaulois :—

Chez les Nerviens, *Bavac* (Bavay), *Camerac* (Cambrai), *Tournac* (Tournay) ;

Chez les Ubiens, *Marcodurum* (Düren) ; *Tolbiac* (Zülpich), Bonna (Bonn)—*Bonna* en gaulois veut dire limite ;

Chez les Caracates, *Moguntiac* (Mayence) ;

Chez les Vangions, *Borbetomagus* (probablement Worms) ;

Chez les Nemetes, *Noviomagus* (probablement Spire) ;

Chez les Triboques, *Argentoratum* (Strasbourg) et *Argentovaria*, noms dont les deux premières syllabes sont des mots gaulois, *Ar* étant l'article, et *Gent* signifiant *Oie*.

Comment faire concorder les assertions de Tacite et de Pline, relatives à l'origine

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* *Eod. opere*, lib. vi.

† *De Moribus Germanorum*, 2.

‡ *Hist.*, iv, 12 ; *De Mor. German*, 29.

§ Arénac et Batavodurum sont cités dans Tacite, *Hist.*, v, 20.

‖ *De Mor. German.*, 28.

¶ *Hist.* iv, 28, 64 ; *De Mor. German.*, 28.

** *De Mor. German.*, 28.

†† *Hist. Nat.*, édition de Paris, 1543, p. 62.—Les Gubernes doivent être les mêmes que les Gugernes du 4me livre des *Histoires* de Tacite. Certains les considèrent comme étant les mêmes que les Sicambres qui au temps d'Auguste furent déportés sur la rive gauche du Rhin. V. Bruzen la Martinière, *Dictionnaire géographique*, la Haye, 1730. Tome ii, article "Belgique," p. 100.

‡‡ Tacite, *Ann.*, iii, 40.

§§ *Id Hist.*, iv, 55 et s.

‖‖ *Hist.*, iv. 71, 73.

¶¶ Tacite, *Hist.*, iv, 71.

germanique de ces peuples, avec la forme gauloise des noms de leurs agglomérations urbaines ?

Des Gaulois ayant habité la Germanie (Tacite le reconnait*), on peut supposer que les peuples en question étaient des tribus gauloises, qui, demeurées en Germanie au milieu des populations de race et de langue tudesques, passèrent en Gaule tardivement, à une époque connue historiquement du temps de Tacite. Cette hypothèse est, du reste, conforme au texte de Pline qui place dans la grande fraction Germanique des Istævons les Kimbri (Kymrys) du milieu des terres, *Cimbri mediterranei*.†

Ainsi, sauf les contrées habitées par les Tungres et les Sicambres ou Gugernes, tout le bassin de la rive gauche du Rhin paraît avoir été, dans les deux premiers siècles de l'empire romain, occupé par des peuples de langue gauloise.

II.—La Conquête Romaine et la Conquête Tudesque.

Gaule et Bretagne furent toutes deux conquises par les Romains. Pendant quatre siècles et plus, la Gaule fut imprégnée par la civilisation romaine. Soumise un siècle plus tard, mais non complétement, la Bretagne garda davantage sa physionomie celtique ; et, après le départ des légions, toute la descendance romaine s'absorba parmi les populations de langue gauloise.‡

Comme toutes les provinces de l'empire romain d'Occident, la Gaule et la Bretagne subirent des invasions germaniques — la Gaule celle des Goths et des Burgundions, puis celle des Francs, dont elle prit le nom, France. La Bretagne fut envahie par les Jutes, les Saxons et les Angles.

Les Francs étaient une confédération dont les tribus occupaient les cours du Rhin, partie sur la rive droite, depuis le Mein jusqu'à la mer du Nord, partie sur la rive gauche, de Cologne aux bouches du Rhin.

La tribu dominante de cette confédération habitait primitivement les bords de la Sala (aujourd'hui l'Yssel) et, à cause de cet habitat, s'appelait Saliens ; elle avait aussi reçu le mom de Mérowings, dérivé du nom de son premier roi, Mérowig. C'était l'ancienne nation germanique des Sicambres,§ qui résista à César‖, puis, soumise par Auguste, fut alors déportée sur la rive gauche du Rhin,¶ et fournit ensuite à l'empire romain une de ses troupes auxiliaires les plus importantes, dont nous retrouvons les cohortes en Thrace,** en Pannonie, sur l'emplacement de Bude,†† en Mauritanie Césarienne.‡‡

Les Jutes, les Saxons et les Angles venaient de contrées plus septentrionales, de la Chersonèse cimbrique ou Jutland, du Holstein, des côtes méridionales de la Baltique. Leur langue était à peu près la même que celle des Francs ; car, lorsque plus tard, à la fin du 6me siècle, des missionnaires, envoyés par le Pape Saint Grégoire le Grand et présidés par Saint Augustin de Canterbury, vinrent prêcher l'Evangile aux Saxons d'Angleterre, ils prirent avec eux des interprètes Francs.§§

En France, comme en Angleterre, la population conquise dut céder aux envahisseurs une grande partie de ses biens. Mais, les Francs ayant été dès le début de leur invasion convertis au christianisme catholique et leurs conquêtes ayant été

* *De Mor. German.*, 28.

† *Op. et edit. cit.*, p. 61.

‡ Augustin Thierry, *op. et edit. cit.*, Tom. I, p. 16.

§ *Hariulfi Chronicon centulense*, cité par Augustin Thierry, *op. et edit. cit.* Tom. I, note 5 de la p. 31, continuée p. 32.

‖ *De Bello Gallico*, iv, vi.

¶ Tacite, *Ann.*, xii, 39 ; Suétone, Octav. Aug., Aurelius Victor, *Principium.*

** Tacite, *Ann.*, iv, 47.

†† Inscription romaine citée par Bruzen la Martinière, *Dictionnaire géographique*, déja cité, article "Sicambria."

‡‡ Léon Rénier, Inscriptions romaines de l'Algérie, Paris, Picard, 1855 1886, Nos 3889 et 3938.

§§ *Naturalis ergo lingua Francorum communicat cum Anglis.* Willelm Malmesbury cité par Augustin Thierry, *op. et edit. cit.* Tom. I, p. 43, note 3.

favorisées par les évêques des Gaules, ils subirent l'influence de la civilisation des Gallo-Romains, et sauf dans le Nord-Est de la Gaule, ils adoptèrent peu à peu la langue de la population conquise, au lieu de lui imposer la leur.

Les Anglo-Saxons, au contraire, en lutte constante avec les indigènes de la Bretagne, les subjuguèrent d'une manière plus violente et les traitèrent en serfs ; ce qui dut faire disparaître en peu de temps la langue nationale bretonne de la partie de l'île soumise aux Anglo-Saxons.

Au commencement du 11me siècle, au moment où l'Angleterre allait être conquise par les Normands de France, l'anglo-saxon était la langue incontestée de la Grande Bretagne, tant en Angleterre que dans les Basses-Terres d'Ecosse, que les Angles avaient colonisées au temps de leur invasion ; il était la langue de la plupart des descendants des vaincus réduits en servage, aussi bien que celle de la race des vainqueurs. Les dialectes celtiques n'étaient parlés que dans quelques pays montagneux d'Angleterre, comme le Cumberland, le Westmoreland et la Cornouailles, en Ecosse dans les Highlands, les Iles et la région de Dumbarton, dans le Pays de Galles et quelques districts environnants.

III.—La Conquête de l'Angleterre par les Normands de France.

Au 11me siècle cette conquête imposa à l'Angleterre le système féodal français, une législation nouvelle, qui est le point de départ du droit anglais moderne, enfin, pendant plus de trois siècles, la langue française comme langue officielle et comme langue sociale.

Admis comme langue judiciaire par un acte d'Edouard III de 1362, l'anglais moderne mit encore de longues années à se constituer. Le français resta la langue de la cour et de la haute aristocratie jusqu'à la fin de la dynastie francaise des Plantagenests.

Aux Plantagenests succéda un de leurs descendants par les femmes, lequel était de race celtique, Henry Tudowr, petit-fils d'un compagnon d'armes d'Owen Glendowr, le dernier roi du Pays de Galles.

Ainsi s'accomplit la prophétie de Merlin, promettant qu'un Kymry régnerait sur l'Angleterre ; cette prophétie, Henri VII voulait la compléter en faisant monter après lui sur le trône le nom légendaire d'Arthur, le dernier *penteyrn* (roi) de Bretagne : son fils aîné reçut le nom d'Arthur. A quinze ans, en 1501, Arthur Tudowr (Tudor suivant l'orthographe anglaise), fut régent d'Angleterre pendant l'absence de son père sur le Continent. Il épousa Catherine d'Aragon, mais mourut quelques mois après (2 avril 1502). Son frère cadet Henri VIII le remplaça.

C'est sous la dynastie celtique des Tudors que l'anglais moderne s'est définitement formé comme langue littéraire ; langue de transaction entre le français des conquérants et l'anglo-saxon du peuple conquis, l'anglais tient du français par la construction de la phrase et par l'origine de plus de la moitié de ses mots—ces mots français étant prononcés d'une manière spéciale, qui ressemble souvent à la prononciation normande médiévale du français. De l'idiôme tudesque saxon l'anglais moderne tient par ses conjugaisons, ses articles, ses conjonctions, le forme de ses adverbes et de certains de ses verbes, enfin une certaine partie de ses mots.

Sur le Continent, la langue franque, parente de l'anglo-saxon, s'est conservée, plus ou moins transformée. Elle est représentée par les dialectes flamands et hollandais qui, avant le développment scolaire haut-allemand dans la Prusse Rhénane s'étendaient même sur la région allemande de la rive gauche du Rhin située au nord de Cologne. Les contrées de ces dialectes étaient les pays de l'ancien habitat des Francs Ripuaires (les environs de Cologne), des Francs Chamaves (partie des provinces hollandaises d'Over-Yssel et de Gueldre), des Francs Saliens (partie des provinces de Gueldre et d'Utrecht, Brabant et Flandres). En 795 plusieurs milliers

de Saxons de Witikind furent déportés par Charlemagne dans les Flandres ; mais de tels colons, réduits au rang de *lites* (demi-serfs), durent être soumis aux habitants antérieurs du pays, de race franque, et par suite de cette condition subalterne, ils se fondirent dans la nationalité franque.

Au reste, le centre du Brabant, la banlieue de Bruxelles, porte en flamand le nom de Petite France, *Kleyne Vrankryk*.

Enfin, les dialectes flamands-hollandais sont les dialectes tudesques modernes dont les mots ressemblent le plus aux mots tudesques de même signification de l'anglais moderne.

CONCLUSION.

Les faits historiques que je viens de citer montrent l'identité de la formation des deux nationalités britannique et française : à savoir un fond gaulois, civilisé par les Romains, et mélangé de sang tudesque ; enfin une langue moderne apparentée.

Je dois ajouter que, d'après l'opinion de quelques auteurs géographiques, et aussi d'après mes observations personnelles, faites pendant dix ans sur les paquebots allant de Liverpool au Canada, le type celtique, qui déjà règne presque absolument en Ecosse, en Irlande et dans le Pays de Galles, tend à prédominer parmi la population de l'Angleterre proprement dite.

F. ROMANET DU CAILLAUD,
Isle (Haute-Vienne, France).

Japan: Folklore. Hildburgh.

Notes on Some Japanese Magical Methods for Injuring Persons. 80

By W. L. Hildburgh. (*See No.* 65.)

Another type of injury-*majinai* in which, I believe, the idea of injuring or annoying a supernatural being also occurs, seems to be that in which a picture of the *Hashiri Daikoku*, the "Fleeing [or "Running"] Daikoku,"* apparently representing Daikoku walking off with his sack, is used. In order to injure, by laming, so that he may be captured, a thief who has decamped, this picture is set up, inverted, on a wall, and pins or needles are driven through each foot, and, by some people, through whatever other parts the operator wishes to injure (excepting the throat, "lest the victim die"), while a promise is made that if the victim is caught the pins will be removed and the picture set in its proper position. I have elsewhere† spoken of this picture as being used as a representative of the victim ; I now believe, however, that the idea underlying the *majinai* is that Daikoku should be irritated, by the inversion of his likeness (a common Japanese way of annoying a supernatural being) and by the insertion of the pins, into causing the injuries in the parts of the victim indicated by pins in the similar parts of his own picture, while the throat must be left unpierced, not because of a tender regard for the victim, but for fear of Daikoku's vengeance on the operator. Both at Nikko and at Yokohama, whence came my information about and my specimens of the *Hashiri Daikoku*, my informants spoke in a manner leading me to think that the picture was regarded as associated with the victim ; such association I now believe to be merely the result of an easy confusion of the picture to be injured with the images, &c., to be injured in other *majinai*.

Aston quotes a *majinai* to bring back a runaway : "If you nail his shoe in "front of the kitchen furnace he will come back of his own accord."‡ This seems, at a first glance, to be merely ordinary sympathetic magic, either with the intention of laming the victim or that of fastening him to a fixed spot, working (as in some

* *See* "Japanese Household Magic," in *Trans. Japan Soc.* (London), Vol. VIII, Plate III, and text on p. 156.

† "Charms and Amulets: Japanese," in *Encyclopædia of Religion and Ethics.*

‡ "Japanese Magic." in *Folk-Lore*, Vol. XXIII, p. 195.

of the thief-catching *majinai* given below) on something formerly in contact with the victim, but closer examination shows that it possibly belongs to the class of *majinai* in which the will of a supernatural being is brought to bear on the victim. The Gods of the Kitchen Furnace are well-recognised Japanese divinities,* and, since it is considered that at least one of them objects to pointed or sharp tools being put on the hearth,† it seems not unlikely that the nail employed is intended to annoy the deity rather than to act directly on the runaway.

In this last example the widespread principle of operating on an object which has been in contact with the victim, and is, in consequence, sympathetically connected with him, is utilised. The same principle appears in a certain *majinai* for ridding oneself of an unwelcome visitor, in which three moxas are to be burned, in succession, on the bottom of one of his *geta* (wooden clogs), preferably on the unworn part between the projections, but generally (for fear lest the visitor, on reaching home and seeing the scars, may feel insulted) on some part of the wearing surface [Yokohama]. This seems, like two of the broom-image *majinai* described above, to be a means for drawing the attention of the visitor to his feet; a courtesan's *majinai* for sending a visitor away, in which some lukewarm ashes, wrapped in a piece of paper, are placed in his bedding and near his feet,‡ seems to contain a similar idea.

Instead of an article of clothing, a footprint is a favourite medium for an attack on a thief who has escaped, because of its evident physical connection with the thief (and largely, I imagine, because the earth within it has been stepped over by the victim, and has thereby been brought into an exceptionally close psychical contact with him), and because by injuring the footprint the thief will be lamed and thus delayed.§ Thus, if a thief has left footprints, a large moxa should be ignited on one of them and fanned so that it burns strongly [Yokohama]; or, a moxa should be burned on each of the footprints which may be found.‖ A Japanese book of recipes recommends, for the capture of a thief, that a paper bearing a certain written formula should be attached to a stick, and the latter put through one of his footprints.¶

There is a very widely-distributed belief that if a person passes over a thing, and especially if he remains above it for some time, an intimate relation is thereby established between the person and that thing.** That this conception, which appears quite frequently in contemporary Japanese magic, is old in Japan, is shown by a story of about 1000 A.D., in which a diviner, on being consulted, said, "'Somebody who intended to kill you by means of sorcery has buried here a magic "'object, thinking that you would pass over it. . . .' On hearing these words "Michinaga caused the ground to be dug up, and two pieces of earthenware were "found, crosswise bound together, and wrapped up with yellow paper twisted into "a string. . . ."†† The identity, to which I have already called attention, of the ideas underlying injurious *majinai* with those underlying *majinai* against unpleasant guests, is further illustrated by the following, to keep an unwelcome visitor away :—"Take a clean bit of earthenware. Inscribe it with the name of the

* *See Shinto*, pp. 159, 160. For some information as to these deities in Fuh-kien, *see* Doolittle, *op. cit.*, Vol. II, pp. 81 *seqq*.

† "Bakemono," p. 42; and *Shinto*, p. 160. Compare also footnote §, on p. 119. *supra*.

‡ de Becker, *op. cit.*, p. 145.

§ "it is a world-wide superstition that by injuring footprints you injure the feet that made them." Frazer, *op. cit.*, Part I, Vol. I, p. 207. Numerous examples are cited.

‖ *Glimpses of Unfamiliar Japan*, p. 603.

¶ *New Majinai, Incantations, and Means*, Kyōto, about 1843, p. 23.

** For examples of this, among various peoples, *see* Frazer, *op. cit.*, Part II, pp. 423, 424.

†† M. W. de Visser, "The Dog and the Cat in Japanese Superstition," in *Trans. Asiatic Soc. of Japan*, Vol. XXXVII, p. 18.

" person and the Chinese character for 'stop.' Put it up in yellow paper, tie it " crosswise, and bury it in the ground three feet deep at the place by which the " person usually approaches."*

Things which have formed part of a person's body have been used in Japanese magic (as in magic in all parts of the world) as media for the infliction of injury, but I am, unfortunately, unable to describe any of the *majinai* in which they are employed. Many of the Japanese superstitions associated with the hair and the nails show that a connection is believed to continue between them and the persons from whom they have been cut, and some of the superstitions regarding their disposal suggest that those superstitions are based on a fear that injury may be worked upon such persons. Aston says : " The possession by the operator of the " hair or nails of his victim adds greatly to the potency of his devices. Hence " they are carefully kept by the proper owners and thrown away together in the " twelfth month."†

The following two curious beliefs, quoted by de Becker,‡ may possibly have some bearing on injury-*majinai ;* the second is interesting as showing a definite penalty attached to what is thought to be an evil-working operation : "If you have " *te-midzu* (water for washing the hands) thrown over you, you will die within " three years " ; and " If you throw *te-midzu* over a person you will have a child " without hands."

W. L. HILDBURGH.

REVIEWS.

Europe : Anthropology. Sikes. 81

The Anthropology of the Greeks. By E. E. Sikes, M.A. London : David Nutt. 1914.

In this book Mr. Sikes gives us in a small compass a comprehensive survey of the development among the ancient Greeks of the ideas and theories comprehended under the name of Anthropology.

In his first chapter he deals broadly with the methods of Greek Anthropology, and points out how the first ideas formed regarding mankind sprang from the exceedingly limited knowledge the Greeks possessed of what they considered savage or barbarous races. Their knowledge was genuine as far as it went, but as soon as they passed beyond its limits their imagination filled the dim outer lands with survivals of the Golden Age, or of semi-human monsters. These ideas were founded partly on folklore and partly on facts half-learned and misunderstood. A great development of knowledge may be noted in the works of Herodotus, and Mr. Sikes considers that he may be termed the " Father of Anthropology " without exaggeration. The method of comparison began to be followed in a tentative manner, and Thucydides recognised primitive survivals in the civilisation of his day. The marriage customs of the barbarians were discussed by many Greek thinkers, and varying theories were formed as to their origin. The real motives actuating savage or barbaric races were, however, as yet unguessed at ; but there was continuous progress, and the Greeks were pioneers in the study of man's nature.

Mr. Sikes proceeds to discuss the various theories held as to the origin and rise of man, from the poetic dreams of Hesiod (which recognised the existence of the Bronze and Iron Ages) to the more strictly philosophic anthropologists Anaximander, Empedocles) who held the essential unity of plant and animal life), Socrates, Archelaus, Epicurus and Democritus. The question of race was also considered, but the judgment of the Greeks was prejudiced by their firm belief in their innate superiority

* Aston, " Japanese Magic," p. 191. † *Shinto*, p. 332.

‡ *Op. cit.*, pp. 151, 152.

to all barbarous races. Aristotle held that Greeks were by nature free and barbarians slaves. Yet Herodotus had shown a far greater degree of impartiality, in which he was not imitated by his successors. He had recognised the fact that races may be transformed by contact, and that they may adopt the culture and language of alien races. Physical characteristics received little attention as a criterion of race. The environment theory was widely adopted from the time of Hippocrates onward, and the views of some modern anthropologists are a striking revival of his system.

All Greek views were coloured by the prevalence of the City State as the unit of Greek civilisation. A glorified city, and pre-eminently a glorified Athens, was the ideal at which all the philosophers aimed; the rise of man was identified with the rise of city life, and to them the ascent of man was one with the ascent of Athens. It was reserved for a Roman, whose mind took a broader grasp of the world, to give Greek Anthropology a wider scope. Lucretius borrowed the Epicurean philosophy but breathed a new life into it, and in him we find the Greek ideas as to the origin and rise of man at their best and highest.

Mr. Sikes has in his book set forth the theories here roughly sketched in a luminous and attractive manner and in sufficient detail. It is an excellent introduction to a fascinating subject. M. LONGWORTH DAMES.

Europe: Arabic Numerals. **Hill.**

The Development of Arabic Numerals in Europe. By G. F. Hill. Clarendon Press, Oxford, 1915. 7*s.* 6*d.* net. **82**

Mr. Hill has now published in this volume a development of his paper in Vol. lxii of *Archæologia* on the history of the Arabic numerals in Europe from the time of their first introduction from the East. The original fifty one tables of that paper have been extended to sixty-four, the new material being for the most part embodied in supplementary tables. Mr. Hill does not in this book attempt to deal with the pre-European history of these numerals, but as regards the European part of the subject, his work will be found to present in a graphic and convenient form a complete view of the evidence which he has been able to accumulate.

This evidence is derived from MSS., from monuments and brasses, bells, seals, paintings, coins and medals, and other sources. The representation is very unequally distributed among the nations of Europe, German examples being in excess of all others, followed by those from Italy and the Netherlands. France, it is surprising to find, is hardly represented at all. Mr. Hill thinks that this "cannot be wholly "due to the accidents of search or publication."

An exceptional table is No. XIV, which gives Greek examples of the fourteenth and fifteenth centuries. In this a conflict appears between the forms of numerals which were in use in Western Europe and those derived immediately from Arabic sources, viz., Nos. 1, 4, 5, and 6 of this table. The latter differ very slightly from those in use in Muhammadan countries at the same period (compare, for instance, the cyphers on the coins of the Lodi Kings of Dehli in the latter half of the fifteenth century).

The earliest European examples are from an Escorial MS. written in Spain in the year 976, and the modern forms of some of the cyphers are astonishing, especially when the long gap is considered between this period and that of the recurrence of some of these forms. The "7," for instance, has its modern form which is only once found (in the thirteenth century) before the fifteenth century, when it became general in Italy. The "8," on the other hand, which differs altogether from the Oriental form, remains constant in Europe from the earliest to the latest examples.

With respect to the exceptional value of this MS. of 976, it would be of great interest if more evidence could be obtained from Spain with regard to the course of development there in succeeding centuries, for the close contact with Arabs in the Peninsula would have (*primâ facie*) led us to expect a closer resemblance to the Eastern form of the cyphers than that found elsewhere in Western Europe.

Mr. Hill's introduction and notes give a full explanation and elucidation of the tables, and the book will be of the greatest value to all students of this subject, which has not hitherto received in England as much attention as it deserves.

M. LONGWORTH DAMES.

ANTHROPOLOGICAL NOTE.

ACCESSIONS TO THE LIBRARY OF THE ROYAL ANTHROPOLOGICAL INSTITUTE. **83**

(*Donor indicated in parentheses.*)

Assyrian Sculptures in the British Museum — Reign of Ashur-Nasir-Pal, 885–860 B.C. Edited by E. A. Wallis Budge, M.A., Litt.D. 12½ × 10. 53 Plates. British Museum. (The Trustees.)

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The Investigation of Mind in Animals. By E. M. Smith. 7½ × 5. 194 pp. Illustrated. Cambridge University Press. 3*s.* net. (Publishers.)

The Beothucks or Red Indians, the Aboriginal Inhabitants of Newfoundland. By James P. Howley. 12 × 9½. 345 pp., Frontispiece and 37 Plates. Cambridge University Press. 21*s.* net. (Author.)

Angass Manual, Grammar and Vocabulary. By H. D. Foulkes. 7½ × 5. 313 pp. K. Paul, Trench, Trübner and Co. 7*s.* 6*d.* net. (Publishers.)

The Natural Theology of Evolution. By Rev. J. N. Shearman. 8½ × 5½. 281 pp. Illustrated. G. Allen and Unwin. 10*s.* 6*d.* net. (Publishers.)

Indian Theism from the Vedic to the Muhammadan Period. By Nicol Macnicol, M.A., D.Litt. 8¾ × 5½. 284 pp. (Religious Quest of India Series.) Oxford University Press. 6*s.* net. (Publishers.)

The Heart of Jainism. By Mrs. Sinclair Stevenson, M.A., D.Sc. 8¾ × 5½. 313 pp. Oxford University Press. 7*s.* 6*d.* net. (Publishers.)

The Natural History of the State, an Introduction to Political Science. By Henry Jones Ford. 7½ × 5. 182 pp. Oxford University Press. 4*s.* 6*d.* net. (Publishers.)

Report on the Excavations at Grime's Graves, Weeting, Norfolk, March-May, 1914. Edited by W. G. Clark. 8½ × 5½. 253 pp. 30 Plates and 86 Figures. H. K. Lewis. 5*s.* net. (Prehistoric Society of East Anglia.)

An Introduction to the Study of African Languages. By Carl Meinhoff. Translated by A. Werner. 7½ × 5¼. 169 pp. J. M. Dent and Sons, Ltd. 4*s.* 6*d.* net. (Publishers.)

Printed by EYRE AND SPOTTISWOODE, LTD., His Majesty's Printers, East Harding Street, E.C.

FIG. 2.—PHOTOGRAPH OF *Lysiosquilla maculata*.

FISHING APPLIANCE FROM YSABEL ISLAND (BUGOTU).

ORIGINAL ARTICLES.
With Plate L.

Solomon Islands: Ethnography. Edge-Partington.

Fishing Appliance from Ysabel Island (Bugotu). *By J. Edge-Partington.* **84**

Among the ethnological specimens brought home by my son from the Solomon Islands is a very interesting, and to me quite new, appliance (Fig. 1) for catching the crustacean (*Lysiosquilla maculata*), which buries itself in the sand before the tide recedes. The appliance is made by attaching one of the raptorial claws of the male Squilla to the end of a strip of cane, or the mid-rib of a coco-palm leaflet; a few inches above the claw, a small fish (*Periopthalmus*) is lashed on as bait. The native takes this down to the beach at low-water, and when he finds a hole in the sand, which denotes the whereabouts of his prey, he inserts the appliance into the hole, whistling or singing at the same time. If the "fish" is at home it moves up to secure the bait. It will be noticed that the claw is fixed on with the barbs facing upwards; when the native feels a bite he strikes his fish, which is then easily drawn to the surface. A full account by Mr. Stanley Kemp of this species of crustacean is to be found in the *Memoirs of the Indian Museum*, Calcutta, iv. No. 1, 1913, page 113, Plate viii, from which I have copied Fig. 3.

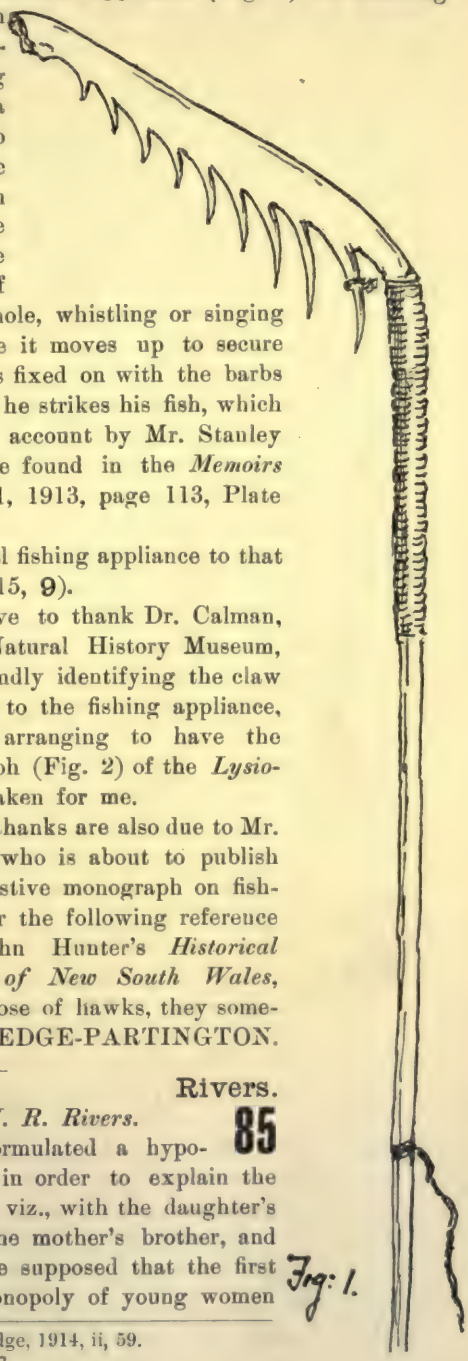

Fig. 1.

This will add another instance of a natural fishing appliance to that described by Mr. Henry Balfour in MAN (1915, 9).

Fig. 3.

I have to thank Dr. Calman, of the Natural History Museum, for so kindly identifying the claw attached to the fishing appliance, and for arranging to have the photograph (Fig. 2) of the *Lysiosquilla* taken for me.

My thanks are also due to Mr. Beasley, who is about to publish an exhaustive monograph on fish-hooks, for the following reference from John Hunter's *Historical Journal of New South Wales*, 1793, page 63, "The talons of birds, such as those of hawks, they sometimes made use of" (as fish-hooks). J. EDGE-PARTINGTON.

Melanesia. Rivers.

Melanesian Gerontocracy. *By W. H. R. Rivers.* **85**

In a book recently published I have formulated a hypothetical scheme of early Melanesian society* in order to explain the occurrence of three peculiar forms of marriage, viz., with the daughter's daughter of the brother, with the wife of the mother's brother, and with the wife of the father's father. I have supposed that the first form of marriage was the consequence of a monopoly of young women

* *History of Melanesian Society*. Cambridge, 1914, ii, 59.

by old men in a society consisting of two moieties with matrilineal descent, and that the other two forms came into being as the old men passed on their wives to the younger men, the sister's son and the son's son being the natural or only possible recipients under the dual system of society.

There are several obvious objections to this scheme which new evidence collected during a recent visit to Melanesia enables me to meet. These objections are as follows :—

(1) One of the three forms of marriage, that with the wife of the father's father, is not known to exist but has only been inferred, as a feature of the past, from the nomenclature of relationship.

(2) Even if the existence of this form of marriage be accepted, the only evidence comes from Fiji and Bougainville, places remote from the islands of southern Melanesia where the other two forms of marriage are found. This difference of geographical distribution does not justify the attempt to explain all three forms of marriage by means of one scheme. Marriage with the wife of the father's father may have arisen out of some condition or conditions wholly different from those which have determined the other two forms of marriage.

(3) At the present time we only know of marriage with the *widow* of the mother's brother in Melanesia. The assumption that men once gave their *wives* to their sister's sons rests entirely upon one reference in a legend.*

(4) Such a hypothetical scheme as that of Melanesian gerontocracy should explain all the facts. It fails to show why a man should have married the wife of the mother's brother in one place and the wife of the father's father in another.

(5) Lastly, no evidence is given of any such monopoly of young women by old men as the scheme assumes. The whole scheme assumes a state of society of which we have no evidence in Melanesia, though it has been recorded in Australia.†

To these objections I can now reply :—

(1) During my recent visit to the New Hebrides I found marriage with the widow of the father's father occurring in several places, viz., Ambrim, Malo, and at least two places in Santo, in each case accompanied by just those features of the nomenclature of relationship which had led me to infer its presence in Fiji and Bougainville.

(2) The places where this form of marriage has now been found are in direct geographical continuity with those where the other two forms of marriage are practised. Thus, Ambrim lies next to Pentecost, where both the other forms of marriage occur, and it is almost certain that all three marriages occur in the one island of Pentecost, for the southern part of this island resembles Ambrim very closely in its general culture.

(3) Marriage with the widow of the mother's brother has been found in several new localities, such as Sandwich Island (Fate), southern Santo, and the small islands off the north-east coast of Malekula (Malikolo). In more than one of these places it was stated that men gave their wives to their sisters' sons during their lives. One gap still remains in the evidence. I was not able to discover any place where it was said that men gave their wives to their sons' sons while yet alive.

(4) The new evidence concerning the distribution of marriage with the wife of the mother's brother and with the wife of the father's father shows that the former is usually associated with matrilineal, and the latter with patrilineal descent. The first kind of marriage is now known to occur in six places, viz., the Banks and Torres Islands, Pentecost, Sandwich Island, southern Santo, and the small islands off

* *Op. cit.*, ii, 57.

† For the association of the peculiar forms of marriage with the gerontocracy of Australia, *see Rep. Brit. Assoc.*, 1914, p. 531.

Malekula. Of these the first four have definite matrilineal descent. Santo is in an intermediate condition and the only locality where the marriage is associated with patrilineal descent is that of the small Malekulan islands. On the other hand, men marry or have married the wives of their father's father in Ambrim, Malo, Santo, Viti Levu, and Bougainville. Ambrim, Malo, and Viti Levu are definitely patrilineal; Santo is in an intermediate position; and it is only in Bougainville that we know of the association of the marriage with matrilineal descent. I can now amplify my scheme by making marriage with the wife of the father's father a consequence of the change from matrilineal to patrilineal descent.

(5) Lastly, the monopoly of young women by old men is a regular feature of the society of many parts of the New Hebrides, though at the present time the condition differs from that assumed in my scheme in that it is associated with the purchase of wives. I must be content here to cite a witness whose evidence had already appeared before my book was finished, though it did not come to my notice till after the chapter dealing with gerontocracy had left my hands. Dr. Felix Speiser* states that even now it is difficult for a young man to obtain a young wife but has to content himself with an old widow, the young women capable of work being all bought by the old men. We have thus, on the authority of an independent witness, an account of just such a monopoly of young women by old men as I was led to assume in order to explain certain peculiar forms of marriage. It may be noted that it is precisely where I make this assumption that, in his recent review of my book in MAN, Mr. Hocart finds himself unable to accept my argument.

W. H. R. RIVERS.

Melanesia: Religion. **Hocart.**

Spirit Animals. *By A. M. Hocart.* **86**

In a paper on "The Meaning of the word *Kalou*,"† we saw that Fijians worship ghosts called by the High Fijians *kalou*, and by the Low Fijians *nitu;* we saw that those terms also apply to spirits *not known* to be of human origin, and that almost everywhere spirits, in some parts even ghosts, enter each into his own species of animals, which are in consequence called "spirit animals" (*manumanu kalou*, *manumanu yanitu*), or simply "spirits."

In a subsequent paper on "The Meaning of the Rotuman word *atua*,"‡ we saw that Rotumans have exactly the same beliefs, that they call ghosts and spirits *atua*, and spirit animals *manman atua*.

It remains to consider the case of Wallis Island, Samoa, and Tonga.

Wallis Island possesses the word *'atua*. To ascertain its ancient meaning is no easy task. Seventy years of Christianity coupled with a lack of interest in antiquities unparalleled in my experience makes such an investigation depressing and the results meagre. Yet they are worth recording.

The word *'atua* has been made to signify God, and is now never used in the sense of ghost. If it ever had that meaning it must have passed it on to some other word, just as in Fiji the word *kalou* being wanted to mean God, has handed over its original meaning, "ghost," to the imported word *tevoro* (devil). Now there is an imported word in Wallis, *temonio*, which is simply the Roman Catholic form of demon, for the Roman Catholics follow the Latin. In Fiji the English has been followed, hence *timoni*.

Following the same line of inquiry as with the Fijian *tevoro*, we must determine (1) whether *temonio* means a ghost, (2) whether it is taking the place of *'atua*.

*Südsee, *Urwald*, *Kannibalen*, Leipzig, 1913, pp. 68, 81, and 216. *See also* p. 234 of the English version of the book, *Two Years with the Natives of the Western Pacific*, London, 1913.

† *Journ. Roy. Anthr. Inst.*, Vol. XLVII, p. 443. ‡ MAN, 1915, 75.

The first part of our inquiry is soon settled. Sosefo, a young man, defined *temonio* thus: "If I die, and my body is buried, and I go to Hell, and my *temonio* "comes back to walk about, that is what is called a *temonio*."* And again: "*Temonio*, the people that are dead."† Luka, an old man, defined *temonio*: "A man "that is dead and buried, and the *temonio* comes again."

Therefore *temonio* means ghost, which ends the first part of our investigation.

When it comes, however, to establishing the equation *temonio* = *'atua*, the matter is not so simple. Even Uterio, who was said to have been born in heathen days, thought *temonio* was a native word (I must say he was rather stupid). It was a revelation to them when I told them *temonio* was Latin. After thinking it over they came to the conclusion that the native word was *taula 'atua*. This means "the "anchor of the *'atua*," that is, the medium into whom an *'atua* enters, the equivalent of the Fijian expression, "vessel of the *kalou*." This is instructive and getting near, but it is not quite satisfactory, since *temonio* means a ghost and not a medium. Only one man, but that the most learned and intelligent I met, did give *'atua* as the old word for *temonio*.

Indirect evidence confirms this. Luka said that formerly some had their kinsmen as *'atua*, others *temonio* as their *'atua*,‡ and went on to give the definition of *temonio* recorded above.

The legend of Sila Kauhaki tends in the same direction; he was a child who was born at sea and cast overboard and turned into a shark. He became the god of the fishermen. His namesake Sila, chief of the fishermen, speaks of his god thus: "Sila in the sea was a man who made his net and died at sea. Sila "Kauhaki is a man who is *'atua* to the net§; he died in the sea and so works in "the sea."

That is all the evidence I could gather directly from the natives, and I must eke it out with the unintentional testimony of the learned Marist Fathers, to whom I am much beholden for every possible assistance. In a MS. dictionary written in or before 1882, and kindly lent to me by Rev. F. de Lorme, I found the following: "*Faitoka:* cimetière, résidence des morts, ou des dieux d'autrefois" (*Dieux* of course stands for *'atua*). Thus the same word is used to describe a cemetery and the residence of the so-called gods, or *'atua*.

Rev. F. Henquel has an intimate knowledge of the history of the island, and, indeed, the natives often acknowledge that he knows more than anyone now surviving. He most kindly allowed me to peruse a history of Wallis written by him in the vernacular for the students at the College of Lano.

He distinguishes three classes (*fa'ahinga*) of *'atua*. The first are the *'atua tupua*, such as Tangaloa; these are the equivalent of the Fijian *vu*, the *tupua* of the Lau group of Fiji. The third are the *'atua muli*, who cause diseases. The second are the "buried *'atua*" (*'atua tanutanu*): "Men that excelled in their lifetime "and principally the chiefs. They died and became some of the *'atua*. Among "them is the female *'atua*, Kakahu, who is said to be the daughter of Mahe (a "Wallis chief). It is they that entered the body of some man or woman who was "thence called *taula 'atua*. And it is they that ruled over the life and death of "men, and they were chiefly skilled in causing various evils in the land."

The phrase "excelled in their life-time," I fear, is Father Henquel's theory, not native statement. We saw in Fiji that there was a tendency among early missionaries to conceive savage religions on the classical model. A word is found

* *Kapau au mate pea tanu toko sinó pea kau alu ki Ifeli pea ha 'u reva toku temonio o taka, kua ae ui ko te temonio.*

† *Ko te haha 'i kua mamate.*

‡ *'Atua hii ki te kainga, 'atua hii ki temonio.*

§ *Ko te tangata 'atua ki te kupenga.*

to designate certain beings which have some analogy with classical gods; that word is translated "god." When it is found to be used of ghosts also the translation is not revised, but it is supposed that the ghosts have been deified. Luka's statement suggests that any kinsman or ghost might be an *'atua*, not those only that had excelled.

The word *'atua* is also applied to animals. I could never get the reason from the natives except in the case of Silakauhaki, and that case is sufficient to show that the reason is the same as in Fiji and Rotuma: the animal is entered by the ghost or spirit.

Thus, *temonio* = ghost, and *'atua* = *temonio*, therefore *'atua* = ghost.

Standing alone the evidence from Wallis would not be as cogent as might be desired; it is strengthened into certainty by evidence from other islands.

The case of Samoa is much easier because they have two words, *atua* and *aitu*. *Atua* is now used of God, but *aitu* continues in its own meaning.*

Turner translates *aitu* "gods." Pratt's dictionary gives (1) a spirit, (2) a god. Krämer in his work translates it "demon" or "demoniac being." It is an instance how writer after writer on savage customs will accept the hasty assumptions of his predecessors and never think of inquiring for himself. The very first man of whom I asked, "What is an *aitu?*" defined it thus: "The man that is dead."† A man of Savai'i defined it, "A man that dies; if a man dies his *aitu* coming will "appear (?); men are afraid of it."‡

Animals are spoken of as *aitu*. I could never get any statement why, but it is evidently the same theory of incarnation as elsewhere, since they speak of "the "animal in which the *aitu* is embodied."§

Many important *aitu*, such as Vave and Tui Fiti, come from Fiji.

It is at the present day impossible to get definitions of *atua* that are not influenced by Christian teaching. Pratt, in his dictionary, gives it as synonymous with *aitu*. If that is so *atua* must also mean ghost. It is now always connected with the plants and animals that were forbidden to the various families.

As for Tonga, those unhappy islands have been swept so bare by a senseless and grotesque rationalism that little material can be obtained for the reconstitution of the religious side of their culture: we have to appeal to Mariner, who, in the fifth chapter of the second volume distinguishes the following classes of *'otua* ‖:—

"(1) That there are Hotooas, gods, or superior beings who have the power of dispensing good and evil to mankind, according to their merit, but of whose origin they form no idea, rather supposing them to be eternal.

"(2) That there are other Hotooas or gods, viz., the souls of *all*¶ deceased nobles and matabooles, who have a like power of dispensing good and evil, but in an inferior degree."

It should be noted that the common people were supposed to have no souls, and so could not become *'otua*.

Animals were also *'otua*; thus the people of Kolovai had a certain shell-fish as *'atua*, and so could not eat of it.

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* The reverse of what has happened in Rotuma.

† *O le tangata ua oti. 'Ua sau le aitu mai le tangata 'ua oti.* I am much indebted to Rev. W. Copeland, of the Methodist Mission, for procuring the informant and acting as interpreter. A previous knowledge of Wallisian, however, enabled me to take down some of the information verbatim.

‡ *'O le kangaka e oki. Afapea e oki le kangaka è iloa longa aiku 'ua sau; e fefe a'i kangaka* This informant used *k* for *t* and *ng* for *n*, as almost everyone does now in Samoa.

§ *'O le mangu e kingo a'i le aiku.*

‖ In Tongan unaccented *ă* becomes *o* if the next vowel is *u*.

¶ The italics are mine.

Finally, in the Reef Islands, Dr. W. H. R. Rivers, whose material I was kindly allowed to see in advance, found that *atua* was used of ghosts, of certain stones situated in places which are not visited by anyone, and of some animals forbidden as food to certain clans.*

The same ideas were found in Tikopia.†

Codrington‡ tells us that in the Solomons "snakes which haunt a sacred place " are themselves sacred as belonging to or serving as embodiments of a ghost," and that sharks "are very often thought to be the abode of ghosts."

Dr. Rivers and myself found in Eddystone Island, in the Western Solomons, animals which were spoken of as *tomate*, that is, ghosts. We could gather no indication that ghosts entered into these animals, but there were stories of men at their death changing, bodily it would seem, into sharks or crocodiles, which were in consequence the *tomate* of their descendants. It is possible that these natives really lack the idea of incarnation which is so clearly realised in Fiji and elsewhere, and that they conceived the process as metamorphosis, if they had any clear notion on the subject at all. If it is so it is probably because the whole idea was imported and much decayed, of which, indeed, there was every appearance.

There is one important difference between the Solomons and the more easterly groups. In Fiji *ghosts* do enter into animals, at least, so it is thought in the eastern group, but such animals are quite unconnected with any clan, and involve no food taboos; they exist merely, if one may say so, as popular superstitions. Wherever the animal is connected with a particular tribe or clan it is not the vessel of any *ghost*, but only of one definite *spirit*, the ancestor spirit, the *Vu* or *Tupua* of the clan or tribe. The same applies to the Polynesian neighbours of Fiji. There is one exception: the tribes of Lomaivuna and Natavea, where the animal of the tribe is the vessel of ghosts in general or the ghosts of the nobles or chiefs. If the evidence is correct it places these tribes in much the same category as the Solomon Islanders, who speak of a spirit animal not as so-and-so but merely as a ghost. However, in the New Georgian group sharks were sometimes supposed to represent some definite mythical personage, it might be Saulele or Kolondavi.

In spite of this difference it is clear that the beliefs of both groups have the same origin. It may be suggested that the original idea was that the ancestor and all his descendants were incarnated after death in certain animals. In Fiji and neighbouring islands the belief in the incarnation of the descendants has disappeared before new spiritualistic cults, and is only found as a survival; the incarnation of the ancestor spirit still persists. In the Solomons and New Hebrides, where chieftainship is weak and the knowledge of ancestry and ancient legends very thin, ghosts alone can flourish.

More evidence is required, however, before we can clear up the origin of these spirit animals. The whole subject is really rather complex. We want to know more about distribution and variations. If many tribes in the hills of Viti Levu are without animal spirits we may rest assured that there are also such tribes in the Solomons, especially inland and along the less accessible coasts. In Eddystone they seemed to be recent and fragmentary importations. Even in Rotuma we found reason to think that they are not very ancient.§

Nothing but concrete and detailed information can help us; merely to report that certain people have totems which they may not eat tells the wise man nothing and misleads the incautious.

A. M. HOCART.

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* *The History of Melanesian Society*, I, p. 231.

† *Ibid.*, I, p. 315.

‡ *The Melanesians*, pp. 178 ff.

§ Rotuman conceptions of death. MAN, 1915, 5.

Palestine: Archæology. Peet.

Primitive Stone Buildings in Sinai. *By T. E. Peet.* 87

While working with Dr. A. H. Gardiner on the Egyptian inscriptions copied in Sinai by the explorers of the Egypt Exploration Fund in the winter of 1904–5 I found it necessary to read carefully through the volumes of the *Ordnance Survey of the Peninsula of Sinai*, 1869. This great work deals with almost every scientific aspect of the peninsula, and, in particular, gives some description of several kinds of rude stone monuments which occur there and are evidently to be ascribed to a remote antiquity. These buildings naturally deserve consideration in connection with the question of megalithic monuments in the Mediterranean basin, and in view of possible relation between their inhabitants and the early Egyptians. It is therefore worth while to rescue them from the oblivion which seems to have overtaken them, and to place them again on record in a form in which they can be directly applied to the two problems mentioned above.

The monuments of Sinai seem to be of three distinct types—firstly, the so-called *nawâmîs*, or beehive tombs; secondly, tomb circles; and thirdly, hut circles.

A.—Nawâmîs, or Domed Tombs.

Captain Wilson, who is responsible for the portion of the *Survey* in which they are described,* records a tradition of the Sinai Bedawin that the *nawâmîs* (broken plural of the Arabic *nâmûsa*—"a mosquito") were houses built by the Israelites during the exodus to protect them against the mosquitos. Each is in plan a rough circle, or an ellipse with diameters approximately equal, the difference being seldom more than a foot or 18 inches (Fig. 1). A typical example measured by Captain Wilson was 13 feet 3 inches by 12 feet 3 inches. The walls are from 2 feet 7 inches to 3 feet thick, rise perpendicularly for 2 feet, and are then corbelled inwards to a small hole at the top, which is closed by a slab. The door is small, about 1 foot 9 inches wide and 1 foot 8 inches high, with a rude lintel block 6½ inches thick, and occasionally side posts. The stones are flat and carefully selected. They show no tool work and are laid in horizontal courses, though in rare cases a large boulder is engaged in the wall. One example in the Wadi Barq had a covered stone passage 5 or 6 feet in length leading to the door.

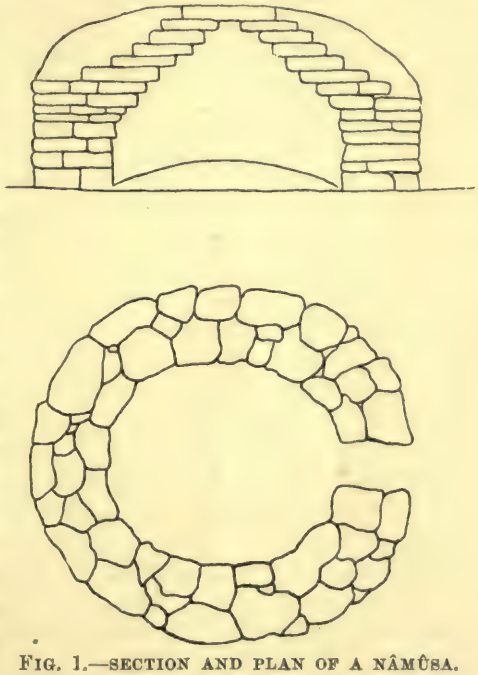

Fig. 1.—Section and plan of a nâmûsa. After Captain Wilson. Scale about $\frac{1}{80}$.

As to their distribution, Wilson says that they frequently occur in groups of two or three, more rarely in larger groups of 20–30. The most important of these groups lie at the heads of Wadi Hebran and Wadi Umm Gorfain, and on the banks of the eastern Wadi Nasb† and Wadi Solaf, but they are indeed scattered all over the peninsula from Ras Muhammed to the Tih plateau (*see* Fig. 2). They lie generally on lines of water parting or slopes of hills; there are none in the valleys, where

* *Survey*, Part I, pp. 194 ff.

† There are two Wadi Nasb in Sinai. The western lies in the mining district frequented by the Egyptians. *See* Petrie, *Researches in Sinai*, p. 27.

they would have been in danger from the occasional heavy floods.* Wilson thought them to be dwellings, partly because in many of them no bones had been found and partly because in the proximity of others pieces of cultivated land occurred (*see* below). Having made the mistake of taking the *nawâmîs* for dwellings, Wilson proceeded to admit that some of them were afterwards used as tombs by closing the doors and removing the roof stones, and he describes a double burial found by Holland in such a tomb. Here he is impugning the accuracy of Holland, without giving his reasons, since the tomb to which he refers is described by Holland not as a ruined *nâmûsa*, from which, indeed, he carefully distinguishes it, but as a small tomb circle.† Thus we must not take it as certain that Wilson ever found burials in the *nawâmîs*. He does, however, give us the interesting piece of information that the Bedawin of to-day still occasionally bury both in old *nawâmîs* and in the monks' tombs.‡ The two bodies found by Holland he takes to be those of Christians of monastic times buried in old disused dwellings.

Holland and Lottin de Laval, both famous explorers of Sinai in the middle of the last century, agree quite closely with Wilson in their description of the *nawâmîs*. Lottin§ describes two "cemeteries" of *nawâmîs* in the eastern valleys on the road from Dhahab to Akaba, one at Hameid and the other on the Gebel Zeleka. At Hameid they lay on a hillside, which they literally covered. They were of red sandstone or granite, all of about the same size, some forty paces in circumference. On Gebel Zeleka he excavated two, but came upon solid rock at once, whence he supposes either that the dead were burnt or that they were laid on the bare rock. At both places the entrance was usually, if not always, to the east. Lottin ascribes the tombs to the Israelites, and notes that his guards called them *dyâr afrangî*, European dwellings.

Holland‖ describes a group of nearly forty buildings lying within a mile along the banks of a dried watercourse near Gebel Hadid. Some were in clusters, some solitary. These buildings were of two types, *nawâmîs* and stone circles. In the *nawâmîs* the dome was 5 feet high, and the diameter inside from 5 feet to 6 feet. The walls were 4 feet thick, and the doors, generally to south or west, about 3 feet high and 1½ feet broad. In one he found a few bones (he does not state whether they were human or not), a sheep's tooth, and a piece of crystal. Of the stone circles we shall speak later. Holland ascribes both types of remains to the Amalekites.

Fortunately two later travellers have left us a detailed account of the *nawâmîs*. In the winter of 1904–5, when the Egypt Exploration Fund was engaged in work in the western valleys of Sinai frequented by the Egyptians, two of the party, Mr. Currelly and Mr. Frost, undertook a journey in the south of the peninsula, during which they came across remains of various stone buildings which they have described.¶ In the eastern Wadi Nasb they excavated a group of *nawâmîs*.** A typical section is given in Petrie, *Researches in Sinai* (Fig. 174), with excellent photographs (Figs. 176–8). The doorways—always to the west—were too small

* The phenomenon of the *sêl*—a sudden valley flood caused by rain out in the desert—occasionally witnessed in Egypt, is not uncommon in Sinai. The description of such a *sêl* actually observed by the party of the Survey gives a better idea than any I have read of the amazing suddenness and violence of these floods.

† This point is discussed below.

‡ Both Wilson and Holland carefully distinguish the *nawâmîs* from the tombs of the monks, the latter being, of course, later in date, built with mortar, and occasionally rectangular in shape.

§ Lottin de Laval: *Voyage dans la Péninsule Arabique*, pp. 268-72.

‖ *Journ. Roy. Geog. Soc.*, XXXVIII, pp. 237 ff.

¶ Petrie: *Researches in Sinai*, pp. 242 ff, and Figs. 172-9.

** *Op. cit.*, pp. 243-4.

to be of service, but were filled up with a flat stone to keep animals from entering. The excavators do not appear to have found any skeletons, but in Fig. 179 they reproduce a number of objects from these tombs. These include three small tools of almost pure copper, a piece of spirally-twisted copper wire, several flint arrow heads with chisel edge, formed apparently not by fine chipping, but by splitting off a large flake from each side,* a discoid carnelian bead of a type common in Egyptian predynastic tombs, an armlet cut out of a large shell, and a number of shell beads and shells bored for stringing.

In the Wadi Hebran† several well-preserved *nawâmîs* were seen, and others were found at the head of the Wadi Umm Gorfain,‡ and near the entrance to the Wadi

FIG. 2.—SKETCH MAP OF THE SINAI PENINSULA.

Solaf.§ Of these last, two were regarded as sheikhs' tombs, offerings of some plant of the grass type being made in front of the openings, though the Bedawin admit that they are tombs "of very long ago—before the days of Islam." All the tombs in Wadi Solaf lay on the sides of the valley, some distance up from the bed, to avoid floods. Mr. Currelly adds: "There was also a tomb made by modern Bedawin

* This technique recalls on a smaller scale that of the *tranchets* or *coupoirs* typical of the Campignien civilisation of France, which also occurs in the neolithic period in Scandinavia and at certain Italian sites.

† *Op. cit.*, p. 246. ‡ *Op. cit.*, p. 244. § *Op. cit.*, p. 260.

" in imitation of one of the beehive tombs. The form of the doorway was carefully " copied, but the ability to make a beehive structure out of rough stones is not " possessed by the modern inhabitants of Sinai."

Such is the evidence available with regard to the *nawâmîs*. It is certain that they are tombs, and that they are of prehistoric date in the ordinary sense of the term. Unfortunately we do not know what the method of burial was or how the body was placed.

B.—Tomb Circles.

Wilson gives us an accurate description of the tomb circles of the peninsula.* In the centre is always a cist of four large stones sloping a little inwards, with a heavy covering slab difficult to raise. Immediately round the cist is a circle of standing stones marking the edge of a stone cairn, and outside this one or even two concentric circles of standing stones. The average cist measures 4 feet by 2 ft. 5 in., with a depth of 2 ft. 6 in.; the covering slab was probably flush with the ground, and the cairns were of small stones. The size of the outer circles is variable. In the Wadi Nisrin, where 14 or 15 of these tombs are grouped so closely together as almost to touch, the outer circles are from 10 feet to 20 feet in diameter. In the Wadi Wa'ara are five circles of from 30 feet to 35 feet diameter, with remains of a passage 2 feet to 2½ feet wide between standing stones, while a circle in the Wadi Engaib el 'Arais measures 45 feet in diameter. The stones are granite or sandstone, according to district, projecting from 3 feet to 4½ feet above the surface of the ground, and each is in contact with those on either side of it. Besides the localities already mentioned, there are tomb circles at the north end of Wadi Nagb Hawa, in the lower part of the Wadi Feiran, on the desert of El Ga'ah, and on the hills near Tor.

Within the cist lies the body, in the contracted position on the left side, over a flat slab of stone. The cists have no fixed orientation. In a cist in the Wadi Wa'ara some shells of genus *Conus* were found with the body. According to Wilson it was in such a cist in the Wadi Sidreh that Bauerman and Lord in 1868 found a small bracelet of copper, associated with lance and arrowheads of flint, and a necklace of beads formed of spiral marine shells bored for stringing. I cannot find in Bauerman's article† quoted by Wilson any evidence as to the type of the tomb in which these finds were made. It was the only unopened tomb of a group in the Wadi Sidreh, but we are not told whether it was a beehive tomb or a cist, and though Wilson may have tested this detail in conversation with Bauerman, we must regard the evidence as under suspicion. That Wilson and Bauerman met and discussed these tombs may, however, be regarded as confirmed by Wilson's further statement that all the bodies in them were contracted, a fact not mentioned in Bauerman's report, which is mostly concerned with geology.

It is important to note that *nawâmîs* and tomb circles sometimes occur together. Thus Wilson states that in the northern end of Wadi Nagb Hawa there are five circles—he does not tell us whether they contained cists—and several *nawâmîs* in and around a circular enclosure, the walls of which contain higher stones at intervals. Similarly in the Wadi Engaib el 'Arais there are *nawâmîs* and circles, and a rectangular court 70 feet by 50 feet, also straight walls 3 feet to 4 feet high, and passages connecting the various remains. In neither case does Wilson definitely state that the tomb circles are true tomb circles with cists, but anyone who reads his description will, I think, agree that he implies this, for these two valleys are in the list of localities which he gives at the outset as containing " stone circles," and the sentence which follows this list states that the circles always have a cist.

* *Survey*, pp. 194

† *Journ. Geol. Soc.*, XXV, Part 1, pp. 17 ff.

In this connection we have to deal with the difficult point raised by Holland's description of circles containing burials but no cist. These are among the 40 buildings observed by him near Gebel Hadid and mentioned above. Of these buildings some were *nawâmîs*. Others he describes as being generally near the former, stone circles 14 feet to 15 feet in diameter, 3 feet high, and without roof. He found human bones in all he opened. In one there lay two skeletons* side by side, one of them on a flat bed of stones. The circles were half filled with earth, then the bodies were laid in, and finally more earth and heavy stones were added above. Holland states that both circles of this type and *nawâmîs* are found all over the south half of the peninsula, and he mentions circles 15 yards to 30 yards in diameter, and one in the Wadi Nagb Hawa as much as 125 yards in diameter.

We are here confronted with a problem. Wilson speaks of *nawâmîs* and of tomb circles with a cist; Holland of *nawâmîs* and of tomb circles without a cist. Are there, then, two types of tomb circle, one with and the other without a cist, or is there some error in Holland's observation?

Wilson inclined to the latter hypothesis, for without a word of explanation he assumes that Holland's tomb circles without cists are nothing more than ruined *nawâmîs* turned into tombs by the removal of the roof stones and the blocking of the doors. Here he may just possibly be right, though he was not justified in making the statement unless he first carefully examined the circles in question, which he shows no signs of having done.

Messrs. Currelly and Frost mention several groups of stone tomb circles. One occurs in the Wadi Gow,† but unfortunately the travellers give but little description of it. Apparently each circle enclosed another circle, in one case only 53 inches by 37 inches in diameter, "and with a little stone pavement around it and stones "placed on end." This is figured in Fig. 173, but it is not made clear whether the outer line of stones in the figure is the "stones placed on end" or the outer circle of the monument.‡ Near this was another kind of monument§ which "had a "straight row of stones placed on end with another row more or less parallel to "it; the two ends were rounded and then the whole space had been filled in "with large stones. This had the appearance of a burial place but we did not "find any bone remains." Unfortunately the dimensions are not given. Near these stone circles was a smelting furnace.

With the lack of proper description and measurements it is almost impossible to hazard an opinion as to the use of these circles. We have included them under the heading tomb circles only because the small circle in the centre suggests the idea of a cist and would hardly occur in a hut of any practical design.

With regard to tomb circles in general, we may conclude that the existence of cist tombs containing contracted bodies and surrounded by one or more concentric circles is beyond doubt. Other types of tomb circle without a cist or with a cist of type other than the simple rectangular may have existed, though the evidence on this point must be regarded as unsatisfactory.

C.—Hut Circles.

Wilson has little to say on this head. Of hut circles as such he does not speak, though he records at Erweis el Ebeirig a few stone houses and circles of

* Wilson assumes that the bodies lay in the extended position, but Holland never actually says so.

† Petrie, *op. cit.*, p. 242.

‡ I am inclined to think the former is the true interpretation, though in the absence of measurements we are helpless. The whole account of these circles is obscure.

§ *Loc cit.* A sentence on p. 244 seems to refer to the existence of tomb circles (as well as hut circles) in the Wadi Umm Dhelleh.

stones not on end. Holland does not expressly mention hut circles. Currelly and Frost* describe a large number of circles in the Wadi Umm Alawi, near the Wadi Nasb, bordering smooth bits of ground. "We dug over these and found a con- "siderable depth of ashes, and in some of the spaces was a quantity of fragments "of hand-made pottery and one worked bit of stone. At the end there was also "a pile of stones under which we found some bone fragments and some more of "the hand-made pottery. These, I think, were hut circles." Here again the lack of detail, especially as to dimensions, prevents us from testing the correctness of the excavators' diagnosis. The same writers describe some hut circles at the head of the Wadi Umm Dhelleh.† No dimensions are given, and as I am not clear as to the meaning of the description I quote it *in extenso*. "At the head of the Wadi "Umm Dhelleh there is another large stone circle of the regular hut-circle type. "Inside the ring of stones the ground is raised several inches. The doorway has "two large stones, one at each side; but the other stones vary considerably in "size. I did not see as many of the hut circles as I did of the tomb circles, "which were very numerous. No very large stones were used in the construction "of either hut or tomb circles. The largest stones were in some groups of stone- "work that I could not quite explain, unless they were cemeteries with the stones "very thickly grouped together. The finest examples of this last class are in the "Wadi Hebran. The stones have almost the appearance of a fortress from the "outside, but inside they look like circles touching each other, and piled over "with loose stones." We at least gather from this paragraph that there is a definite hut circle type in Sinai and that it has a doorway with side posts.

Conclusions.

With regard to these remains two main questions suggest themselves, firstly, what is their relation to the civilization of Egypt, and, secondly, are they connected with the megalithic civilization of the Mediterranean basin?

On the first point there is little to be said. The exploration of these Sinaitic buildings has in the main been due to travellers who have gone to Sinai with much to do and little time to do it, and it will have to be carried out on much more complete and systematic lines if it is to be of any value. We do not even know what was the burial rite of those who used the *nawâmîs*, though we have a few of their products. On the other hand, we know that the bodies in the tomb circles were contracted, but we have none of the objects buried with them. Thus we cannot even say whether the two types of tomb are to be attributed to the same or to different peoples or periods.

Contracted burial is the invariable rule in pre-dynastic Egypt, but this proves no direct racial affinity between the inhabitants of Egypt and Sinai, since this peculiar method of burial prevails among neolithic peoples over a very wide area in Europe and elsewhere. We cannot even take it as a proof of early date, for, although in some regions it disappeared comparatively early, as, for example, in Egypt, in others it lasted on until very much later, as, for example, in Nubia. We are thus thrown back on the few objects found in *nawâmîs* by Currelly and Frost. The majority of these tell us nothing, for shells and shell beads are used as ornaments by all peoples with access to the sea. They are extremely common in Egyptian pre-dynastic tombs. So, too, are the small armlets cut from large shells, of which the *nawâmîs* gave a good specimen.‡ The chisel-shaped arrow points of flint appear to be quite unknown in Egypt. The forms of the small implements of copper are not clearly discernible in

* *Op. cit.*, p. 243. † *Op. cit.*, p. 244.

‡ Ayrton and Loat, *El Mahasna*, p. 33.

the photograph, and no detailed description of them is given. They are either borers or fine chisels. In either case they are implements of types frequently found in pre-dynastic Egyptian tombs. Mr. Currelly states that spirally-twisted copper wire, such as that found in one of the *nawâmis*, was known during the pre-dynastic period in Egypt, but I am unable to find any confirmation of this. As for the single discoid carnelian bead it is indeed of a usual pre-dynastic type, but it is a type which lives on through almost the whole of Egyptian history.

The evidence thus amounts to this. Among the objects from the *nawâmis* are some which would be quite in place in Egyptian pre-dynastic graves, but none are of so special or peculiar a character as to prove any direct connection of race or commerce between Egypt of that date and Sinai. Had we found these objects in Egypt we should at once class them as pre-dynastic, but the lesson of Nubia has taught us that in a corner so remote as Sinai from the great centres of Egyptian civilization such objects may in reality belong to a much later date. We must, therefore, until such time as further excavation can be made, leave the question of date quite open.

In favour of a connection of some kind with Egypt might possibly be mentioned the existence of a stone circle out on the desert not far to the east of Edfu.* This unfortunately remains an isolated find, and we have no details as to the exact nature of the circle. It is to be hoped that further search will be made for such monuments in the eastern desert, for it is here, on the old desert routes to the Red Sea, that connections with Sinai are most likely to be found. We know nothing of the relations of the Egyptians with Sinai until the reign of Semerkhet, of the First Dynasty, when the records of the great expeditions in search of turquoise (not copper) begin. From the inscriptions left in the peninsula by the various kings it is clear that the people of Sinai were regarded as foreigners by the Egyptians.

We have secondly to consider the possible connection of our Sinaitic buildings with the megalithic monuments of the Mediterranean basin. In the first place, we must guard against the assumption that corbelled buildings or stone circles *ipso facto* belong to the megalithic group properly so called. Corbelling is, after all, one of the simplest ways of roofing a space, and a circle is the most economical and symmetrical way of walling round a tomb. Moreover, Sinai consists almost entirely of rock, so that the rise here of a rough type of funerary and domestic architecture in stone would be nothing more than a perfectly natural phenomenon.†

Moreover, the more specialised features of the true megalithic system are not to be observed in Sinai. There are in the first place no dolmens, for the cists in the tomb circles can scarcely claim to be considered as such. In the second place, there is no use of really large stones, and in the third we find no combination of the use of large orthostatic slabs and corbelled courses of horizontal masonry such as we find in the so-called temples of Malta and the Giants' Tombs of Sardinia. These facts cannot be considered as quite decisive, especially as they consist of negative arguments which future exploration may upset. At the same time we may

* De Morgan, *Recherches sur l'origine de l'Egypte*, p. 239, Fig. 398. This figure is never referred to in the text.

† Dr. Rivers (*Essays Presented to Wm. Ridgeway*, p. 486) attributes to me the belief that the megalithic monuments of the world are the work of one people. I have never made such a statement, and if I have anywhere expressed myself so carelessly as to suggest that such was my belief, I take this opportunity of correcting the error. The megalithic monuments of the Mediterranean basin and of Europe in general I do take to be due to a single race, and it is quite possible that those of India and Japan should be brought into the same connection, though the evidence is here less conclusive. I see no reason for believing at present that the megalithic monuments of other parts of the world have any connection with this group. It is not impossible that building with large stones should have arisen in more than one centre. What I cannot believe is that it was either a phase through which all or many primitive peoples passed, or that it was spread from a single centre by trade.

with safety say that at present we lack evidence for connecting Sinai with the Mediterranean megalithic area.*

ADDENDUM.

Wilson gives several instances of the occurrence of "cup-markings," often found in connection with megalithic monuments. He relates that in the plain of Er Raha there lies a granite block, apparently fallen, with several cup-markings from 1 inch to 3 inches in diameter and 1 inch deep scattered irregularly over the surface. The stone is now a Bedawi landmark, and the natives relate that when the Gibiliyeh and the Aulad Gindi were both servants of the great convent and quarrelled about the limits of their land, they fixed the stone as a boundary, and the head of every family made a cup-mark in it. Similar markings occur in the Wadi Nagb Hawa and the Wadi Feiran. T. E. PEET.

REVIEWS.

Egypt: Archæology. Jéquier.

Histoire de la Civilisation Egyptienne. By Gustave Jéquier. Paris: Payot et Cie. 1913. **88**

This book gives in a comparatively small space a pleasantly-written account of the Egyptian civilisation from the earliest period to the times of Alexander the Great. Some of the ideas put forward are interesting and little known in this country; for instance, the kitchen middens are considered to be the remains of the villages of the predynastic period, and it is noted that predynastic graves are always found in the immediate vicinity of the kitchen middens. Again, stress is laid on the comparatively small number of polished stone implements that have been found in Egypt. But, stimulating as the author is in matters archæological, he is no safe guide when he deals with physical anthropology; the predynastic Egyptians were not brachycephals, it is not generally believed that their hair was brown or chestnut coloured, and there is no reason to think that they suffered from syphilis. The numerous illustrations are well-chosen and clearly reproduced. C. G. SELIGMAN.

India: Archæology.

Archæological Survey of India. Annual Reports, 1909–10 and 1910–11. 2 Vols. Calcutta, 1914. **89**

The Annual Reports of the Archæological Survey of India for the years 1909–10 and 1910–11 have been both issued in 1914. Prompter publication appears to be unattainable by the Indian Government. The contents of these two volumes are, however, in compensation, both varied and interesting.

In the volume for 1909–10 the chapters on the conservation of the forts and palaces of the Mughal Emperors at their former capitals of Agra, Lahore, and Dehli show that this urgent and necessary work has been carried out with care and discrimination. The neglect or misuse of these noble monuments of our predecessors in the Empire of India is no longer a reproach to the British Government, a change which may be dated from the Viceroyalty of Lord Curzon, to whom all acknowledgement is due. To archæologists, however, the greatest interest attaches to the excavations of the remains of early India, and in this case especially to Dr. Spooner's account of the excavations at Sahr-i-Bahlōl, which are now fully described and illustrated. The discoveries of buildings and sculptures in this region of the Ancient Gandhāra are of great importance, as the plates (XIV to XXII) bear witness. The sculptures

* The closest Mediterranean analogy to the *nawâmîs* is to be found in the *sesi* of Pantelleria. These, however, are of truncated conical form, and often contain several tomb chambers. The *bothan*, or beehive houses of the Hebrides (*Proc. Soc. Antiq., Scotland*, III, pp. 127 ff.) offer certain points of similarity to the *nawâmîs*.

(now in the Peshāwar Museum) are a very valuable addition to the existing collections of Gandhāra sculpture. Many of them belong to the best period of the art. The frieze of winged Atlantes (XV (*b*)) may be compared with that of the River-gods in the British Museum. Another very excellent bas-relief is XVI (*d*), interpreted by Dr. Vogel as representing the Anguli-māla legend, although the central group at first suggests the Dīpankara jātaka. Other interesting interpretations of jātaka stories will be found in the text referring to Plates XVI (*b*), XVII (*a*) to (*d*), XVIII (*a*) and (*e*), and XVIII (*b*), (*c*), (*d*). As to these interpretations there is room for some difference of opinion, and no doubt the subject will lead to discussion. Some of the larger figures of Buddhas and Bodhisattvas are also of great beauty. The attitude of Buddha in the three figures (XX (*a*), (*b*), (*c*)) is deserving of notice. The colossal Buddhas (XX (*b*), (*c*)), measuring respectively 8 ft. 6 in. and 9 ft. 8 in., are also very important. Other noteworthy sculptures are the female figure (page 59, Fig. 4), in which the drapery shows an almost purely Greek treatment; the other female figure (XXII (*a*)), who holds an empty shrine in her hands, and possibly represents a Kushan queen, and the very remarkable portrait head with hooked nose (XXI (*a*)).

Dr. Vogel's account of the excavations at Mathurā, and the numerous examples of the Mathurā school of sculpture shown in Plates XXIII to XXVIII are also of great importance.

Mr. Cousen's account of the excavation of the Buddhist stupa (of perhaps about 400 A.D.) at Mīrpur Khās, in Sindh, derives its interest to a great extent from the fact of its locality. Buddhist shrines, we know from Yuan Chwang, were numerous in Sindh in the 7th century, and this is undoubtedly one of these shrines. The material used was brick, and this has been much damaged by the *Kallar*, or saltpetre efflorescence, common in the soil of Sindh and elsewhere in the Indus valley. The sculptures seem in all cases to have been gilt and coloured. The figure in Plate XXXVIII (*b*) is remarkable for its style, suggesting something different from any of the known styles of Buddhist sculpture in India. The clay votive tablets given in Plate XXXIX, and described in page 88, have a very strong resemblance to those issued from the shrine at Buddha-Gayā, of which numerous specimens given to pilgrims to that shrine (previous to its destruction by the Muhammadans in the 12th century) have been brought from Burma and Siam in modern times. It seems possible that these tablets also may have been brought from Buddha-Gayā by pilgrims from Sindh. Some of the Burmese specimens in the British Museum are almost identical with those here shown. Other examples from Burma will be found in Plate XLIX of the volume now under consideration, which illustrates an article by Mr. Taw Sein Ko on excavations at Hmawza, near Prome.

Mediæval Hindū work is well illustrated in the account of the excavations at Mandōr, the ancient capital of Marwar, by the Director, Sir J. Marshall, and Pandit Dayā Ram. The castle of Mandōr seems to have been founded in the 6th century and added to at various dates up to the 14th century, when it was destroyed. The temple appears to have been at times Vaishnava and at times Saiva. The buildings and sculptures are illustrated in Plates XL to XLIV.

The volume for 1910–11 contains also much of importance, but nothing of such outstanding interest as that on the Sahri-Bahlōl excavations in the preceding volume. The excavations at the Kanishka Chaitya of Shāh-jī ki Dhērī, near Peshawar, were supplementary to those described in former reports, and the results are only of moderate interest. At the much explored site of Takht-i-Bahī, however, the excavations revealed an unexpected basement storey with arched passages connecting the courts and chambers. The group (Plate XXII (*b*)) supposed to represent Kubēra and his consort Hāritī, is not only excellent in style, but of exceptional interest. The moneybag seems to make the identification with Kubēra certain, but the female

figure holding a cornucopiæ is probably identical with the similar figure on some of the Saka coins, generally described as Dēmētēr. In the coins of the later Kushans and of Kashmīr the same figure persists, and is considered to represent Lakshmī. In the face of this and other recent discoveries in Gandhāra, it is evident that the whole subject of these identifications requires reconsideration.

Another important article is that by Sir J. Marshall on the excavations at Sahēth-Mahēth, now clearly identified as the site of the Jētavana of Srāvastī, so important in the early history of Buddhism. An inscription on the base of a statue of a Bodhisattva in the Mathurā style to the effect that it was set up by two brothers in the Jētavana of Srāvastī, the inscription being in Brahmī characters of the early Kushār period, supplies most convincing evidence on this point.

The work begun long ago at this site by Sir A. Cunningham, and carried on by Dr. Hoey at a later date, has, it is pleasant to learn, been carried on with energy and success by Sir J. Marshall.

It is impossible here to notice other papers of interest, but these volumes deserve the attention of all who are interested in the art and archæology of the East.

M. LONGWORTH DAMES.

ANTHROPOLOGICAL NOTE.

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The Crawfurd Papers. A collection of official records relating to the Mission of Dr. John Crawfurd, sent to Siam by the Government of India in the year 1821. 9¼ × 6½. 285 pp. Vajirañana National Library, Bangkok.

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Archæological Survey of India. Annual Report for 1911–12. Edited by Sir John Marshall, C.I.E. 13 × 10. 226 + iii pp. Government Printing Offices, Calcutta. (Publishers.)

Archæological Survey of India. Annual Report for 1912–13. Part I. Edited by Sir John Marshall, C.I.E. 13 × 10. 64 + vi pp. 13 Plates. Government Printing Office, Calcutta. (Publishers.)

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FIG. 1.—OBSIDIAN ADZE BLADE FOUND IN A CREEK IN THE YODDA VALLEY, BRITISH NEW GUINEA ($\frac{1}{2}$). THE HAFTING IS MODERN.

FIG. 2.—ADZE BLADE FROM RAPA NUI.

AN OBSIDIAN AXE OR ADZE BLADE FROM PAPUA.

ORIGINAL ARTICLES.

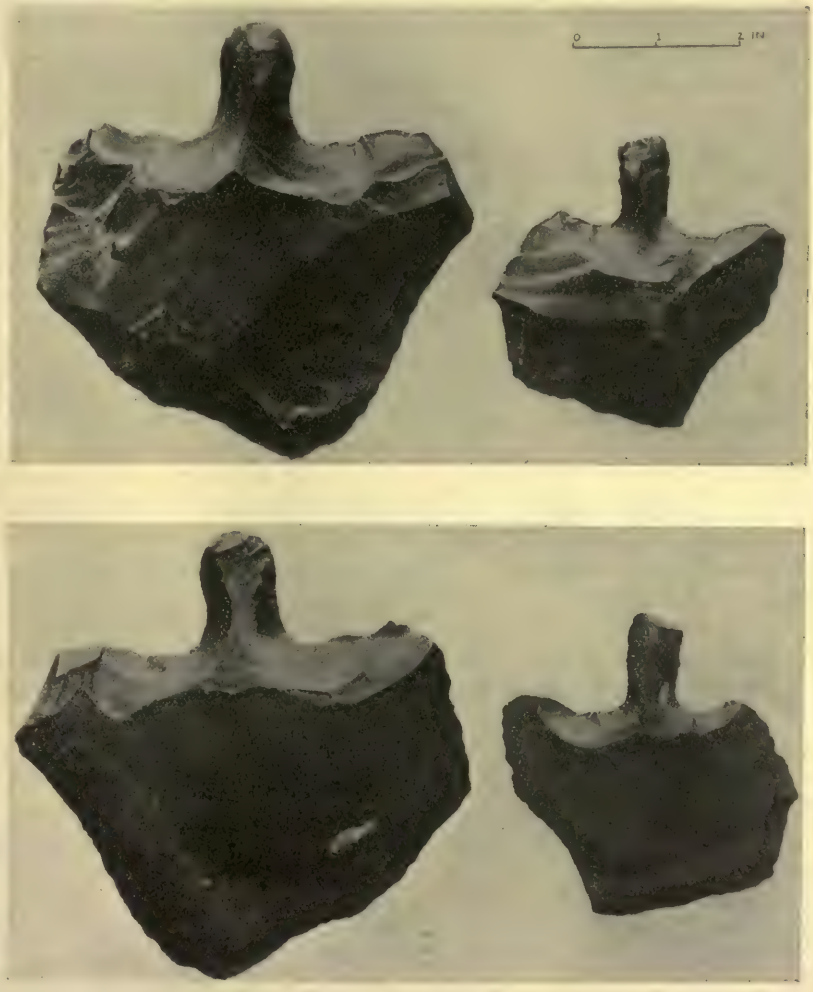
Papua. With Plate M. Seligman.

Note on an Obsidian Axe or Adze Blade from Papua.

By Professor Seligman, M.D.

91

In a paper written conjointly with Mr. Joyce and published in *Anthropological Essays presented to Edward Burnett Taylor* (1907), attention was drawn to an obsidian axe or adze blade of extremely fine workmanship, found beneath the surface of the ground in a creek draining into the Yodda Valley in the Northern Division of British New Guinea. No similar implement has been found in British New Guinea; indeed, whatever may have been the case in former times there is no record of obsidian implements being made or used at the present day.



ADZE BLADES FROM RAPA NUI.

The object of this note is to draw attention to the resemblance existing between this specimen and the obsidian blades of Rapa Nui (Easter Island) of which there are a number in the British Museum. The illustration of the New Guinea blade reproduced in the plate is half the actual size of the specimen. On comparing this with the photographs of the two specimens from Easter Island represented in above illustration, it will be seen that the Easter Island and New Guinea blades approach each other in shape and both are tanged. They thus share their most important features, and although the Papuan specimen is vastly better made than any of the Easter Island examples in the British Museum, they all have this in common, that the tang and the part of the blade nearest the tang has been worked by the removal of a large

number of small flakes, while the remaining part of the blade has been shaped by a different technique. On considering the smooth surface which starts on the distal side of the worked area round the tang and which slopes to the cutting edge, it appears that the first step in the manufacture of these implements was to remove a massive flake from a block of obsidian and leave one aspect of this unworked except in the neighbourhood of the tang, the other surface being then worked down by flaking, the actual flakes removed being as large as possible so that the two faces of the blade should be nearly alike. Sometimes this process (if indeed it was used in every case) has failed, as in the specimen two views of which are shown in Plate M, in which a number of flakes were struck from both surfaces.

Turning to the New Guinea specimen, the two opposite faces of which are substantially alike, though not identical, it seems probable that this was made from a wedge-shaped core with a somewhat rounded edge, for it is difficult to see how the two beautifully smooth symmetrical cutting slopes could have been produced in any other way (unless by grinding, of which there is no evidence). If this suggestion is correct the thicker half of the blade towards the tang was afterwards worked away (as a small part near the tang is worked in the Easter Island specimens) till the mass presented the shape shown in the figure. This resemblance is indeed strong enough to suggest a definite relationship, a suggestion which is supported by the fact communicated to me by Professor von Luschan that Dr. Finsch brought back with him from his New Guinea expedition an obsidian blade of the regular Easter Island type.

In other words this blade—found in Papua—may well be a relic of the period when the ancestors of the Polynesians were passing through Melanesia to reach their homes in the Eastern Pacific. C. G. SELIGMAN.

Palestine: Archæology. **Elliot Smith.**

A Note on Megalithic Monuments. *By G. Elliot Smith.* **92**

In the last number of MAN, 1915, 87, Mr. Peet gave utterance to a series of statements in reference to megalithic monuments which cannot be allowed to pass without comment.

In a footnote he states: "Dr. Rivers (*Essays Presented to Wm. Ridgeway*, "page 486) attributes to me the belief that the megalithic monuments of the world "are the work of one people. I have never made such a statement, or if I have "ever expressed myself so carelessly as to suggest that such was my belief, I take "this opportunity of correcting the error." Mr. Peet must have forgotten his communication to the British Association in 1912 ("Are we justified in speaking of a Megalithic Race?" *Brit. Assoc. Report*, p. 609), for if it does not bear the interpretation Dr. Rivers has put upon it, it is wholly meaningless. But even if Mr. Peet repudiates the meaning which most impartial readers attach to his statements of three years ago, the validity of the arguments he used on that occasion is not affected. They still remain to refute his present attitude. However, he qualifies his repudiation by the statement: "The megalithic monuments of the Mediter-"ranean basin and of Europe in general I do take to be due to a single race, "and it is quite possible that those of India and Japan should be brought into the "same connection, though the evidence is here less conclusive. I see no reason for "believing at present that the megalithic monuments of other parts of the world "have any connection with this group." But if the evidence of the Indian dolmens (and the customs and traditions associated with them) is to be labelled "less conclusive" it can mean only one of two alternatives, either that Mr. Peet is not familiar with the overwhelmingly conclusive nature of the proofs of a western inspiration for such monuments, which have been accumulated by Meadows Taylor, Fergusson, Pitt-Rivers, and many other ethnologists, or that he sets up so high a

standard for the criteria he demands as to stultify also the arguments upon which his inference as to common origin of the European monuments was based.

As to his statement that he sees "no reason for believing that the megalithic "monuments of other parts of the world have any connection with this group," I should like to ask Mr. Peet why, in face of the fact that the megalithic monuments of Oceania and America conform to the same criteria which led him to assign all the European monuments to one people, does he exclude them from the operations of the same logical process?

He concludes the note in question by the remarkable statement that he "cannot "believe that it [the custom of building megalithic monuments] was spread from a "single centre by trade." But surely when deaths occurred in the trading colonies in foreign parts the dead would be buried with the same funerary rites as in the home land; and if it was the custom in the latter to build a dolmen over the grave, is it impossible to believe that this would not be done elsewhere also? This may appear incredible to Mr. Peet, but unfortunately for his speculations it is the way of mankind. As to the possibility of any invention originating wholly independently in more than one centre, the facts of history no less than the common experience of mankind are fatal to any such hypothesis. The idea of building megalithic monuments was as much an invention as the making of a steam engine; and though each developed after a long process of evolution, this history was gone through only once in the case of each. Mr. Peet says, "It is not impossible that "building with large stones should have arisen in more than one centre." He might with equal irrelevance have claimed that the peoples of Europe, Asia, and America might independently have invented the steam engine. But it is known that they did not do so.

Similarly, in the case of every real invention, however simple and obvious it may appear after it was made, history records the fact that it happened only once. Even if we were not acquainted with the multitude of associated customs and beliefs which demonstrate beyond all reasonable doubt the unity of origin of megalithic structures, the mere fact that such a misdirected display of energy gave expression to a wholly unnatural and artificial idea, indicates that only a very special set of circumstances could have driven any people to adopt such a practice. Naturally this could only have happened once.

It will be a happy day for the science of ethnology when scholars learn to reflect upon the histories of such discoveries and inventions as are known, and upon what is happening in the intercourse of mankind at the present day. There is no reason for supposing that our remote predecessors did not act in much the same way as all mankind have been in the habit of doing ever since their records have been available; or if there was any difference it surely cannot be assumed that several millenia ago men were more inventive and less prone to imitate their fellows than they are to-day. In other words, the whole history of the world suggests that any such invention as the practice of building megalithic monuments must have originated in one centre. The evidence of the monuments themselves, no less than the customs and beliefs associated with them,* fully confirm the reality of this theoretical assumption.

G. ELLIOT SMITH.

Sociology. Ivanitzky.

The System of Kinship amongst the Primitive Peoples as determined by their Mode of Grouping. *By Dr. N. Ivanitzky, attached to the Solvay Institute of Sociology, Brussels.* **93**

The social organisation of races called primitive has this peculiarity, that it represents a close adaptation, which is almost organic, to the conditions of the

* Elliot Smith, *The Migrations of Early Culture*, Manchester University Press, 1915.

surroundings in which it evolved. All the manifestations of the social life of the Primitive Races are in strict correlation with the concrete necessities of life. Mental elaborations, which are the characteristic of evolved organisations, occupy an insignificant place in the organisation of the primitive peoples. This brings it about that the elements of the organisation of Primitive Races are with difficulty separated from each other, and when we study one special aspect of the life of the primitive peoples, we must always return to the social complexus which supports this special aspect. Thus it is, for example, that when we study the question of kinship, we are led to consider other social arrangements which are practically connected with the regulation of kinship.

When we observe the primitive people in the actual conditions of their daily life, we usually find they are grouped in settlements of small numbers, getting their livelihood from a district with fixed boundaries. Central Australian tribes, for example, according to Spencer and Gillen, wander across regions, whose boundaries are formally recognised, in small groups composed of two or several brothers with their wives and children. Howitt and Mathews report, with regard to the Australian population whom they studied, that they roam also in small groups consisting of one headman, his wife, his married sons, the children of the latter and perhaps other relations also.

Among the races of Equatorial Africa one meets with the same tendency to utilise the natural resources by solitary groups which likewise do not include great numbers.

The Melanesians' little hamlets contain on an average two to six houses with about five or six inmates in each.

The case is the same with the natives of the North American plains, scattered in very thinly peopled settlements on the lands where they find their living. Agglomerations of the Arctic peoples are composed, on an average, of from ten to sixteen inhabitants, brothers and cousins with their wives and children.

A close study shows that this mode of life in little groups of kinsmen is enforced upon the natives by the conditions of their environment. We must remember the rudimentary technical knowledge and implements of the natives, which render the resources of a district very limited, and do not permit of the support of a large number of persons. It is thus, for example, in the open plains of Australia, where game is relatively scarce, that only a quite small population can live on comparatively wide-spreading lands. So also, in certain parts of Siberia, where the people live on the rearing of reindeer, a settlement of ten or sixteen inhabitants requires a very considerable territory, seeing that in order to feed, warm and clothe, fifteen persons it is necessary to keep from 200 to 400 reindeer.

Besides, the native in his roamings is hindered by other groupings who seek their subsistence by the same means, so it is impossible for him to spread indefinitely.

This means that a little group has natural tendency to remain almost the same in number. The diminution in the natural resources of the territory, and the increase of the population, call for the breaking up of a settlement.

The individuals who compose those primordial social units are not gathered at random. The group coheres together by the fact of the members being of common descent on one side ; its social continuity is ensured by the order, rigorously defined, in which the rights of an individual are transmitted from one generation to another. Spencer and Gillen, Howitt and Mathews, are all in agreement in stating that each Australian group works its territory from generation to generation, and that strangers are not admitted. The same thing is reported of the natives of Africa, North America, Melanesia, and so on.

Now, there is one circumstance which may determine a special direction in which the possession of these rights should be bestowed on the individual: as everybody knows, the adult members of a little settlement commonly seek their wives (or their husbands) from neighbouring settlements. Consequently a new factor of social organisation appears immediately. As a result of the union of the newcomer with the member of the group children will be born. These children may belong either to the group of the newcomer or to that of his "conjoint" of the group wherein he entered; it does not matter, the important fact remains that the children should be attached to one of two groupings. Primitive people, as we have seen, strive to limit the enjoyment of the natural resources at their disposition exclusively to the members of their own group. From this point of view, the new-born children are strangers to one of the two groups. And since the membership of the group is founded on the fact of being born within the group, automatically primitive man comes to consider under a different aspect the children of his brothers (or sisters), heirs and continuers of the group, and the children of his sisters (or brothers) who are strangers to the group. The same does apply to his father (or mother) and his (or her) relatives, who are of the stranger group, and his mother (or father) by whom he belongs to the group into which he was born. The transmission of the rights of enjoyment of the soil is made, in consequence, in one line of descendants alone, namely, the line which cements the group. The important side of the question lies just there. The native sees a profound difference between these two categories of people to which he is, however, united by the same genetic bonds. In no case are the two categories of his relatives confounded in his mind; so the terms which designate the relatives on the paternal side differ everywhere from those which designate relatives on the maternal side.

But there is still another quite natural result of this state of mind. In an organisation keeping together by the fact of being born one from the other inside the group, an individual transmits to another only his social rights, and principally the right to the products of the territory in which he conjointly partakes with the other members of the group. Individually he possesses indeed nothing. When he dies without leaving children, the land on which he lived will go to his brother, or to his nephew, or to that one of the members of the group (always belonging to the same narrow and well-defined parental circle) who would like to make a plantation there. The abandoned land is simply allowed to become covered with grass whilst waiting to be worked.

From this arises a seeming paradox, which is the fact that the native confuses in his mind, and expresses by the same appellation, his own children and those of his fellow members of the group. This explains that the native has not any appellation to designate the genetic relationship which unites him to each particular individual in his group; that he has not any term for father, mother, sister, or uncle, in the same sense that we assign to the words, and usually one single appellation applies to a category of individuals with regard to whom he has to observe a special social *attitude*. The father, paternal uncle, or the cousins of this uncle, to whatever degree they are removed, are named by one and the same appellation. It is the same for his mother and the wives of all the individuals named above. Similarly the children of an individual, the children of his brothers and of his cousins form a new category under a new general term, and so on.

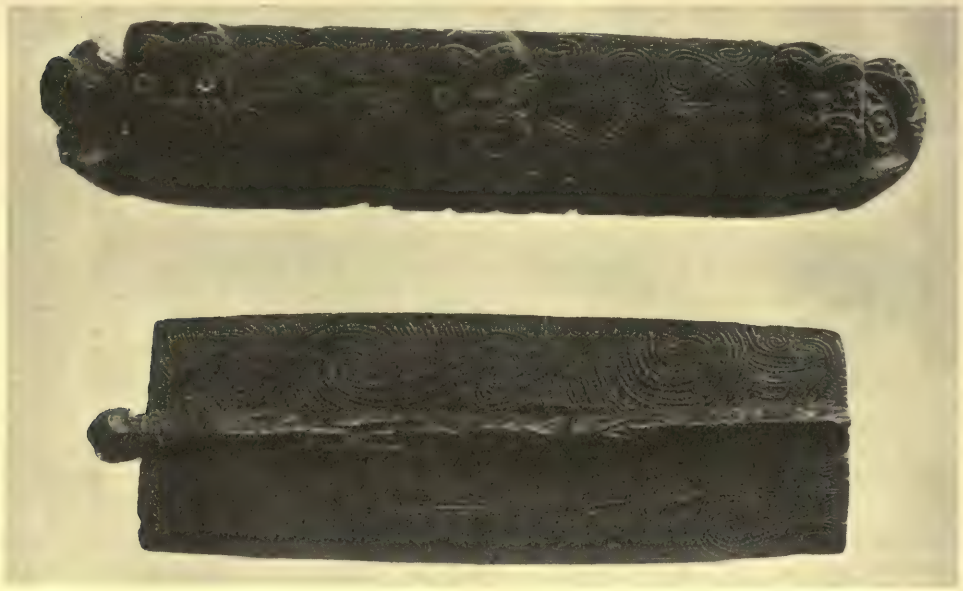
Most Ethnologists call all these arrangements the "classificatory system of kinship." I do not consider these arrangements as a real social system: they appear to me simply as a very characteristic example of a spontaneous adaptation to fundamental necessities of the grouped life upon a definite spot of territory.

N. IVANITZKY.

New Zealand. Beasley.

Note on a Maori Feather Box (Waka Huia). *By H. G. Beasley.* 94

On several occasions fine examples of these Feather Boxes have been described in MAN, notably by Mr. Edge-Partington and Baron von Hügel.* It



FIGS. 1 AND 2.

may therefore be of interest to have a short notice of this specimen which came to me some months ago. Unfortunately, as with most good pieces, the history has been lost, excepting that the late owner's father was a ship's carpenter, who worked at Deptford.

This box, though lacking in quality as compared with either of the specimens referred to above, is undoubtedly one of unusual merit, and it will be noticed that, like them, it is of the square-ended type, which I am convinced represents a much

FIG. 3.

older form than the boat-shaped boxes. The great age of this box is obvious, and a study of Fig. 2, which shows the bottom view, reveals to what extent the carving on the bodies of the figures has been worn away. No. 1 illustrates the side view, and shows the three heads which join on to the figures underneath. No. 2

* 1907: 23. 1904: 111.

shows the lid, which is not unlike the Cambridge specimen; the ridge, however, is not so elaborate, and the projecting head at the end is missing.

The length over all is 20½ inches, the width 6½ inches. H. G. BEASLEY.

Australia: Archæology. Hamlyn-Harris.

Queensland Stone Implements. *By Ronald Hamlyn-Harris, D.Sc.* 95

Miss A. Breton's references to the Stone Implements contained in the museums of Australian cities (MAN, 1915, 25), though valuable, are, in view of the very large collection of stone tools housed in the Queensland Museum, unfortunately incomplete. Miss Breton evidently did not visit Brisbane, and thus had no opportunity of inspecting the collection for herself. These remarks are therefore intended to supplement her paper.

Stone Knives.

The stone knives exhibited are contained in a case by themselves, and consist of a collection of some eighty mounted and unmounted specimens; in addition, a large number of the latter, which may be regarded in the light of duplicates, are consequently stored in the basement. The mounted consist principally of quartzite, shaped and two-edged. The handle is invariably made of resin, sometimes, not always, painted with reddish ochre, to which is occasionally added, as is the case with the more elaborate tools, a flat piece of wood ornamented with ochre designs. A sheath of the bark of the tea-tree (*Melaleuca leucadendron*, Linn.) usually acts as a protection, which is very necessary on account of the keen edge which all these knives possess. The outer side of such a sheath is generally covered with white clay, and a few feathers, principally cockatoo, usually complete the ornamentation. In such districts where quartzite is not obtainable, jasper and, sometimes, but rarely, flint, may be used. Two of our largest specimens yield the following measurements:—

(*a*) From North-West Queensland, a knife with a very small blade has a total length, with sheath, of 330 mm.

(*b*) From Idamere, total length, without sheath, 295 mm.

The smallest specimen in our collection comes from Glenormiston, N.W.Q., the total length of which is 105 mm. It is not provided with a sheath or any embellishments.

Hafted Stone Axes.

The collection, though not large, is a very representative one (twenty-five specimens in all). The largest and finest specimen is one obtained from the south side of the Johnstone River, measuring 329 by 251 mm., and weighing 10¼ lbs. without handle. This is an exceptionally large and uncommon implement. One specimen from North Queensland (120 by 75 mm.) shows double grooving all round, with a space of from 5 to 10 mm. between the grooves. The remainder possess only a single groove. An interesting stone axe mounted in a "withey" handle and fixed in gum, has the entire length of the handle covered with emu skin and feathers. This specimen, which was obtained from the Bunya Mountains, bears the aboriginal name of "Waggara," length 398 mm. The mounted axes show no sign of any padding in the handles, as is the case with specimens from the Northern Territory, and consequently possess no spring.

In the olden days a practice, not uncommon in certain parts of Queensland, of mounting axes, was to cut an incision into a sapling while still growing in the bush, and to insert the stone axe into position, which was then left for a year or two, until the implement was firmly fixed by the natural growth of the tree, when it was ready for use.

Stone Axe Heads.

The Queensland Museum collection of stone axe heads is a very large one, consisting of several hundred specimens, demonstrating a large variety of the more important types, polished and unpolished, finished and unfinished, from all parts of the State. The specimens of the *boucher* type are not very plentiful. The substances utilized, according to locality, include the several kinds of sandstones, jasper, basalt, dolerite, serpentine, diorite, diabase, &c. It is interesting to record that a native axe factory evidently existed at Corner Creek, the greenstone axes being ground on sandstone rocks near the mouth of the Star River. Two unfinished specimens of crude stone axes made of schist were collected by the author at Dunk Island, and as far as this museum is concerned are unique.

Milling Stones, Pounders, &c.

An interesting collection of the former consist of eight large sandstone, one conglomerate, one diorite, and one of granite. The latter, collected by the writer at Dunk Island, was the only specimen of its kind ever seen there; such are practically unknown in other parts of Queensland. An exceedingly rare kind of milling stone, measuring 610 mm. by 380 mm., served a double purpose, for on one side there is the milling surface, and on the other several distinct grinding surfaces for sharpening tools are to be seen. Among the numerous pounders, millers, &c., there is one granite roller from Dunk Island. Hammers were mostly used unmounted, though several mounted ones are in the collection, the natives preferring an implement that they could throw away when quitting camp. Two interesting hammers from Dunk Island of the usual type show the hollows made for the fingers.

Other Stone Implements.

A small collection of whetstones, &c., contains some interesting implements, which, together with other stone implements, I hope in the near future to describe in detail. Comprehensive sets of chisels, carving tools, gravers, cores, flakes, scrapers, scarifers, drills, spear-points, are evidence of the resourcefulness of the native in this respect. Two engraving sticks have recently come into our possession from Marlborough, and are so interesting that I here give a short description of them. They are both about the same length and possess a pencil-like wooden handle, measuring about 68 mm., with a tiny quartz chip of 5 mm. length, inserted in reed plaiting covered with gum, 31 mm. long. These small delicate implements were used for the purpose of engraving boomerangs and other objects in wood and are exceedingly rare. A large number of other stone implements of doubtful significance from different aboriginal camps and *bora* grounds have been recently added to the collection.

R. HAMLYN-HARRIS.

Japan: Folklore. Hildburgh.

Notes on some Japanese Majinai connected with Love (I). *By W. L. Hildburgh.* **96**

If a man loves, and his feeling is not reciprocated, he should obtain a hair from the head of the object of his affection and should knot it with one of his own, afterwards carrying the hairs continually with him; within a week or two, generally, the woman will yield to him [Kyōto*]. The knotting together of the hairs, which are thought to retain a sympathetic connection with the persons from whose heads they have been taken,† is symbolic, or a sort of mimetic, magic; some Japanese, like some European, terms for marriage employ the symbol of a knot.

* Names of cities given thus are those of the places at which I recorded the information cited.

† *See* MAN, 1915, 80, p. 142, for a note on this relationship.

The tying of knots, whose possible holding or slipping is taken as an omen of marriage or, at least, of the assumption of a sexual relationship, occurs in a series of *majinai* now used, seemingly, principally for divination, which are, or were formerly, essentially love-charms. Thus, to learn whether certain friends, or guests, are or are not coming, two paper strings (*koyori*; they are made, at a moment's notice, for purposes where little strength is needed, by rolling a thin strip of the soft paper commonly carried in the kimono) should be prepared, and the end of one should be knotted *round* (not *with*) the end of the other. The knot should then be concealed, and some other person should be asked to tie a similar knot at the other extremities. Next, one end of one string should be grasped, and the corresponding end of the other pulled upon; if then the two knots catch and hold (due to one being in each string), the friends, or many guests, will come; if the strings come apart (due to both knots being in the same string), the persons whose presence is desired will not come. If the knots have held, the united strings should be tied round the household pestle used for making bean-paste, and the pestle should be suspended just within the entrance doorway. When the friends wanted, or numerous guests (at a tea-house) have arrived, the strings should be removed, and the pestle should be thanked and should have a cup of *saké* offered to it [Yokohama]. Again, "there is a game "called *en-musubi* . . . . which is played by making a couple of *koyori* ". . . . and holding them in the middle, while a person ties both ends together. "The *koyori* are now stretched by pulling, and if they become entangled in the "process the marriage is supposed to be assured." If then the *koyori* be tied to the stem of a tobacco-pipe, or to the spout of a teapot, the person wanted will be caused to come.*

The two descriptions just given evidently refer to two forms of the same *majinai*, a *majinai* whose character seems to be indicated by the employment in one case of the pestle (a well-recognised symbol of the phallus in Japan†; although my informants were unable to give any reason for its introduction in the *majinai* they described, it there seems to represent a phallic deity) and in the other of the Japanese pipe-stem or teapot-spout. Both the pipe-stem and teapot-spout are (although I have never seen them reported as such) seemingly quite as suitable phallic symbols as the pestle; in support of the view that the stem of a Japanese pipe is sometimes regarded as a symbol of the phallus there may be cited a *majinai*, reputedly to cause a visitor (to a house of entertainment) to depart, which may possibly be essentially an anti-aphrodisiac—a tobacco-pipe is to be hung on one of the *shōji* (paper-covered sliding-doors) by resting its bowl on the line of wood bordering the lower edge of that row of paper divisions which is the third from the bottom [Yokohama‡].

Another more elaborate divinatory game with paper-strings has been described by de Becker (*loc. cit.*), in which seven *koyori* are used and an entangling of the strings is looked for. If the strings become entangled, "if the male string is longer "it means that the man's love is deeper, and *vice versâ*." If the entanglement has been auspicious the *koyori* should be fastened to one end of the woman's *koshi-maki* (woman's waistcloth, a kind of petticoat), "and they will prove an irresistible charm "for attracting men. When the person longed for finally arrives, the *koyori* must "be secretly removed and thrown away so as not to be detected by anyone. Should

* J. E. de Becker, *The Nightless City*, Yokohama, 1905, pp. 142, 143.

† W. G. Aston, *Shinto*, p. 189.

‡ This *majinai* is also given by H. ten Kate, in "Aus dem japanischen Volksglauben," in *Globus*, Vol. XC, p. 112. An alternative *majinai* given by him, which I think has perhaps the same anti-aphrodisiacal intention as I have suggested for the one I have given above, consists in standing a *surikogi*, a pestle (used for making *miso*) "whose form is somewhat like that of a phallus" in the extinguished kitchen furnace. He says that these methods are employed especially at tea-houses, etc.

" this once be forgotten, ... the charm will lose its efficacy in future." The relationship assumed to exist between a woman and her *koshi-maki* appears in another *majinai* quoted by de Becker (*op. cit.*, p. 145), in which, to cause her guest to leave immediately, a courtesan is recommended to tie a knot in the underfold of her *koshi-maki;* in this, the anti-aphrodisiacal action of a knot in the *koshi-maki* is in curious contradistinction to the aphrodisiacal action of a knotted *koyori* fastened to the *koshi-maki*. The relationship is probably the same as that assumed to exist when petticoats are thrown away at cross-roads, at the end of the year, in order that troubles " below the waist " may be transferred to persons who may chance to pick up the garments [Yokohama].

A powder made of incinerated newts, "*imori no kuroyaki*" (" imori's cinders "), is a substance so well known and so commonly employed in Japan as a love-charm (either for the securing of sexual affection or of the affection of an infant with respect to its nurse) that, although it can be prepared by anyone, it forms, for convenience, an article of commerce. At Tōkyō small earthenware jars, each containing a pair of incinerated newts are (or were until recently) sold, together with a printed paper directing that the *imori* should be crushed to a fine powder, which should then be divided into two portions, one to be made into a packet and to be carried by the lover, the other to be placed (in a packet, if possible) secretly within the clothing of the object of his affections or, if it cannot be so situated, sprinkled secretly on her hair.*

At Yaegaki† various charms connected with love matters are sold, including *imori no kuroyaki* made from the *imori* of the sacred pond there.‡ Sold at the temple there are also amulets " purchased only by people in love, and believed only " to secure the desired union," which are labelled " August wedlock-producing " ' hina ' of the temple of Yaegaki of Izumo." Each " contains two tiny doll-figures " (hina) in antique costumes, representing a married couple, the wife folded to the " breast of the husband by one long-sleeved arm. If one succeeds in marrying the " person beloved this *o-mamori* should be returned to the temple."§ These charms represent mimetic magic of an elementary type ; the idea underlying them seems to be the same as that, expressed in a less delicate and refined form, of a certain class of love-charms found in other Eastern countries. In addition to the love-producing charms mentioned there is sold at Yaegaki an amulet for maintaining affection, which " contains only a leaf of the singular double-bodied camellia tree [there]. . . . " There are also small amulets for exciting love, and amulets for the expelling of " diseases, but these have no special characteristics worth dwelling upon."‖

The boiling, in a certain liquid, of a picture of the private parts of a person, which I have quoted (in MAN, 1915, **65**, p. 116) from de Becker (*op. cit.*, **80**, p. 142), " to cure the man's fickleness," is, as I have pointed out, seemingly a sort of magical aphrodisiac.

The eating of mushrooms (well-recognised phallic symbols) and of roots indicates an erotic nature, and carrots serve, in some measure, as an aphrodisiac ; in both these cases the " Doctrine of Signatures " seems to be manifested.¶

A description (published in 1795) of certain phallic images, below *shimenawa*

* For a fuller description of this powder, and of the ideas on which its employment is perhaps based, *see* my " Japanese Household Magic," in *Trans. Japan Soc.* (London), Vol. VIII, pp. 152, 153, and Plate II.

† " The Taisha [great shrine of Izumo] presides over wedlock." Aston, *Shinto*, p. 66, quoting Brinkley's *Japan*.

‡ L. Hearn, *Glimpses of Unfamiliar Japan*, 1894, p. 305.

§ *Ibid.*, p. 303.

‖ *Glimpses of Unfamiliar Japan*, p. 304.

¶ ten Kate, *op. cit.*, p. 128.

which are stretched across a highway between cliffs, at Atsumi, in the province of Deha, says that slips of paper are attached to the *shimenawa* "secretly by the "women of the place as a prayer for handsome lovers."*

A Japanese book of recipes, *New Majinai, Incantations, and Means*, gives (p. 25) a certain charm which is to be written on wood and worn, hung from the neck, by a woman who fears that she is becoming too old to be sought in marriage; it gives (*loc. cit.*) another, to be used in a similar manner, by a woman who fears that her husband has tired of her and may divorce her.

Among the omens connected with love are the following: "A meeting with a "lover is foreshadowed by the loosening of an undergarment's string, or by "a sudden sneeze, or by irritation on the eyebrow or inside the ear, or by the "stumbling of a horse, or by the appearance of a spider. An ink-stain on the sleeve "indicates that one is loved, and curling hair, that one loves."† With reference to curling hair, which the Japanese greatly dislike, de Becker (*op. cit.*, p. 150) says that a woman with curly hair is believed to be lecherous.

There are numerous *majinai* for causing a certain person to come to the operator; although some of these (including a number of those I shall cite) are employed by tea-house people, geishas, and courtesans, probably more often for mercenary reasons than for reasons of affection, I have assumed all those given below to be intended for the purpose of bringing a beloved person to the operator. In the paper-string *majinai* described above we have had some other examples of performances intended for that purpose.

There is a certain well-known Japanese poem (it is given in Japanese and in a versified translation in *The Nightless City*, p. 144), which may be freely translated as "Waiting on Matsuo's shore, this quiet evening, for you who do not come, I "burn with longing fierce as the fire of the salt-pans," which may be employed in various ways to cause a specified person to arrive. (I have been told that this poem may, due to a play on words, be interpreted in either of two ways; if such a double interpretation is possible it is, I think, probably the reason for the selection of the poem as a magical medium, because we find other verses with double meanings employed in popular magic.)

(*a*) The poem should be recited three times in succession without taking breath from the beginning of the *majinai* until its completion [Yokohama].

(*b*) The operator should write half (ending with the word "*ni*") of the poem on a piece of paper, and should affix this to the *north* side of something, such as a house or a tree. The person whose presence is wanted will be sure to come within three days; after he has arrived the remaining half of the verse should be added to the part already written [Yokohama]. The promising of the completion of an uncompleted object (tacitly undertaken in this *majinai*) is a not infrequent procedure in Japanese popular magic.

(*c*) The operator should write the poem on a piece of *hanshi* paper, following it with the written request that the person wanted will come by a certain date, and adding the name of the deity generally worshipped by her (*i.e.*, the operator), and should then attach the paper, inverted, to a wall.‡ Here it seems that an attempt is made to coerce a supernatural power by means of the common Japanese magical practice of inverting something (in this case the name) intimately associated with that power.

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* Aston, *Shinto*, p. 195.

† F. Brinkley, *Japan and China*, Vol. V, p. 241. Compare *ibid.*, Vol. I, p. 177, referring, seemingly, to the Heian epoch:—"A lover sleeping with his robe turned inside out, would certainly "dream of the object of his affection . . . . and a stumbling horse indicated homesickness on "the part of his rider . . . ."

‡ de Becker, *op. cit.*, p. 144.

(*d*) [In view of the fact that the present *majinai* is quoted by de Becker just before that of (*c*), I think that the unspecified poem referred to is that used in the *majinai* above.] "In the small hours of the morning, enter a room . . . . not "usually occupied by anybody." Close the room and leave your sandals in it, bottoms upward. Then go onto the verandah, "place your hand in the bosom of "your dress and shutting your eyes repeat an old well-known poem three times in "succession." Then listen for a human voice, speaking in a low tone, to tell you whether the person will come or not.* W. L. HILDBURGH.

REVIEWS.

Africa, West. **Tremearne.**

97 *Hausa Folk Tales, the Hausa Text of the Stories in Hausa Superstitions and Customs, in "Folk-Lore" and in other Publications; being Vol. II of the "West African Nights Entertainments" Series.* By Major A. J. N. Tremearne. London: John Bale, Sons, and Danielsson, Ltd., 1915.

Students of Hausa will welcome the original text of the stories which in their English dress have already excited the interest of anthropologists. (They do not include those recently published, with an interlinear literal translation, in MAN.) It should not be necessary, in these pages, to say anything as to the value of Major Tremearne's work, which one hopes will not be permanently interrupted by the present distress. The grammatical notes prefixed to the stories (pages 1–50) will be found a useful supplement to the usual text books, especially pages 28–35, on the idiomatic uses of *da*, *yi*, and some other words. With regard to spelling (*see* page 1), I should like to repeat what I have said in another review. If it is the case that "owing to the fact that the Hausa vowels are even more variable "than those of the English language, it is almost impossible to spell a word in "such a way as to indicate its exact pronunciation," this only shows the urgent necessity of exact phonetic determination, and, perhaps, of some new symbols—which, however, must not be hastily adopted. A. WERNER.

North America: Folklore and Linguistics. **Frachtenberg.**

98 *Lower Umpqua Texts and Notes on the Kusan Dialects.* By Leo J. Frachtenberg. "Columbia University Contributions to Knowledge." Vol. IV. New York and Leiden. 1914.

The Indian tribes of Oregon are rapidly dying out, and most of their surviving members have been removed to the Siletz Reservation. Among these are the people who formerly dwelt on or about the Lower Umpqua River, and are now on the verge of extinction. In this little volume Dr. Frachtenberg publishes what will in all probability be the only material for determining the relations of their traditions and languages to those of other tribes of Oregon. This material consists of seven creation myths, five miscellaneous stories, five narratives of customs and a few fragments. They were obtained from the oldest member of the tribe, Louisa Smith, and dictated in the Umpqua language by her husband, William Smith, an Alsea Indian who had learned his wife's language at an early age. Some translations of Alsea and Coos stories were also made by William Smith himself. Dr. Frachtenberg gives the texts with explanatory notes and translations, with vocabularies Lower Umpqua-English and English Lower-Umpqua; the former with a list of prefixes and suffixes. A supplement contains notes on the Kusan dialects of the same region, with vocabularies of Hanis and Miluk, and corrections of the author's former volume on Coos Texts.

Considering the great difficulties, due to lack of memory and intelligence in his informants, and the little previously known of the language, Dr. Frachtenberg has

* *Ibid.*, *loc. cit.* For some notes on the period specified, *see* MAN, 1915, 65, p. 120.

done his work exceedingly well. Taken in conjunction with the sketches of the Lower Umpqua, Alsea and Coos languages which he is contributing to the second part of the Handbook of American Indian languages, these tales provide sound and useful material for determining the place of the Lower Umpqua language among the languages of Oregon. S. H. RAY.

PROCEEDINGS OF SOCIETIES.

Anthropology. British Association.

Eighty-fifth Annual Meeting of the British Association for the Advancement of Science, held at Manchester, September 7th–11th, 1915. *Proceedings of Section H.* 99

Owing to the war the session of the British Association lasted for four days only instead of a week. In Section H, which met in the Medical Theatre under the Presidency of PROFESSOR C. G. SELIGMAN, M.D., the programme, though less full than usual, included a longer list of papers than might have been expected. The proceedings, however, suffered to some extent in the matter of discussions, owing to the absence of many upon whom in normal years it is customary to rely for contributions in debate.

In dealing with the individual items of the programme it will not be necessary to dwell at length upon the important and valuable address of the President, as it will be published in full in the Association's Report. He had chosen as his subject the early history of the Anglo-Egyptian Sudan from the standpoint of the ethnologist, and incidentally his aim was to indicate some of the lines upon which further research might most usefully proceed. He showed that concerning the early prehistory we had no more than indications; in the neolithic stage negro influence was powerfully felt even in the north, but against this had to be set the continued extension of Egyptian culture, which persisted till mediæval times, and may have reached tropical negroland as early as the Middle or even the Old Kingdom; while another drift of Egyptian influence spread westward to the North African States, and reached as far as the Senegal River and the great bend of the Niger.

As on several recent occasions, communications relating more or less directly to ancient Egypt were a prominent element in the programme. MR. ROBERT MOND exhibited, under the title "Photographs from Egyptian Tombs," a cardboard folding model of the Theban temple of Menna at Gurnah on which photographs recorded all the scenes painted on the walls of the two chambers exactly in the position in which they were found. He proposes to survey all the temples and buildings of ancient Egypt in the same manner. The value of Mr. Mond's ingenious method of securing an accurate and permanent record of monuments which are liable to be defaced by time or human agency was fully recognised.

A communication of outstanding importance was made by DR. ALAN GARDINER in his paper on "Fresh Light on the Origin of the Semitic Alphabet," which dealt with the material furnished by the inscriptions of Pharaonic date in an unknown writing discovered by Professor Petrie in Sinai in 1905. The inscriptions would appear to be alphabetic. A detailed analysis supported the conjecture that the system was related to, if it did not actually represent, the common parent of the Phenician Greek and Sabæan alphabets. Careful study suggested that the Proto-Semitic alphabet was hieroglyphic and acrophonic, *i.e.*, that the value of the letters was taken from the names of the things they represented.

SIR ARTHUR J. EVANS, following Dr. Gardiner, dwelt upon the value for comparative purposes of the Cretan analogies for the origin of the alphabet, which were decisive against De Rougé's theory that the Semitic alphabet was derived from hieratic Egyptian forms representing similar sounds but having no reference to the

actual meaning of the later name. To a certain extent the Minoan and Cretan forms appeared to belong to related systems. Dr. Gardiner's evidence tended to show that Semitic letters were derived from an indigenous source, and if the early forms went back to 1500 B.C. they could not have been introduced from Crete by Phenicians. Nor did the *aleph-beth* theory of Gesenius require Egyptian influence, though it might have been present in both Semitic and Minoan as a formative element.

Professor Petrie described the magnificent find of XIIth century jewellery of a princess, daughter of Senusert III, found by the British School of Archæology in Egypt, at Lahun, which is in some respects finer than any yet known.

Archæological papers included Dr. Dukinfield Astley's communication on "Early Man in Norfolk," which discussed the further evidence for the existence of Aurignacian man in East Anglia furnished by the results of excavations in Norfolk undertaken in 1914.

Professor R. S. Conway described some votive offerings to the Venetic goddess Rehtia discovered on the site of a temple at Este, the ancient Atesta, about eighteen miles south of Padua. The offerings, which were of importance on philological grounds as well as for the light they threw upon the character of the cult, were of two classes. The first class consisted of votive nails and wedges which recalled Horace's description of *Dira Necessitas*. The second group, which furnished valuable evidence as to the character of the Venetic alphabet, were bronze tablets, divided into longitudinal bands ten or twelve in number, which the author suggested might be connected with a game something like backgammon, and might possibly be offerings of lucky players.

Mr. J. P. Bushe Fox described the excavations at Uriconium in the years 1912–14. One of the most interesting of the finds in the recent excavations is a building consisting of two parallel walls 13 feet apart and enclosing a space 144 feet wide and 188 feet long with rounded corners. No other building of this form has been found elsewhere. Evidence has been discovered for four different periods of buildings on the site, the earliest being of wood and wattle and daub. A number of objects, evidence of metal working and other industrial processes, have been found, and a large quantity of pottery. Upwards of 900 potters' stamps on Samian ware have been recorded.

Of two discussions which formed part of the proceedings, the first—"On the "Influence of Ancient Egyptian Civilisation on the World's Culture"—was opened by Professor G. Elliot Smith, F.R.S., followed by Mr. W. J. Perry. The communications of both speakers covered a wide range and adduced a mass of evidence in support of their contention that towards the close of the new Empire, a great many of the most distinctive practices of Egyptian civilisation, carried possibly by Phenicians, suddenly appeared in the more distant parts of the coast lines of Africa, Europe, and Asia, and in course of time in Oceania and America. It was suggested that the Phenicians must have been the chief agents in distributing this culture abroad. Mr. Perry relied in particular on the juxtaposition of megalithic buildings and mineworkings (or their situation in or near regions noted for gold, precious stones, or pearl fisheries) as well as on similarities of technique in smelting or refining operations. In the discussion which followed it was clear that the Section as a whole was not prepared to accept the conclusions of the opening speakers or their interpretation of the evidence. Sir Arthur Evans subjected their methods to severe criticism, while Professor Petrie emphasised the necessity for greater precision in dating the facts with which they dealt. Sir Richard Temple pointed out certain difficulties in this connection in the treatment of the Indian evidence. Dr. Rivers, in supporting the openers, explained the reasons which had led him to modify his previous opposition to their position. He thought, however, that there

might have been more than one migration. Mr. H. Peake pointed out the possibility that the juxtaposition of megalithic remains and ancient mine-workings might be due, not to any essential connection between them, but to the fact that material convenient for the erection of such buildings would, as a rule, be found in the same district as metalliferous deposits. The President, in closing the debate, pointed out that the difficulty to which allusion had been made, namely, that great length of time would be required for such a wide diffusion of culture in view of early methods of navigation, was perhaps not so great as might be thought, since a complete change had taken place in the diet of the native of South Africa within a comparatively short period after the introduction of maize to the old world, at the time of the discovery of America.

The second discussion, which took place in a joint session with Section E (Geography), dealt with "Racial Distribution in the Balkans." This discussion was also opened by Professor Elliot Smith, who, after a lucid and masterly exposition of the geographical, ethnological, and historical factors which had produced in the Balkans segregated and disunited groups of peoples, went on to show that, in spite of conflicting interests created by different religions and histories, ethnological no less than geographical and economic considerations definitely linked together the Slovenes, Croats, and Serbs as one race, whose domain included not only Croatia (with Slavonia), Bosnia, Herzegovina, Montenegro, and most of Servia as at present delimited, but also Dalmatia, nine-tenths of Istria (excepting Trieste), Carniola, and a strip of South Hungary. On ethnological grounds Bulgaria had a greater right than Servia to the part of Macedonia now in occupation by the latter, and on racial grounds her claim to the Dobrudja was more justifiable than that of Roumania.

Sir Arthur Evans exhibited a diagrammatic map illustrating the ethnic relations between the Adriatic, the Drave, and the Danube, the result of many years' observations in the area which is now occupied by the Southern Slavs or Jugo-Slavs. Ethnological considerations supported the argument for a Jugo-Slav state. Italic preponderance was situated in the lower valley of the Isonzo, at Trieste, and in Istria. In Dalmatia, except in the town of Zara, the Italian element amounted to about three per cent. only of the population, the prevalence of Italian culture and the use of the language for commercial purposes giving a wrong impression. The establishment of such a state would make possible the small link required to complete a railway joining up east and west along the main Roman road from Aquileia to Nissus, running from Milan to Nish, through Gradisca, Laibach, and Belgrade.

The Hon. W. Pember Reeves, who was unable to attend the discussion, sent a communication in which, in dealing with the position of the Greeks, he urged that on historical and ethnological grounds their present northern boundary, including Epirus, corresponded closely to the ideal; while in Macedonia the line dividing the Bulgar-Slav portion from the Greek drawn by the Treaty of Bukarest represented the facts, especially as since the war of 1912–13 much migration had taken place on each side of the line. The claim of Greece to Bulgarian Thrace was justifiable on economic rather than ethnic grounds; on the other hand, the claim of Bulgaria to the eastern part of Macedonia was stronger than that of Servia. In Monastir the existence of Vlach, Bulgarian, and Greek elements gave rise to a separate problem.

In Physical Anthropology Professor Keith gave, at the request of the author, a *résumé* of *Une Application Anthropologique a l'Art Militaire; le Classement des Hommes et la Marche dans l'Infanterie*, a publication by Professor Manouvrier, of Paris, issued in 1905, but which had hitherto been neglected in this country. In it the author maintains that on the march soldiers should be grouped according to the length of lower extremity rather than according to stature, thus minimising physical fatigue. The importance of Professor Manouvrier's paper was fully recog-

nised, and the hope was expressed that means might be found to secure the adoption of its principles in the British Army.

Dr. Manson exhibited photographs and skiographs of members of a family showing hereditary syndactalism and polydactalism, and Dr. G. W. Hambleton discussed chest types in man in relation to disease.

Professor Giuffrida-Ruggeri's notes on the neolithic Egyptians and Ethiopians, criticising the theories of Professor Elliot Smith and others on the physical affinities of the early inhabitants of Egypt, and Professor Elliot Smith's communication on "The Earliest Human Remains from India," owing to lack of time, were taken as read.

A small but interesting group of sociological papers included a communication by Dr. Rivers on "Ceremonial and Descent in Ambrim." At the present time the institutions of the island are patrilineal, but in the older ceremonial, which is indigenous, the mother's brother comes into prominence, consequently in this part of Melanesia it would appear that matrilineal institutions preceded the patrilineal.

Miss Margaret Murray, in her paper on "Royal Marriage and Matrilineal Descent," dealt with the custom of sister marriage in the Royal Egyptian and Semitic families, which, as she pointed out, were not regarded as unusual when recorded by native historians, and traced the custom to a more prolonged survival of inheritance in the female line in Royal families.

Dr. Nadine Ivanitzky's communication on "The System of Kinship among "Primitive Races in connection with their Mode of Grouping," dealt with the manner in which economic and social factors act and re-act on the recognition of kinship in a group by determining the size of a group, its relation to other and competing groups, and the relation of the individuals within the group.

At the close of the proceedings, the Section, at the invitation of the Ribchester Museum Committee, visited the Roman Camp at Ribchester for the formal opening of the recently completed Museum of Roman Antiquities, which largely owes its inception to the initiative of Miss Greenall. A large gathering took place at the Parochial Hall, over which Sir Frank Forbes Adam, K.C.I.E., Chairman of the Council of the University of Manchester, presided.

Professor F. J. Haverfield, in declaring the Museum open, delivered an address on the purpose of the small *castella* or forts, of which Ribchester was an example. He pointed out that as purely military units controlled the country from strategic points, and were found scattered over all the north from Chester to Carlisle and from the Vale of York to Tyneside.

E. N. FALLAIZE.

ANTHROPOLOGICAL NOTES.

Accessions to the Library of the Royal Anthropological Institute. **100**

Archæological Survey of Nubia. Report, 1909–10. By C. M. Firth. 14 × 10½. 180 pp. 41 Plates and 5 Plans. (Government Press, Cairo.) *2l.* (Publishers.)

Report of Comptroller-General of Prisons of N.S. Wales, 1914. 13 × 8. (Comptroller-General.)

On the Significance of the Geographical Distribution of the Practice of Mummification. A Study of the Migrations of Peoples and the Spread of certain Customs and Beliefs. By Professor G. Elliot Smith, M.D., F.R.S., from Vol. 59, Part 2. Memoirs and Proc. of the Manchester Lit. and Phil Soc. 8¼ × 5½. 143 pp. University Press, Manchester. *2s. 6d.* (Author.)

Students of Anthropology will learn with regret of the death of Major A. J. N. Tremearne, Seaforth Highlanders, who fell on September 25, while gallantly leading a charge in France. **101**

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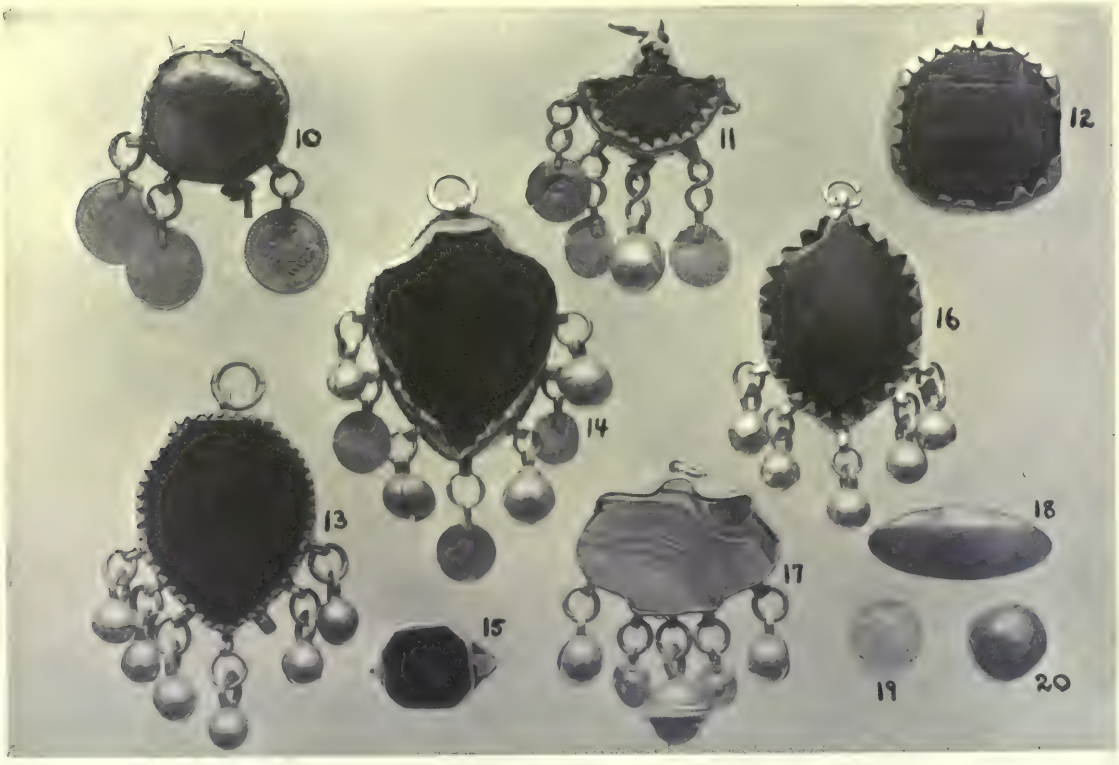

CAIRENE PERSONAL AMULETS.

ORIGINAL ARTICLES.

Folklore: Egypt. With Plate N. Hildburgh.

Notes on some Cairene Personal Amulets. *By W. L. Hildburgh.* 102

All the objects shown on the accompanying plate are dependent for their supposed virtues primarily on qualities inherent in their materials, although, in some of the objects, to those qualities others may have been added by art. The specimens have been selected from a series collected at Cairo about ten years ago; the fragmentary information hereinbelow recorded was obtained at the same period, wholly from natives, and almost entirely from Mohammedans. The notes are given as received by me from informants—the vendors of the specimens (or of similar objects), or native acquaintances of mine—whose veracity and good faith I had no reason to mistrust; in various cases identical information concerning an object was obtained from several independent informants. Too close reliance should not, of course, be placed on all specialisations, for it is obvious that if an object be one that depends for its virtues on its being distasteful to evil supernatural beings in general, it may become known by experience to one man as useful for a certain specific purpose, and to another man as useful for some other unrelated specific purpose. Objects similar in external character to some of those described below, but containing or formed of agates or glasses of several colours other than those specified, were obtained during the period of collection of the present specimens, but the information I received concerning them was so uncertain that, in general, I have omitted it.

The fact that silver is regarded as a protection against evil supernatural beings has doubtless aided largely towards the mounting in the form of jewellery of most of the materials represented; there are, however, several other reasons, more or less obvious, which favour mounting in such manner. The mounting is generally such as to give the amulet the form of a pendant.

No attempt has been made to cite Oriental or European parallels for the specimens illustrated, because, due to the widespread employment of many of the substances mentioned below, any such attempt would necessarily have a superficial character; it is sufficient to observe that some very close parallels exist between several of the specimens illustrated and amulets, some known to be of ancient lineage, still used in Europe among peoples having a Latin culture.

Fig. 1.—Brooch, formed of a piece of rhinoceros horn within a gilt silver frame, to which four (formerly five) small silver coins are attached. The piece of horn is rather roughly cut, and its surface is scored with several lines; these imperfections, and the unpleasing colour and texture of the material, indicate that the purpose of the brooch is primarily amuletic, not ornamental. As the only explanation I could obtain of the employment of rhinoceros horn here was that it served against evil supernatural beings, I think that possibly the piece was used merely as pieces of the horns of other animals are used against such beings and against the evil eye, and, perhaps, with a belief in its special value as having been derived from an unusually large and powerful beast. Rhinoceros horn is considered in Egypt (as in other countries) to be a counteractant of poisons coming in contact with it, and is used to produce potions to serve as antidotes in cases of poisoning, but I received no suggestion connecting this brooch with poisons. Five, the (complete) number of the attached coins, is the number seemingly most commonly used for the dependent objects attached to Cairene amuletic jewellery, doubtless mainly because of the great preservative virtues attributed to that number by Arabic nations, although probably in part because five dependent objects permit of a symmetrical and often peculiarly satisfactory disposition. While the tinkling sound produced by the dependent coins or ornaments was never cited to me at Cairo as having any effect in preserving

their wearers, I have but little doubt that it is (or was) regarded as distasteful to the beings against whom protection is being sought.

Fig. 2.—Tip of a small black horn, in a silver socket. Said to be for attachment to a child's cap (a common situation for a child's amulets), to protect its wearer from the evil eye; it is, I think, probably not limited to that location when used.

Fig. 3.—Small square piece of deer's antler (? or of yellowish brown bone), partly polished, in a silver frame, with three bells; at the back a small part of the surface, about ¼ inch square, has been left uncovered by the silver backing. Similar small openings, which are not at all uncommon, and are seemingly designed either to allow the influence of the material employed to come into a close relation with the wearer or to exhibit the material to malevolent agencies even when the ornament has accidentally become reversed, will be found noted in connection with several specimens below. The intention and the manner of wear of this object were said to be the same as those of the one just described.

Fig. 4.—Canine tooth, mounted in silver to hang as a downward-pointing crescent, with three dependent tinkling objects; one end-cap and the tinkling objects are missing. Against evil eye.

Fig. 5.—Claw of a crustacean, in a metal socket. Against evil eye.*

Fig. 6.—Piece of animal tissue, evidently diseased, mounted (fairly recently) in silver. Mr. R. H. Burne, of the Museum of the Royal College of Surgeons, who very kindly made a careful examination of the object, and compared its basis with a considerable number of other dried tissues which it in some ways resembled, wrote me that "the tissue, so far as we can make out, is similar to that of a tendon, but " is more or less calcified." The specimen was shown to a considerable number of persons at and near Cairo, but its nature was not recognised by any of them; the only guess as to its character was ventured by a Bedouin village butcher, who described it as the sexual organ of a bull, which, he said, was sometimes carried as a remedy for "such things as it might be believed to cure." The application generally suggested for it by the persons questioned was (when expressed in English or in French) "against devils." I think that the object, which, so far as I know, is unique, is probably mainly dependent on its strangeness (due to its rarity) for the protective virtues it may be believed to possess, but that possibly some measure of those virtues are thought to be due to the convolutions covering a large proportion of the surface.†

Fig. 7.—Cock's claw, in an almost unworn silver mounting with rings for five dependent bells (of which four are missing). Said to be intended for wear by an infant, to cause it "to grow strong" (the expression used is, I think, probably merely a paraphrase of "to protect it from evil and debilitating influences.")

Fig. 8.—Pair of claws of a large feline, mounted in silver in the form of a downward-pointing crescent, with three dependent bells. Against evil eye.

Fig. 9.—Bone from a fish's head.‡ Said to be for attaching to the cap of an Arab boy "to keep him in good health." (This information was given me by a dealer [not the vendor of the specimen] in ornaments and amuletic stones, in the

* The socket of this pendant resembles, I think, an Italian rather than a Cairene mounting, and the whole object may well be of Italian origin—similar claws are commonly similarly employed in Italy—although it was obtained in an Arab quarter, and the information as to its intention was furnished by Mohammedans.

† I have not recorded in Egypt the principle of defeating an evil-working agency by means of a device for confusing that agency, but so many Cairene amulets are similar to the amulets of countries where that principle is applied that I can hardly doubt of its existence in Egypt.

‡ For a number of notes on the employment of this curious object as an amulet by European peoples (including the Romans), *see Folk-Lore*, Vol. XVII, pp. 466, 467, and Vol. XXIV, p. 70.

Bazar, who himself showed me a similar bone which he was carrying—merely by chance, he assured me, and not for his personal use.)

Fig. 10.—Domed circular piece of "Yemen-stone," in a silver frame having originally five dependent coins. Yemen-stone is a carnelian which occurs in various and variegated shades, and is reputed to come from the vicinity of Mecca. It is much used at Cairo for the making of amulets to be worn against the evil eye; sometimes pendants containing it, or finger-rings formed of it, are worn for the relief of troubles connected with the blood. The pieces of Yemen-stone used for pendants are, like those of other amuletic substances so used, varied in shape, although their outlines seem in general to follow certain traditional forms; various shapes in addition to those illustrated are in common use.

Fig. 11.—Piece of Yemen-stone, in a silver frame, originally with five dependent objects; the outward face of the stone is nearly covered with cross-hatchings. An almond-shaped opening in the plate at the back exposes a portion of the stone.

Fig. 12.—Piece of Yemen-stone, in a silver frame; four lines on the outward face divide that face into nine compartments. A circular opening in the plate at the back, about half the diameter of the amulet, exposes part of the stone.

Fig. 13.—Piece of deep red carnelian, well-shaped and well-polished, in a silver frame, originally with seven small bells. In the silver plate at the back there is a toothed circular hole, in diameter about one-third the width of the amulet, through which the stone can be seen. To be worn by a woman, to prevent excessive menstruation.

Fig. 14.—Piece of heliotrope (bloodstone) in a silver frame with seven dependent objects; the rearward surface of the stone is completely hidden by the silver back piece. Heliotrope, a dark green stone flecked with small red spots, is a favourite for wear to secure relief in matters connected with the blood, such as bleeding from wounds, internal hemorrhages, excessive menstruation, etc.

Fig. 15.—Piece of heliotrope set in a silver finger-ring; the under-side of the stone is hidden by the silver backing.

Fig. 16.—Piece of darkish green jasper in a silver frame with five small bells; the stone has, at its upper end, a projection with a hole through it, having been shaped originally to serve as an unframed pendant. This object was worn against excessive menstruation, and the stone was stated to be "a kind of bloodstone," because, although much lighter in colour and entirely lacking the red spots, it somewhat resembles heliotrope.

Fig. 17.—Piece of striped grey agate, of a common conventional form, in a silver frame, with five dependent objects. Said to be of value against maladies affecting the throat.

Fig. 18.—Almond-shaped piece of yellowish agate. Said to be for carrying as preservative against maladies of the stomach. The same virtue was ascribed to a similar object of pinkish agate.

Fig. 19.—Globular bead of milky agate. To be worn on the breast during nursing, to assure an abundance of milk.

Fig. 20.—Globular bead of a rather translucent clouded carnelian (? a variety of Yemen-stone); it is without facets, and its surface, although polished, is covered with small flaws, because the presence either of facets or of a perfect surface is believed to unfit a bead of this kind for its remedial application. To be worn, for the relief of an illness of the eyes, suspended above the afflicted eye. While I do not know the ideas on which the employment of this object is based, I am inclined to think it not unlikely that the function of the stone is merely that of a general remedial substance, and that the association of the object with the eyes is based upon its form; if my suspicion is correct, we may possibly find a reason for the prohibition

of facetting in the loss, which would follow upon facetting, of resemblance of the bead to an eye, and a reason for the imperfection specified in the imperfection of the eye whose relief is desired. W. L. HILDBURGH.

Japan : Folklore. Hildburgh.

Notes on some Japanese Majinai connected with Love (II). 103

By W. L. Hildburgh.

A number of *majinai* intended to attract a specified person are described in some detail by de Becker in *The Nightless City*. In one of these (p. 143) the operator imagines herself going to the person wanted and delivering her message. In another (p. 142) she prepares a letter, addressed and signed ambiguously, and drops it at a cross-road ; if the note be picked up by a stranger the *majinai* will take effect. In another (p. 141), a small piece of white paper is folded in two, placed in a white envelope, and addressed to the person wanted. In a similar *majinai* (p. 141) a paper image of a frog is transfixed with a pin and is utilised as an imaginary messenger ; in another *majinai* (p. 145) a reproaching letter is supposed to be delivered by a frog into whose back a needle has been inserted.* In another *majinai* (pp. 143, 144), after seven human figures have been cut from paper, given incomplete sets of features, and marked variously with the first character of the person's name, the central figure is pierced with a needle, and certain promises of relief in the event of the person's arrival are made ; this *majinai*, which gives the impression of having been remembered imperfectly or recorded improperly, has some of the characteristics of an injury-*majinai* intended to cause a feeling of irritation in the person wanted, although it may really belong to the same class as those just described, with the paper puppets acting as imaginary messengers. In another (p. 142), a piece of paper is cut into a certain shape, is marked with the ideograph for "fox," and is fastened in a drawer or a cupboard, while the operator prays for the arrival of the person wanted. In another (p. 142), a paper bearing the name and the date of birth of the person wanted is pasted secretly on the third step from the bottom of a staircase ; "if a person misses his footing and falls from this "stairway the charm will certainly be effective." It seems possible that coercion of a supernatural being dwelling within the wall† is the basis of the advice (p. 141) to stick an eel-skewer into the wall and pray that the person wanted may come. An investigation of the particulars I have omitted in summarising these message-transmitting *majinai* would be well repaid, but the recording and detailed examination of those particulars here would necessarily occupy too much space, and would lead far from the main subject.

Although seemingly not, in its present forms, a love-charm, the small figure of a dog made of a *koyori* was, I think, probably originally employed with the idea of its acting as an agent to cause the arrival of a person wanted. The *majinai* in which it is employed are, like the *majinai* (described above) in which *koyori* are caused to become knotted together, partly compulsory and partly divinatory in nature. The figure, as made for me by the person reciting forms (*a*) and (*b*), was twisted from a single *koyori ;* it has one fore-paw upraised, and a long tail.

(*a*) It is used by geishas, in their homes, to secure that they shall be called out to entertain guests. The "dog" is put on the *kamidana* (the shrine-shelf), a needle is stuck through one hind leg, and the "dog" is promised that the needle will be removed and that, as a further inducement, food and *saké* will be supplied if the *majinai* succeeds in its purpose. In the event of success, the needle is withdrawn, and food and drink are placed before the "dog" [Yokohama]. If we remember that

* A *majinai* in which a broom dressed as a person is used as a messenger has been noted in MAN, 1915, 65, p. 117, footnote §.

† For notes with reference to this, *see* MAN, *op. cit.*, especially footnote §, on p. 119.

a geisha is usually called for by persons who know her, it seems reasonable to assume that the "dog" is, in this case, driven out by injury and by bribes, to act as a messenger or in the manner of a sort of shepherd dog.* The attitude of the figure is suggestive of invitation; the "*maneki neko*" ("inviting cat"), used very commonly for attracting customers or guests,† always has one fore-paw raised, as if in invitation; and the figure of Fukusuke, also used to secure success in trade, beckons with its hand.

(*b*) It is used in tea-houses to ascertain if many guests are to be expected. The tip of the tail is set alight and allowed to burn: if the entire tail and a part of the body are destroyed, many guests will come that day; if only a part of the tail is consumed before the fire dies out, only a few guests will come [Yokohama]. Since, in the light of the ideas which seem to be the basis of the form (*a*), the "dog" seems properly to be a charm for attracting a person or several persons, it may be that when the "dog" is set alight the intention is to set free, or to drive out, its psychical part, and since, when only the tail, an unimportant part, is consumed, such a setting free is not attained, the arrival of many guests is not to be anticipated.

(*c*) A "dog" (its attitude is not specified) made of a *koyori* is used by courtesans who wish to know the further intentions of a guest. The "dog" is placed facing the guest, in an adjoining room, and the operator whispers to it, asking "whether the guest will go away or stop. . . . a guest who is thinking of "taking his departure goes away forthwith, while one who wishes to stay immediately "expresses his intention."‡

A special form, prepared with the eyes left blank, of the tumbling toy representing the legless ascetic Daruma is used at Yokohama, under the name of the "Daruma of Kawasaki," to secure the accomplishment of results of any kind which may be desired,§ the image being promised the gift of one, or both, of its eyes if the result desired be attained. The *majinai* in which these images are used is a favourite one with young women for matters in which their affections are concerned.

Various *majinai* are concerned with jealousy. "To cure a wife of envy and "jealousy. Feed her on boiled nightingales (a Chinese recipe)"‖; or make "her "eat the boiled flesh of a bush-warbler, or swallow pills made of red millet and the "fruit of Job's tears."¶ *New Majinai, etc.*, gives (p. 25) a charm, to be inscribed on wood and suspended from the neck, for use by a person fearing lest some rival gain the loved one's affection.

If a lover wishes to know the true state of the heart of his beloved, or if a husband wishes to test the fidelity of his wife, a little earth taken from the hoof-print of a horse which has passed in an easterly direction should be hidden secretly in the woman's clothing.** The horse appears in another fidelity-test: "On the

* Speaking of Foochow, Doolittle says (*Social Life of the Chinese*, Vol. II, p. 321):—"A certain "yellow charm, having dogs' heads stamped on it, is said to be extensively used by prostitutes here "when they desire a rich guest to visit them again. Sometimes the ashes of such a charm are "secretly mingled with tea and given him to drink, or on his departure they burn the charm, and "call upon it as a dog to follow him wherever he may go, believing that it will cause him to return "at some future time."

† For a description of this object and of its employment as a charm for attracting the public in general, *see* "Japanese Popular Magic connected with Agriculture and Trade," in *Trans. Japan Soc.* (London), Vol. XII, pp. 57 *seqq.*, and Plate VII.

‡ de Becker, *op. cit.*, p. 145.

§ For a description of this object and of some of the details of the manner of its employment, *see* "Japanese Popular Magic connected with Agriculture and Trade," pp. 56, 57, and Plate VI.

‖ Aston, "Japanese Magic," in *Folk-Lore*, Vol. XXIII, p. 189.

¶ Brinkley, *op. cit.*, Vol. V, p. 241.

** *New Majinai, etc.*, p. 26; Aston, *loc. cit.*; Brinkley, *loc. cit.*

" first 'day of the horse' in the month of April, there is performed, at the *Tsukuma* " *Matsuri* in Omi province, a manner of worship intended to promote wifely fidelity. " Wives and widows are marshalled in procession, each carrying on her head as many " earthenware pots as she has had husbands. . . . . a belief that the goddess " whom they worship will punish insincerity prompts them to carry their proper " tale of pots."* Of this, or of a related custom, Joly says,† "Figures are some- " times met with representing women going to a temple with some *iron* pans on " their heads. . . . . a custom once prevalent at the temple of Tsu Kuma, in " Omi, where adulterous women were not admitted to worship unless they carried " on their heads a number of pans equal to that of their secret lovers."

A courtesan's *majinai* for the learning of a man's real feelings with respect to her is given by de Becker (*op. cit.*, p. 146): When the man is sound asleep the operator, having obtained one of the sandals for use in the privy, rubs the man's chest very gently with it, meanwhile questioning him; his replies, given as if in a dream, will be truthful ones; after the answers have been received the sandal should be restored to its proper place.

The dried eye-ball of the *tai* (a kind of fish) is used by girls and women to ascertain if their sweethearts or husbands are true—if the white colour has not changed, the man is true; if the eye-ball has turned yellow, his love has withered.‡

I have described elsewhere (MAN, 1915, **65, 80**) a series of *majinai* such as are used by jealous persons for injuring other persons.

To cause a married couple to live together in harmony, " Take the leg-bones of " a pigeon which has cooed on the fifth day of the fifth month, put them in " vermilion bags, and hang them, one on the man's left arm, and the other on " the woman's right. Or let them be carried constantly in the sleeve."§ We may see some of the ideas underlying this recipe if we note that " when husband and wife " are quarrelling, a devil is believed to stand between them encouraging them to go " on from bad to worse,"‖ and if we remember that red and things associated with the fifth day of the fifth month are believed to possess exorcising powers.¶ There are also written charms to be carried by each of the parties, in order that they may always love each other and be in harmony.

When salt, to which valuable exorcising powers are attributed, has been bought, before using it "a portion of it must first be thrown into the fire to ward off all " danger, and especially to prevent quarrelling in the family."**

"At the shrine of Kamo in Kiôto there are two *sakaki* (sacred evergreen) " trees, which are joined together by a branch which has grown from one trunk " into the other. These trees are much visited by women who desire to live in " harmony with their husbands. . . . they are considered sacred."††

"The pain of unfaithfulness may be assuaged by tying rushes around the body " or by keeping a shell of the *wasure-gai* (clam of forgetfulness) in one's pocket."‡‡

* Brinkley, *op. cit.*, Vol. VI, pp. 21, 22. † H. L. Joly, *Legend in Japanese Art*, p. 711.

‡ ten Kate, *op. cit.*, pp. 113, 114.

§ Aston, "Japanese Magic," pp. 188, 189; the same *majinai* is quoted by Brinkley, *op. cit.*, Vol. V, p. 241, in a less precise and accurate form. The recipe has the appearance of being one of those taken by the Japanese from Chinese literature.

‖ W. E. Griffis, *The Mikado's Empire*, 1896, p. 470. Compare also J. J. M. de Groot, *The Religious System of China*, Vol. VI, Book II, p. 1060—in China "discord between . . . husbands " and wives . . . can be remedied by wearing devil-expelling amulets; indeed, discord between " natural relations is . . . the work of spectres."

¶ *See* note ‡ in MAN, 1915, **48**, p. 85. ** Aston, *Shinto*, p. 260; also Griffis, *loc. cit.*

†† Aston, *Shinto*, pp. 164, 165, quoting Murray's *Handbook for Japan*, 5th edn., p. 383.

‡‡ Brinkley, *op. cit.* Vol. V, p. 241. In Vol. I, p. 177, he says (seemingly referring to the Heian epoch), "The grass of forgetfulness (*wasure-gusa*, the Day lily) was carried as a means of " burying sad thoughts in oblivion."

At the shrine of Oiwa-Inari,* in the Tōkyō district, is a tree called the "*Enkiri*" (= "breaking the conjugal relation," "divorce") tree. When a wife is jealous of a concubine or mistress of her husband, she goes to this shrine and, after praying to the tree, takes a little of the bark; by mixing a little of this bark, pulverised, with the drink of the lovers, she causes them to conceive a mutual aversion [Yokohama].

"In Itabashi, a suburb of Tōkyō, there stands a tree called the love-severing "*Yenoki* (*Yenkiri* [= Enkiri] *Yenoki*), which has the property of separating all "lovers that come within its shadow."†

There are written charms, to be carried by persons whose love has cooled, in order that their former sweethearts may become tired of them.

"If a man and a woman visit the shrine of Benten sama (in Enoshima) together, "their connection will be severed."‡ This shrine of Benten-sama§ is visited particularly by young people hoping to gain good partners in marriage. (I think that this is because the word "Enoshima" may be spoken as if it were "*En-no-shima*," "The Island of Marriage" [or "Connection," or "Alliance"].) People visiting the shrine should worship there singly (*i.e.*, not in couples). Should a husband and wife worship there together, one of the couple will, it is believed, die within three years [Yokohama].

W. L. HILDBURGH.

Ethnography.

Hall.

The British and French Nationalities. *By H. R. Hall, M.A., F.S.A.*

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In the September number of MAN, M. F. Romanet du Caillaud publishes an article entitled "De l'identité des races qui ont formé les nationalités britannique et française," which seem to call for some comment.

M. Romanet du Caillaud states that a certain "Herr Professor," whom he does not name, writes that because most (*sic*) of our Ministers are of Keltic origin, this is a war of Kelts and Slavs against Germans.

Now, one is interested in trying to find out what one is, whatever it may be. Probably, for example, an East Anglian is a purer Teuton than many a German, as no "German" who lives east of the Elbe can claim to be anything else than a Wend or a Lett, or a cross between the two, and there is no "German" of the Rhineland or the Bavarian plains but has plenty of Keltic blood in him. Only the people from Holstein through Westphalia and Hessen to Swabia can claim to be pure Teutons, so far as I know.

But, though it is interesting to know, what does it matter what one's forefathers were? They were what they were. M. du Caillaud, however, seems to think that it does matter, for while showing that we are partially Teutons, in order to confound the "Herr Professor" who says we are Kelts, he at the same time kindly tries to prove that we are not so very Teutonic after all, not more so, indeed, than the French, who are not all Kelts themselves.

M. du Caillaud appears to think that the English language is mostly French, and the British race predominantly Keltic. What are the facts? Let us take race first.

* Oiwa was a wife who, due to her husband's concubine, passed through many tribulations; she lived in Yedo during the Genroku period. Several versions of her story are given by H. L. Joly in "Bakemono," in *Trans. Japan Soc.* (London), Vol. IX, pp. 30, 31. She was (in two versions) murdered by her husband Iyemon, or (in one version) went mad through hearing of his debauchery, and died of starvation in a field; "her spirit remained active until a shrine was built upon the place "where Iyemon's house had stood. This shrine is called Oiwa no Inari."

† Brinkley, *op. cit.*, Vol. V, p. 205. For a note on the *enoki*, *see* MAN, 1915, 65, p. 119.

‡ de Becker, *op. cit.*, p. 155.

§ Benten is worshipped by women, and the amulets of Benten are carried by them, "for the gift "of beauty, accomplishments and attractiveness to their lovers." C. Pfoundes, *Fu-so Mimi Bukuro*, p. 5.

Apparently, M. du Caillaud divides western Europe racially between Kelts and Thiudiscs (Germans) alone. He forgets the pre-Kelts in both France and Britain. What does he mean by "le type celtique," which "déjà régne presque absolument "en Ecosse, en Irlande et dans le Pays de Galles," and "tend à prédominer parmi la "population de l'Angleterre proprement dite"? What is this "Keltic type"? Is it dark or fair, short or long, lank-haired or curly, grey-eyed or brown? We will leave the blue eyes to the Teutons, to whom I do really think they belong. If it is dark and brown-eyed, what right has M. du Caillaud to call it Keltic at all? Had Ireland no Firbolgs, Wales no Silures? In Ireland are Firbolg, Tuatha da-Danaan, and Milesian all Kelts? For most of us who are not either poets or journalists the Kelt is the old Gaul, big, rufous-blond, grey-eyed, and heavy-browed; the slight, dark-eyed, dark-haired "brunet" people, whom the poets seem to think are Kelts, are really pre-Kelts, Iberians, Mediterraneans, or what you will, while the Teuton is tall, flaxen-blond, blue-eyed, and smooth-browed.

In England the first and third types are very much mixed. The second stands out by itself. So M. Caillaud probably means this type, which cannot be Keltic at all. And if he does mean this dark type, I absolutely deny that it either *reigns almost absolutely* in Scotland (shade of the lassie with those dreadful German lint-white locks!) or tends to predominate in England. As I look about me it does not. But I leave myself to be corrected (by Dr. Deniker, for instance) if I am wrong. If M. du Caillaud means the Gaulish type, I think it would be hard nowadays to distinguish it from the Teutonic in a crowd of emigrants.

And how about the Scot with the high cheek-bones? Is he a Pict? M. du Caillaud has forgotten the Picts.

Our types are very mixed, but neither the pre-Keltic nor the true Keltic types, nor both together, are in any sense *predominant*, even in Ireland, where there is, of course, much Teutonic (Scandinavian and English) blood. We British are partly Keltic in blood, no doubt. The English (among whom I, of course, reckon the "Lowland Scots" of Lothian) have some Keltic blood. But that is the most that can be said for M. du Caillaud's racial thesis.

Now as to language. Here there is no room for theory. But M. du Caillaud makes some remarkable statements about the English tongue, which, he seems to think, is a kind of bastard French.

To begin with, I think he exaggerates the length of time that French was spoken in England after the style of Stratford-at-Bow, and so implicitly exaggerates its influence here. He says that French was the language of the Court practically till the coming of the Tudors. I doubt it. Edward III spoke French habitually, no doubt; but did Edward IV? Nay, sikerly, for it is well knowen he did not so do. I beseke yow, Sir Franschman, that ye will give me youre autoryte, at youre discrecyon, as ye are ibounde to do!

M. du Caillaud does not end the Plantagenets with Richard II, which he could rightly do. He says, "Aux Plantagenests succéda un de leurs descendants par les "femmes, lequel était de race celtique, Henry Tudowr."

Notice the "race celtique," a happy touch! Harry Tydder was a Welshman chiefly, no doubt, and was none the worse for that. M. du Caillaud has no occasion to go on to the Stuarts, or he would probably say that they too were of Keltic race, because they were Scotch. That, however, would not hold, as I believe they were Lowland "Scots," and, therefore, English, and so probably mostly Teutonic in race.

Anyhow, he obviously ends the Plantagenets with Richard III, not Richard II.

Now, with regard to the English language itself. M. de Caillaud says that English has taken from French more than half ("plus que la moitié") of its words,

and from Old English ("l'idiôme tudesque saxon") only "une certaine partie de ses mots." Is this so? Let us take this very sentence. Now (E.) another (E.), point (F.) says (E.) that (E.) English (E.) has (E.) taken (E.) from (E.) French (F.) more (E.) than (E.) half (E.) of (E.) its (E.) words (E.), old (E.) only (E.) a (E.) certain (F.) part (F.). Is (E.) this (E.) so (E.)? Let (E.) us (E.) very (F.). sentence (F.). Six French words to twenty-two Old English (Teutonic, I regret to say). And this surely is about the usual proportion of Old French and Old English words in an average modern sentence which does not contain any words not derived from either the one or the other. Here is a fifteenth century sentence, from a letter of that doughty knight, Sir John Fastolf, who would not have been best pleased to be told that more than half of the English tongue was French: "And please yow to wete, that I am avertysed that at a dyner in "Norwiche, when as ye and other jentylmen wer present, that ther were certeyn "personez whiche utteryd skornefull language of me, as in this wyse" (Paston Letters, No. 228). Here we have (leaving Norwich out) twenty-four Old English words (Teutonic, I regret to state), one half-French half-English, and seven French. The proportion is a third French to two-thirds Old English, and it is less nowadays. Counting French words of Latin origin as French, such a word as "obviously" as Latin and "because" as French, I find that in an ordinary modern sentence of twenty-eight words (which I need not give here at length), twenty-one are Old English, five French, and two plain Latin. One of the Latin and one of the French words is mixed with English: none of the English is so mixed.

Then M. du Caillaud says that the form of "certain" of our verbs is Teutonic. Only of "certain" ones. He is thinking no doubt of such hybrids as "civilize," which is Latin and Greek and French at once, and of such really French words as "appeal." But the "form" of these is English. I do not speak of myself as "appellant" to a German to behave in a "civilisy" manner, even in war. The words may be of French or other foreign origin: their form, as that of *all* our verbs, not only "certain" ones, is our own, *i.e.*, is German.

Even our supposedly un-Teutonic order of words is not necessarily un-Teutonic, now. Teutonic does not = High German, and though Anglo-Saxon placed the verbs pretty much as modern German does, and modern Dutch often does so, this is not always and necessarily the case either in Dutch or in Danish. The archaic Teutonic arrangement has been modified in English, largely, no doubt, owing to French influence, but not wholly so.

Turning from French to Keltic, there is, of course, in our tongue hardly anything Keltic at all except an occasional word like "basket." I do not admit "menhir," "cromlech," and the rest, which are modern admissions to signify a Keltic thing for which there was no English word. They are no more English than "tholos-tomb" or "caravansarai" are. French words we have in plenty, and I do not want to belittle them. But there is no need to err in the opposite direction, and make out our speech to be something which it is not. *We* are partly Keltic, no doubt. Our *speech* is not Keltic at all, but wholly Teutonic in structure and mostly so in vocabulary.

This Teutonic character of the English language is, no doubt, inappropriate at the present juncture, and may by our French allies be regarded as a deplorable error of taste on our part; but we may plead that it is not our fault but that of our horrid forefathers, and it cannot be helped now. *C'est dommage, sans doute*, from the French point of view, but there it is. Let not M. du Caillaud misunderstand me. There *is* much the same blood in France and in Britain, and in the Rhineland too. The Teuton is in all three, and the Kelt, and (I add) the pre-Kelt. Britain, as a whole, no doubt, is populated by the same races as France, and as both possess

Teutonic elements, we can both laugh at the half Kelto-Slavic German who says we are all Kelts and he is all Teuton. But it is no good minimizing the Teutonic element here. The Teuton came to stay in England when Hengist and Horsa came, and here he made a far deeper mark than he did in France. Wherefore his tongue is the English which I am writing. With the exception of a few words, like "guerre" and "auberge," it is not the tongue which M. du Caillaud speaks and writes. So that we are not exactly on all fours. Our language is a Teutonic tongue: not only its skeleton, but its blood and its life are Teutonic. Can Shakespeare be translated into French? Into German or Danish he can be, and lose, at any rate, not enormously.

I am afraid that the victory of the Teutonic element in our language (which M. du Caillaud not only tries to discount, but actually endeavours to turn into something like a defeat), and the real complete defeat of the Teutonic element in French, can only mean that in England the Teutonic racial element was and is far greater than in France. One cannot forswear one's fore-elders, although one may be at war with the partially-Teutonic Prussian Empire. So that we must be content to be far more Teutonic than the French, in spite of M. du Caillaud's well-meant effort.

It is curious to see how at the present juncture people *are* anxious to forswear their forefathers. One knows very well the type that enthuses over everything "Celtic" (pronounced "Seltick"), and will express to you its delight over, for instance, the "Seltick" character of the English Lake district, especially the beautiful Keltic mountain names, such as Helvellyn, for instance. When one objects that, as a matter of fact, most of the Cumberland and Westmorland mountain names are Teutonic, including, probably, Helvellyn, one is greeted with horror-struck incredulity. The terrible blow may be softened by the explanation that they are not "German" names, but Scandinavian, and specifically Norwegian. There are plenty of Keltic names in Cumberland (itself the Cymmer-land) one knows, such as Ravenglass (*yr afon glas*) by the blue sea, and, one supposes, such poetic and pretty names as Glaramara and Blencathara. But I will not resign all the "pretty" names to the Kelts, for Helvellyn surely is good Norsk. Scawfell (Skagfjæll), Wansfell (Wodan's-fell), Coniston (Koningstun), Hawkshead (Haakonshoved), Ulfa (ridiculously spelt by the "classical" pedants of the early nineteenth century as "Ulpha"—which it still unhappilly remains—as if there were a Greek ϕ in it), and the "garths," "thwaites," and "forses" are sufficient answer to the unknowing folk who will make the Lake district (*maxima mansio Danorum*, as John Fordun calls it*) wholly Keltic. What a magnificent ignorance it was that spelt *fors*, the North-English name for a waterfall, as "force," as if it were the French word "force"! On account of the *force* of the water, no doubt! The English word is the same as the Norwegian *fors*, the modern Dano-Norwegian *foss*. Danish has dropped the *r*, while the north-country English has kept it, like Swedish and the Norsk *landsmaal*.

One often meets with the same misguided belief with regard to personal names. Anything "pretty" is Keltic. One grants Gladys, which is pure Welsh for "she-bumpkin" (*Gwladys*), but when our "Seltick" enthusiast enthuses over the Keltic beauty of the name "Enid" one is entitled to protest. Enid is surely pure

* He actually writes "Dacorum"; the Danes often became Dacians in the old writers. The Cumberland Teutons were, of course, not Danes, but Norwegians; but Danes and Norwegians were all one to the English of the tenth century. We, however, see that the settlers in the Lincolnshire and Yorkshire lands of "thorp" and "by" were Danes, while the men of the "thwaites" and "forses" in Cumberland and Westmorland were Norsemen.

Anglo-Saxon, and means "Ducky" (German *Ente*). It seems to be as Teutonic as Edith or the hideous Hagburga.*

After all, we cannot make out everything beautiful in our islands to be Keltic, and everything ugly Teutonic, though one is sorely tempted to do so when observes the present homicidal mania of our Prussianized cousins over the water, as exemplified by the doings of the machines invented by a "German" hero bearing the purely Slav name of *Zeppelin!*

After all, it is not so many centuries since the Prussian (non-Teuton) Pomeranians were offering human sacrifices to Perun or Arkona or some other idol, and they seem to be gleefully going back to the superstitions of their heathen forefathers when they make wooden tin-plated images of Hindenburg or of a submarine and set them up to worship them.† We English christianized the real Germans of Hessen. It was we Teutons of this side the sea who sent Wilfrid, hight Boniface, to them, the apostle of the Germans. They killed him. So would we dearly like in our heart of hearts to kill people who preach distasteful truths to us: it is a bad Teutonic characteristic. But the good qualities remain, the stedfastness and *sang froid* which the French value now, as we lie like a mass of lead on the German flank. And meanwhile we say to our piratical cousins, as we did to those "brothers of Englishmen," the Danes, in the times of King Ethelred the Unready:—

Ne sceol ge swa softe	Nor shall ye so softly
Sinc gegangan;	Silver gang to gain;
Us sceol ord and ecg	Us shall point and edge
Ær geseman,	Rather judge between,
Grim guð-plega	Grim war-play,
Ær we gofol syllon.‡	Ere *we* tribute pay!

We can assure M. Romanet du Caillaud that, though we are not a kind of Frenchmen, and really do not want to be regarded even as honorary Gauls *pro hâc vice*, we are fully at one with him in his objection to the modern German. But the German of 1915 is not the German in his right mind; he is the German possessed by the Prussian devil, who is not a Teuton. To the old un-Prussianized German—the German in whose existence the Americans still seem to believe—one was glad to be related almost wholly in language and mostly in race, as we are.

H. R. HALL.

REVIEWS.

Nigeria: Linguistics. **Foulkes.**

Angass Manual Grammar and Vocabulary. By Captain H. D. Foulkes (late R.F.A.), Political Officer, Nigeria. **105**

This book has been written by the author with the main object of showing a relationship between the Angass and Hausa languages. The Angass people are regarded as the original inhabitants of the Hausa country, who were partly absorbed, partly ejected by Hausa invaders from the east. The latter are thought to have

* The mania for pretty names sometimes leads the ignorant into wild excesses. I heard the other day of an unhappy girl who had been christened *Lilith*. What the cleric could have been thinking of who so baptised her one cannot imagine: but presumably he was as ignorant as her relatives. "Such a sweetly pretty name, and *so* Seltick, don't you think?" (*So* Keltic, like Edith, no doubt, which it rhymes with.) The reply that one might just as well christen a boy Satan or Beelzebub as call a girl Lilith was received with the usual English mild astonishment.

† This is a development to be smiled at rather than raged at. There is a story of a small girl who asked her mother whether God was really very angry with the Jews for worshipping and bowing down to the golden calf. "Yes, dear," said mamma, "of course He was *very* angry with them." "Huh!" replied the maiden, "*most* people would have laughed!" And nothing annoys the modern German more than to be laughed at.

‡ From the "Song of the Fight at Maldon."

adopted the language of the aborigines, retaining some idioms of their own language and of that of the Arabs with whom they had been in contact at an earlier period. Thus the present Angass are supposed to represent the original stock, whilst the present Hausa is equivalent to Angass plus ancient Hausa plus Arabic.

Incidentally it appears also that the book is intended as a "Manual," *i.e.*, as a means of learning the Angass language.

The writer gives nowhere in the book any precise indication as to where Angass is spoken. In one place the people are said to have been in Jukon territory, and perhaps at Kororofa, and also in Bornu (p. xv). The first two places are about 350 miles from the last. In another place it is said that Angass is either the original or a variation of the dialects spoken by the neighbouring tribes of the Montoils, Thal, Chip, Ankwe, Sura, and Mushere (p. xvi). It is said to be more ancient than the Jukon, Hausa, and Jarawa languages (p. xvi), and its relations to Hausa can only be definitely cleared up by a further knowledge, not only of the other dialects but of the history of the Bauchi Province during the last thousand years (p. xvii). The reference to Bauchi (if the reader knows where Bauchi is) locates the Angass in the eastern part of Northern Nigeria, north of the Benue River.

The lack of definition and method is general throughout Captain Foulkes' book, and the grammar, which is dealt with in sixteen chapters (ninety-three pages), consists almost entirely of random notes on various parts of speech interspersed with comparisons with Hausa. The vocabulary could not be used in learning to speak Angass, as there is no English index, and the whole book must be searched through before the Angass equivalent of a given English word is found. I have not found the vocabulary adequate to translate the only Angass literature accessible to me.

It cannot be said that the author has established his theory of a close connection of Hausa with Angass. In Chapter XVIII he gives a list of Angass words which resemble Hausa, followed by some notes on resemblances in grammar. The languages which are undoubtedly like Angass, *i.e.*, the Bolanchi or Fika, and the Karekare, of Benton and Koelle, are not mentioned. A comparison of the commonest words in these with Angass shows a very close agreement which is not nearly so evident in Hausa. In the following short list the words which agree with Hausa are in italics :—

Bolanchi.	Karekare.	Angass.	Hausa.	English.
gorzo	mèzi	gŏ, garm	mutum, miji	man
mundu	*mẹndo*	*mat*	*mache*	woman
pŏti	pati	păs	ra, rana	sun
tére	tarei	tār	wata	moon
wōsi	*yasi*	*wŭs*	*wuta*	fire
oloki	ūlīo, ōliọu	yīl	hayaki	smoke
amma	āmu	ăm	rua	water
poti	ka-pati	pus	rana, ra, kwana	day
bodi	ka-bọ̄di	pār	dere	night
ko, koi	*ḳā*	*kē, ka*	*kai*	head
kumo	*kuno*	*kwom*	*kune*	ear
ido	*idau*	*yĭt, yĭd*	*ido*	eye
lisum	lūsu	līs	halshì	tongue
udo	utu	as	hauri, haḳḳori	tooth
sara	sara	sār	hanu	arm, hand
shé-ke	sīọu	shī	kaffa	foot
wōdi	yadi	wur	kirji, gabba	breast

Bolanchi.	Karekare.	Angass.	Hausa.	English.
dom	dōnu	tōm	jini	blood
osó-ki	—	yĭs	kashi	bone
ada	ada	as	karre	dog
kosúm	dṣeṣem	gŭzŭm	dambaria, bera, gafia	rat
yaro, rayo	rai	yĕr, yir	zunzua	bird
insa	insa	ĕs	kwoi, koi	egg
ti-tuo	*tō*	*sĕ*	*chi*	eat
sa-tuo	*sā*	*shwe*, *shwa*	*sha*	drink
ina-tuo	na-gou	nē	gani	see
du-tuo	du-go	tu	kashe, kass	kill
mot-uo	*met*-au	*mut*	*mache*, *mutu*	die
won-tuo	—	pŭn	ba, bada	give

The supposed cognate words in the Angass and Hausa list given by Captain Foulkes are not of this general elementary character, and do not exclude the possibility of borrowing by one language from the other.

The grammatical comparisons between Angass and Hausa are equally inconclusive. Angass is essentially a Sudanic language in all its details. It is monosyllabic, has no grammatical gender, expresses the plural by suffixing the pronoun "they" as in Ewe. The subject, direct and indirect object and genitive are shown by position, other cases by particles or substantives. The verb does not differ in form from the noun and is unchanged in conjugation. The simple verb with abbreviated pronoun prefixed indicates the aorist, other tenses are shown by verbs or particles which are in origin verbs. There is no passive form, an impersonal active taking its place.

In the few cases where Hausa resembles the Sudanic languages, there is, of course, a likeness to Angass, but all the *characteristic* features of Hausa grammar are missing in Angass. The latter has no grammatical gender, there is no change of the gender of nouns and adjectives by phonetic modifications, the varieties of plurals formed by suffixes and inflexions are absent. The modification of the verb stem by reduplication and affixes to indicate varieties of meaning, and the indication of the passive voice by a special ending, are unknown in Angass.

The most that can be conceded is, that some locutions, words, and phrases in Hausa have been imitated or adopted in Angass, just as they have been in Bolanchi, and probably in other languages of this part of Africa. Hausa may also have borrowed a few words here and there from Angass, but there seems to be no decided evidence in Captain Foulkes' book which contradicts Meinhof's classification of Hausa with the Hamitic languages, neither is there any conclusive evidence that Angass is other than Sudanic.

S. H. RAY.

Religion: Oriental.

Journal of the Manchester Egyptian and Oriental Society, 1913–14. Manchester, The University Press, 1914, pp. 97. Price 5*s*. net. **106**

The Manchester Egyptian and Oriental Society was formed in 1912, by the amalgamation of two societies dealing with Egyptian and Oriental studies respectively. It has now published two numbers of its *Journal*, both containing, in addition to abstracts of papers read at the Society's meetings, a number of special articles, reviews, and notes of considerable interest. Among those in the present volume, mention should be made of an extremely important piece of research by Dr. Louis H. Gray on "Zoroastrian and other ethnic religious material in the Acta Sanctorum," which throws considerable light on certain magical aspects of the popular

religion of which the official and idealised version appears in Zoroastrian literature. Jivanji Jamshedji Modi, in a paper entitled "The Preservation, among the ancient "Egyptians and Iranians, of parts of the body for Resurrection," indicates certain parallels in the religious ideas of the Iranians and Egyptians, which have, however, led to a wide divergence in custom. The *Journal* is a welcome addition to archæological literature in a department for which, in this country, provision has not hitherto been very adequately made. E. N. F.

PROCEEDINGS OF SOCIETIES.

107 The nineteenth International Congress of Americanists, which was postponed from October 1914 owing to the war, will take place at Washington on December 27 to 31 at the same time as the Pan-American Scientific Congress.

ANTHROPOLOGICAL NOTES.

108 Accessions to the Library of the Royal Anthropological Institute.

(*Donor indicated in parentheses.*)

The Orāons of Chōtā Nāgpur. Their History, Economic Life, and Social Organisation. By Sarat Chandra Roy. Introduction by A. C. Haddon. $7\frac{1}{2} \times 5$. 488 pp. Illustrated. The Brahma Mission Press, Calcutta. 10*s.* 6*d.* net. (The Author.)

Illustrated Catalogue to the Museum of Fisheries and Shipping, Pickering Park, Hull. (Hull Museum Publications, No. 87.) 4th Edition. Edition by Thos. Sheppard, M.Sc. $8\frac{1}{2} \times 4\frac{3}{4}$. 52 pp. A. Brown and Sons, Hull. 1*d.* (Author.)

Outlines of Sociology. By F. W. Blackmar, Ph.D. and G. L. Gillan, Ph.D. $8 \times 5\frac{1}{4}$. 586 pp. Macmillan & Co. 8*s.* 6*d.* net. (Publishers.)

Kranier och Skelett Iran S. & T. Clemens Kyrkorium I. Visby. En Antropologisk Studie. By Gaston Backman. $12\frac{1}{4} \times 10$. 180 pp. With 4 Plates. Almquist & Wiksells, Uppsala. (A. L. Lewis.)

An Untamed Territory. The Northern Territory of Australia. By Elsie R. Masson. $7\frac{3}{4} \times 5\frac{1}{4}$. 181 pp. Illustrated. Macmillan & Co. 6*s.* (Publishers.)

Savage Man in Central Africa. A Study of Primitive Races in the French Congo. By Adolphe Louis Cureau. $8\frac{3}{4} \times 5\frac{3}{4}$. 340 pp. Illustrations and Map T. Fisher Unwin. 12*s.* 6*d.* net. (Publishers.)

The Temple of Bigeh (*Les Temples Immergés de la Nubie*). By A. M. Blackman, M.A. $13\frac{3}{4} \times 9\frac{3}{4}$. 68 pp. 43 Plates. Imprimerie de l'Institut Français d'Archeologie Orientale. (Author.)

The Antiquity of Man. By A. Keith, M.A., LL.D., F.R.S., Hunterian Professor, R.C.S. $8\frac{3}{4} \times 5\frac{3}{4}$. 513 pp. With 189 illustrations. Williams & Norgate. 10*s.* 6*d.* net. (Publishers.)

Black and White in the Southern States. A Study of the Race Problem in the United States from a South African Point of View. By Maurice S. Evans, C.M.G. $9\frac{1}{4} \times 6$. 288 pp. With Maps. Longmans Green & Co. 7*s.* 6*d.* net. (Publishers.)

A History of Babylon. Being Vol. II. of a History of Babylonia and Assyria. By Leonard W. King, M.A. $10 \times 6\frac{1}{2}$. 321 pp. With Map, Plan, and Illustrations. Chatto & Windus. 18*s.* net. (Publishers.)

A Concise Kaffir-English Dictionary. By J. McLaren, M.A. $7\frac{3}{4} \times 5\frac{1}{4}$. 194 pp. Longmans, Green & Co. 3*s.* 6*d.* net. (Publishers.)

The Quest and Occupation of Tahiti by Emissaries of Spain in 1772–76. Vol. II. Issued by the Hakluyt Society. Translated and Compiled with Notes and Introduction by B. G. Corney. 9 × 5¾. 483 pp.

Cathay and the Way Thither. Being a Collection of Mediæval Notices of China. Vol. III. "Missionary Friars—Rashiduddin—Pegolotti—Marignolli." Issued by the Hakluyt Society. 9 × 5¾. 270 pp.

The Jesup North Pacific Expedition. Memoirs of the American Museum of Natural History. Vol. VII. "The Chukchee." By Waldemar Bogoras. Religion. (Miss M. A. Czaplicka.)

The Byzantine Empire. By Edward A. Foord. 8¼ × 5½. 417 pp. With 32 full-page Illustrations. A. & C. Black. 7*s.* 6*d.*, reduced to 2*s.* 6*d.* (Publishers.)

The Inventor of the Numeral Type for China for Blind and Illiterate Persons. By Miss C. F. Gordon-Cumming. 7½ × 5. 181 pp. Simpkin, Marshall. 1*s.* 6*d.* net. (J. Edge-Partington.)

De Campolide a Melrose. By J. Leite de Vasconcellos. 10 × 6¾. 179 pp. Illustrated. (The Author.)

Report of the Superintendent, Archæological Survey, Burma, for Year ending March 1915. (Government Printing Office, Burma.)

A Sikololo Phrase Book. By D. E. C. Stirke and A. N. Thomas. 7¼ × 4¾. 18 pp. John Bale, Sons, and Danielsson, Ltd. 1915. (The Authors.)

The North-West Amazons. Notes of some Months Spent among Cannibal Tribes. By Captain T. Whiffen. 9 × 6. 311 pp. 54 Plates, 5 Maps. Constable & Co. 12*s.* 6*d.* net. (Publishers.)

Coorg Inscriptions. (Revised Edition.) By B. Lewis Rice, C.I.E. "Epigraphia Carnatica." Vol. I. 13¾ × 10¼. 114 pp. 12 Plates. Government Press, Madras. (The Superintendent.)

Legends of Old Honolulu. Collected and Translated from the Hawaiin by W. D. Westervelt. 7½ × 5. 277 pp. Many Illustrations. Constable & Co. 6*s.* net. (Publishers.)

The Elementary Forms of the Religious Life. A Study in Religious Sociology. By Émile Durkheim. Translated by J. W. Swain, M.A. 9 × 5¾. 477 pp. Allen & Unwin. 15*s.* net. (Publishers.)

The Rock Tombs of Meir. Part II. "The Tomb Chapel of Senbi's Son Ukh-Hotp." With Two Appendices on Hieroglyphs and other Details in B. Nos. 1, 2, 4. By A. M. Blackman, M.A. 12¼ × 10. 40 pp. With 35 Plates. Egypt Exploration Fund. (Author.)

OBITUARY.

Haddon.

A. J. N. Tremearne. **109**

Ethnology has suffered a grievous loss in the death of Major A. J. N. Tremearne, of the 8th Seaforth Highlanders, who was shot through the heart when storming the German trenches at Loos on the 25th of September. One of his fellow officers writes: "Major Tremearne brought out the very best in his men, and every "man looked up to him and was willing to follow him everywhere." He was respected and admired as a most clever and efficient officer, and he formed many friendships. Major Tremearne was born in Melbourne, Victoria, in 1877, and studied in the Universities of Melbourne, Cambridge, and London. He received the degrees of M.A., LL.M., M.Sc., and the Diploma in Anthropology (Cantab.), and was also a barrister of Gray's Inn. He served with the 1st Victorian Contingent to South Africa in 1899, and subsequently saw varied service in West Africa. During this time he acquired a proficiency in the Hausa language which led to his gaining a scholar-

ship in that language at Christ's College, Cambridge, and later being recognised as a lecturerer in it in the University. During 1913–14 he twice visited Tunis and Tripoli to undertake ethnological work among the Hausa communities in those countries. Major Tremearne was a keen and indefatigable student of ethnology, who gave himself whole-heartedly to his investigations, which were carried on under a pecuniary sacrifice which he could ill afford. The following list of his publications is the best proof of what he accomplished within a relatively short space of time, and also of what we might reasonably have expected from him had his life not been laid down for his country :—

The Niger and the West Sudan, or the West African's Note Book. Hodder and Stoughton, 1910.

Fables and Fairy Tales for Little Folk, or Uncle Remus in Hausaland. By Mary and Newman Tremearne. Cambridge : W. Heffer and Sons, 1910.

The Tailed Head-Hunters of Nigeria. Seeley, Service and Co., 1912.

Hausa Superstitions and Customs. J. Bale, Sons, and Danielsson, 1913.

Some Austral-African Notes and Anecdotes. J. Bale, Sons, and Danielsson, 1913.

The Ban of the Bori : Demons and Demon-Dancing in West and North Africa. Heath, Cranton and Ouseley, 1914.

Hausa Folk-Tales. J. Bale, Sons, and Danielsson, 1914 (assisted by a grant from the British Association).

"Notes on Some Nigerian Tribal Marks." *Journ. Roy. Anthr. Inst.*, XLI, 1911, p. 162.

"Notes on the Kagoro and other Nigerian Head-Hunters." *Journ. Roy. Anthr. Inst.*, XLII, 1912, p. 136.

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"Pottery in Northern Nigeria." MAN, 1910, **57.**

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"The Hammock Dance in Sierra Leone." MAN, 1912, **53.**

"Extracts from the Diary of the late Rev. John Martin." MAN, 1912, **74.**

"Marital Relations of the Hausas as shown in their Folklore." MAN, 1914, **13, 69, 76.**

"Nigerian Strolling Players." MAN, 1914, **95.**

"A New Head Measurer." MAN, 1915, **49.**

"Fifty Hausa Folk Tales." *Folk-Lore*, XXI, 1910, pp. 199, 351, 487 ; XXII, 1911, pp. 60, 218, 341, 457.

"Notes on the Origin of the Filani." *Journ. Roy. Soc. Arts*, LVIII, 1910, p. 715.

"Notes on the Origin of the Hausas." *Journ. Roy. Soc. Arts*, LVIII, 1910, p. 767.

"Notes on some other British West African Peoples." *Journ. Roy. Soc. Arts*, LVIII, 1910, p. 838.

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"Some Nigerian Head-Hunters." *Journ. Roy. Soc. Arts*, LIX, 1911, p. 296.

"Education and Anthropology in West Africa." United Empire, *R.C.I. Journ.* Vol. I, No. 6.

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"Native Law and Procedure in British West Africa." *Journ. Soc. Comp. Leg.*, N.S. No. XXXIII, 1915.

A. C. HADDON.

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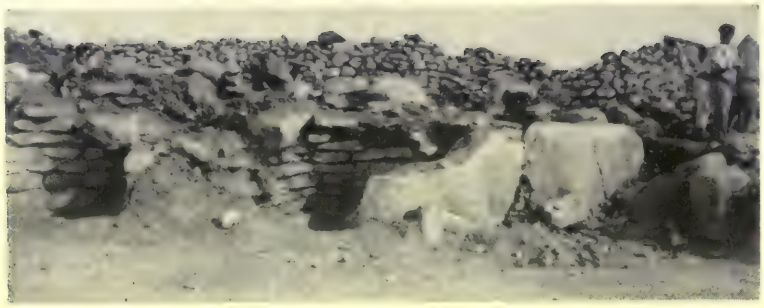

FIG. I

FIG. II.

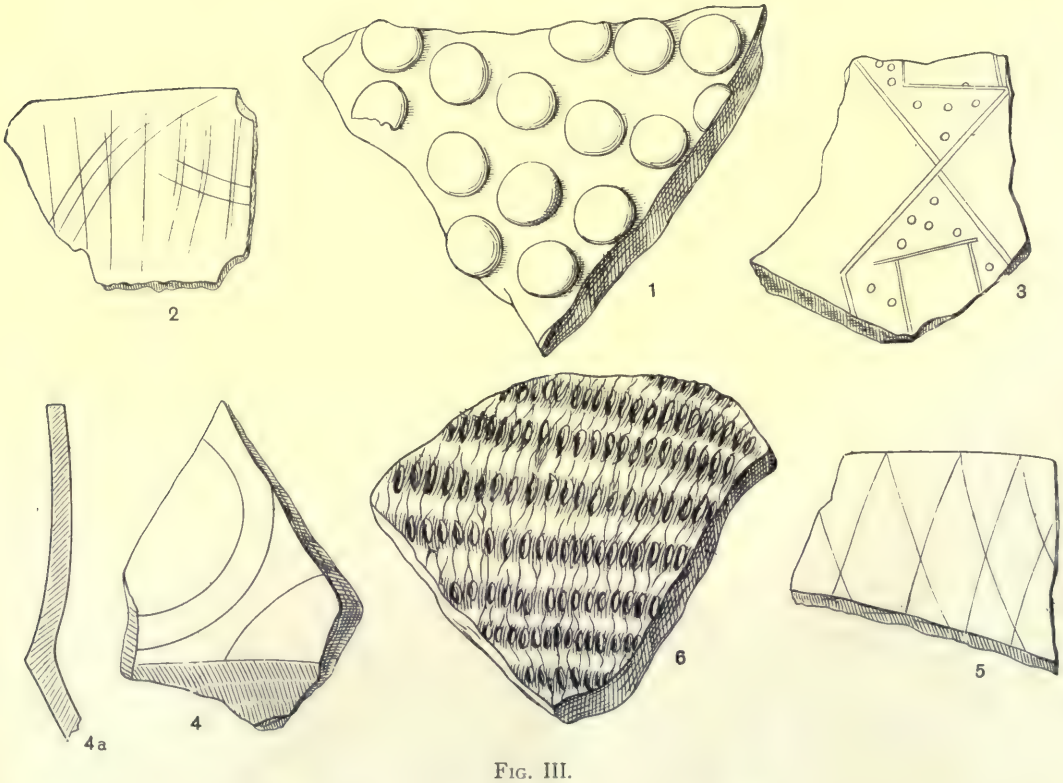

FIG. III.

EXCAVATIONS AT ID-DEBDIEBA, MALTA.

MAN

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N.B.—MAN, 1916, *consists of twelve monthly-published sheets, of at least sixteen pages each, printed in single column; containing "Original Articles" and substantial "Reviews" of recent publications; all numbered consecutively* 1, 2, 3, *onwards.*

N.B. — Articles published in MAN *should be quoted by the year and the reference-number of the article, not by the page-reference;* e.g., *the article which begins on page* 7 *should be quoted as* MAN, 1916, **3.**

ORIGINAL ARTICLES.

With Plate A.

Archæology. Ashby—Zammit—Despott.

Excavations in Malta in 1914. *By T. Ashby, T. Zammit, and G. Despott.* **1**

I.—EXCAVATION.

During a week's stay in Malta in October 1914, I was able to conduct the excavation of a portion of a megalithic building, on a site called Id-debdieba ("the Place of the Echo" in Maltese), pointed out to me by Professor T. Zammit, Curator of the Valletta Museum, who frequently visited the site, and has contributed the report on the objects found which forms the second part of this paper. The funds for the work were provided by the Government of Malta, and the site itself is Government property.

The building is situated on high ground in the middle of the S.E. portion of the island, with a fine view, except to the south, on the E. edge of the Hal-Farrug road, which runs from the Poor House to Mkabba, and about three-quarters of a mile from the centre of that village. It is situated at a distance of a few hundred yards N.W. of the quarries of Bur-meghez,* and the same to the E. of It-Torri Tal Wilgia.† Only a portion of it is included within the area belonging to the Government, and how much of it lies (or lay) under the neighbouring fields, and how much has been destroyed by the construction of the road, it is not easy to determine, for the portion of it which has been laid bare does not conform sufficiently closely to the plans of these megalithic buildings, as far as we know them at present,

* *See* N. Tagliaferro, in MAN, XI (1911), No. 92, for a description of a prehistoric burial cave found here.

† *See Papers of the British School at Rome*, VI (1913), p. 123, for a description of this tower, which belongs, however, to the Phœnician period, to judge from the pottery discovered on the site.

to enable us to determine with any degree of probability what relation it bore to the whole. *See* the Plan, Fig. 1 (text).

On the N. two lines of stones running side by side (1) appear to belong to a double wall, the interval between them having been filled with stones and earth. The continuation of this wall seems to curve away to the S.E. and to disappear under the field wall. The other lines of wall (2) marked on the plan are somewhat doubtful, and are composed of smaller stones, though at 2*a* there are some large ones; and here were found two small columns of the type so common in Maltese megalithic buildings (Nos. 1 and 2 of the list below). But the first really determinate portion is the wall (3), composed of not very large stones.

To the E. of this were found two more short columns (Nos. 3 and 4 of the list).

No connecting wall to the E. has been found, so that we do not know what was the nature of the space it enclosed. Immediately to the E. of it the rock is overlaid by a number of small stones (perhaps thrown in from the surrounding fields), but it soon rises in level.

To the W. of it are some scanty traces of walling (4), as though there had been one or two small rectangular chambers, belonging no doubt to a later date.

To the S. of these are two standing slabs (5, 5′), 2 feet 1 inch apart, which are no doubt *in situ;* the slabs 5″, the westernmost of which projects into the road, may be connected with them.

The interval between them is filled with walling of small stones, which is no doubt of later date. Close to 5′ was a broken block of stone, with part of a funnel-shaped hole in it 7 inches deep and 7½ inches in diameter. It was lying loose, but close to it is what may be a piece of later walling (6) with five stones lying one upon the other.

To the E. are some extremely indeterminate remains, including two large fallen blocks (7, 7′), which are no doubt remains of the megalithic building. 7 has three shallow steps cut in it, the purpose of which is uncertain, while 7′ has a large hole in it.

Here begins a straight line of wall (8, 8′) which is no doubt of the later period. The stones at 9, 9′ may have belonged to the original building.

We now reach what is really the only determinate part of the original building—the central portion where we find the room or passage 10, which is largely built of vertical slabs (Pl. A, Fig. II). There was no trace of a torba or other floor, and the existence of a funnel-shaped hole in the rock at *a** would indicate that there was none. The room, like the rest, was found to be full of small loose stones at the bottom, but they did not form a pavement.

To the E. of this hole is a niche or doorway *b*, 2 feet 6 inches in width. The large blocks on each side of it have each of them one of the usual tie holes. They are 3 feet 6 inches in height, but do not rest directly on the rock, as indeed none of the blocks in this room do, but upon about 10 inches of earth. At the back of them (*i.e.*, on the E. side) there seem to be footing blocks. In the angle *c* next beyond this doorway, a small column was found lying, and another was found further to the S. (Nos. 5, 6 of the list). Further south, on the same side, is another opening *d*, filled with walling of smaller stones, and beyond it is another large slab *e*. Beyond it we may place, somewhat doubtfully, the entrance to the room.

The W. wall was almost entirely composed of smaller stones, with the exception of the large slab *f* and the fallen slab *f*′.

It was a solid wall of considerable thickness, which increased as it ran N.W.; on the S.E. and S.W. sides it is supported by large slabs, of which *g*, measuring 6 feet 2 inches long by 3 feet 8 inches high, is the largest in the whole building.

* This hole measures 9 inches in depth and 1 foot in diameter at the top.

"Debdieba" Neolithic Station
North of Mkabba—Malta.
1914
FIELDS
PUBLIC ROAD
FEET

PLAN.—FIG. 1

The space 11,* which these slabs and others (now only represented by the slabs *h*, *h'*) once enclosed, has later been occupied by three curious circular constructions, *i*, *j*, *k* (Pl. A. Fig. I). They have domed roofs of small stones which were closed at the top (at any rate in the case of *k*) by a circular slab (No. iv of the list below); *k* is 4 feet in height internally, and 5 feet 7 inches in diameter. It is cut down into the rock for a depth of only about 6 inches.

Fine earth was found in all of them, but no trace of burning.

The object which they served and the date at which they were constructed are quite uncertain.

On the S. side of 10 and 11 there is a curved wall of small stones (12) which may be the original wall.

The straight wall 13, on the other hand, which incorporates two of the megalithic blocks *l*, *l'*, is certainly of later date; but the walls 14 at some distance off seem to belong to the original building. THOMAS ASHBY.

II.—Objects Found in the Course of the Excavation at Id-debdieba.

(1) *Objects of Stone.*

(i) Six pillars, some of hard coralline limestone and some of soft sandstone, cylindrical in shape, but some tapering at one end. They are of the type usual in Maltese megalithic ruins. Their measurements are as follows:—

	Height.	Diameter of base.	Top diameter.
1.	1 ft. 8 in.—55·5 cm.	1 ft.—30·5 cm.	8 in.—20 cm.
2.	1 ft. 5 in.—43·0 cm.	9 in.—22·5 cm.	7 in.—17·5 cm.
3.	2 ft.—61 cm.	1 ft.—30·5 cm.	9 in.—22·5 cm.
4.	1 ft. 10 in.—55·5 cm.	1 ft. 3 in.—38·0 cm.	1 ft.—30·5 cm.
5.	2 ft. 4 in.—71·0 cm.	1 ft.—30·5 cm.	1 ft.—30·5 cm.
6.	1 ft. 9 in.—53·0 cm.	9 in.—22·5 cm.	9 in.—22·5 cm.

No. 1 is now preserved in the Valletta Museum. The others were placed together and buried again in the ruins.

(ii) A rectangular block of stone 4½ inches (114 mm.) long and 3½ inches (87 mm.) high with a groove running along its length 1½ inches (37 mm.) deep and 2½ inches (62 mm.) wide.

(iii) A hard stone block 2 feet (61 cm.) × 1 foot 9 inches (53 cm.) × 10 inches (25 cm.) with a cavity 9 inches (22·5 cm.) in diameter and 8 inches (20 cm.) deep. The cavity is quite smooth and must have been used as a mortar.

(iv) Two stone slabs, very probably the covers of two of the pits (*i*, *j*, *k*) constructed in the ruin. One of them was roughly circular, 3 feet 11 inches (119 cm.) wide and 4 inches (10 cm.) thick. It was perforated in the middle with a round hole 1 foot 4 inches (40 cm.) in diameter.

The other slab was square and of the same thickness. The fragment of the slab measured 2 feet 1 inch (63·5 cm.) by 1 foot 4 inches (40 cm.). It had a hole in the middle 1 foot 2 inches (35 cm.) in diameter with a groove round the edge.

(v) Fragment of a hard stone rubber. This stone was perfectly smooth on one side and roughly oval in shape. About 1 foot (30·5 cm.) long and 6 inches (15 cm.) in thickness.

(vi) A stone slab 3 feet 4 inches (101·5 cm.) in length and about 3 feet (91 cm.) wide was found loose in the ruins. On it a pillar was cut, showing that the slab probably formed part of the walls of a niche.

(vii) Flint instruments. These were scarce, for though flakes and small fragments were numerous, only two large objects of flint were obtained. One of these is of a dark grey flint of very fine texture 2¼ inches (57 mm.) long and about 1 inch (25 mm.) wide, tapering at one end and broken flat on the other. The edge on one side of

* Here was found the block of stone described in Professor Zammit's list (No. III).

the stone is slightly convex and tooled to render it more keen ; on the other side the edge is blunt and shows a conchoid fracture.

The second instrument is of a creamy white chert, pyramidal in shape, about 2 inches (50 mm.) long, with a base of 1½ inches (35 mm.). The sharp edge is produced by fracture without any retouching.

(2) *Objects of Earthenware—*

Fragments of dark red bricks with a very rough texture were found. Some of the pieces were evidently fragments of floors or walls of ovens.

Pottery.—Potsherds were very abundant, but hopelessly mixed up with stones and soil, and in very small fragments. Most of this material came from vases of neolithic times (contemporary, that is, with the original building) made of a grey-black clay ; but sherds of later epochs, Greek and Roman, have also been obtained, showing that the site was made use of for centuries.

Large Vases.—Fragments of thick, hand-made, unornamented black clay vessels were more numerous than the finer variety. These thick vases always become thicker at the rim, which has usually double the thickness of the vase. Actual measurements gave the following result : For vases 18, 15, 12, 8 mm. thick, the free edge was found to be 38, 32, 17, 15 mm. respectively.

Most of these large vessels had the characteristic triangular handle so common in the pottery of the Maltese monuments ; in the smaller vases the handle is often superseded by a knob, which must have proved more ornamental than practical.

Medium Sized and Small Vases.—These resemble very remarkably the Halsaflieni ware. Their texture is fine, the modelling is excellent, and the finishing is accurate and elaborate.

It is interesting to compare these sherds with those obtained from other Maltese monuments, especially with those obtained from Halsaflieni, as described by Professor Tagliaferro, in the *Liverpool Annals of Archæology and Anthropology*, Vol. III (1910), p. 1 *sqq. ; cf.* also Peet in *Papers cit.*, p. 29 *sqq.*

Section B, Class 3. Pit-mark Ornaments.—Good pieces were obtained of a fine ware on which the pittings are not in the shape of dots, but small, comma-like incisions (Pl. A, III, Fig. 6).

Section C. Buff Ware, Relief Decorations of Leaves, Fish-scale and Scallop Pattern. — Only a few sherds were found, too small to reconstruct the pattern, but large enough to recognise the type.

Section D. Black or Red Ware decorated with Prominent Studs.—A triangular fragment, about 25 mm. in length, of a light buff colour, was found studded with circular discs, such as those shown in Plate VI, Fig. 3. The studs were larger and more closely arranged. The fragment resembles a pattern found at Mnaidra (Fig. 1).

Section E. Yellow and Grey Ware, highly polished, but without Ornament.—Numerous samples of this kind of ware were obtained, varying in colour from a pale buff to a dark grey or even dull black. The shape of these vessels could not be clearly obtained owing to the small size of the sherds.

Section F. Red Ware with Incised Rope Ornament.—A good piece of this type was found resembling very much vessels from Halsaflieni.

Section G. Polished Ware decorated with Incised Lines.—

(*a*) Simple geometrical designs—fragments abundant.

(*b*) Lines starting parallel and then diverging — several sherds of this description obtained.

(*c*) Composite designs of lozenges, triangles, zigzags, and lattices — abundant sherds of this class recovered (Figs. 2, 5).

(*d*) Curved lines, scrolls, and meanders—sherds so ornamented were abundant (Figs. 4 and 4*a*).

Of Class 19 of this section, a good piece was obtained which shows a slight variation from the Halsaflieni type. On this sherd two deep lines cross each other, forming two triangles joined at the apex. In each triangle two small squares are inscribed, and the space all round is filled with pit-marks. The sherd is of a reddish paste, and the incision is filled with a thick white paste (Fig. 3).

THEMISTOCLES ZAMMIT.

British New Guinea. Seligman.

Lime Spatulæ from Rossel Island, British New Guinea. *By Professor Seligman, M.D.* **2**

The accompanying figure shows the handles of a number of spatulæ collected at Rossel Island by Captain F. R. Barton, C.M.G., and by him presented to the

LIME SPATULÆ FROM ROSSEL ISLAND.

British Museum. All the spatulæ (8) seen by him on the island were of this type with blades of moderate length, a specimen in my possession (very like No. 4) measuring 25 cm. over all. The handles are split so as to form clappers, and the carving is reduced to a minimum, the implements being thinner and slighter than is usual elsewhere. It will be noted that the form of these spatulæ does not conform to any of the ordinary Massim types as defined by Haddon in *The Decorative Art of British New Guinea* (page 204), nor have I met it in the district, and I suspect that this type is peculiar to Rossel Island.

The double semi-lunar ornamentation on Nos. 1 and 3 was called *gava*, the short transverse lines in these *dö*, which term is also applied to short transverse marks tattooed on the cheeks, and Captain Barton suggests that *dö* = cheek. The central wavy lines on No. 2 were called *nengö*, which seemed to Captain Barton to be the word for frigate bird. *Gava* may, perhaps, be the same as *gawa*, given by Sir William MacGregor* as signifying a "coconut leaf"; *nengö* may be the MacGregor's *ngu*, "frigate bird," or perhaps *nenga*, the "wing of a fly." C. G. SELIGMAN.

Indonesia. Forbes.

"The Orientation of the Dead in Indonesia." *By H. O. Forbes.* **3**

Volume XLIV of the *Journal* of the Institute, p. 281, contains a paper on "The Orientation of the Dead in Indonesia," by Mr. Perry. The author attempts to prove that the hypothesis of Herbert Spencer is correct, *i.e.*, that "the direction "of orientation of the dead is the same as that of the land of the dead, that is to "say, that the body of a dead person is oriented in the direction in which the "ghost has to travel. The survey being confined to Indonesia, that is the East "Indian archipelago and the Burma-Assam region." In this communication I do not find all the data used by the author entirely reliable, nor his conclusions very convincing. In the first place, I think that "Indonesia," insomuch as it suggests a region predominantly inhabited by "Indonesians," is an ambiguous and not the most accurate geographical designation for the area to which Mr. Perry's survey is confined, which includes both Indo- and Austro-Malaya, peopled largely also by Mongols and Melanians (Papuans and Melanesians). In the islands of that region, with which I have some small acquaintance, I failed to discover the beliefs that others seem to have found and recorded as existing there. This may be due, perhaps, to lack of close enough research on my part. I do not now presume to challenge the results reached by the author—though far from personally convincing—which seem based on information derived from a larger area than I have intimate knowledge of, and collected from the observations of travellers and investigators of good repute. In the interests of scientific accuracy, however, I should wish to point out that in regard to the Tenimber (or Timor-laut) islands, several of the statements which Mr. Perry relies on to support his hypothesis require further corroboration. The author, following Riedel, states "that the bodies of medicine-men and unimportant "persons are *interred* [my italics] in a canoe-coffin with the head at the east end." Riedel also states that the bodies of chiefs and notables are placed in canoe-coffins on a platform, the canoe lying in the same direction. Van Hoevell simply states that the dead are placed in canoe-coffins on a platform with the head at the west end and the feet at the east [just the reverse of Riedel's observation]! . . . The land of the dead is on Nusnitu, an island to the west of the group."

Personal circumstances tend to make me hesitate in accepting *all* Riedel's observations on Timor-laut. I have reasons for an impression that he never personally visited Tenimber or Timor-laut; if he did his visit was of short duration. I know that during my stay on the islands information was being gathered for him—he had certainly not visited the group up to that date—by a very subordinate and quite uneducated Ambinese. At that period, at all events, the majority of the dead were not enclosed in coffins of any form, though not infrequently others were wrapped round by a rough, rather open hurdle of palm-leaf stems, and their bodies deposited on the burial platforms were oriented in every direction of the compass; for this direction depended very greatly on the bearing of the long axis of the isolated coral-blocks studding the shore, chiefly utilised as the burial platforms—the body being naturally laid along the longer axis of the narrow coral pyramids. I have

* Aboriginal Vocabulary of Yela (Rossel Island), *Annual Report on British New Guinea*, 1893-94.

even seen a recently defunct body laid on top of another pretty well decayed corpse, the head upon the feet of the previous burial below it, neither of the bodies being of the "notable" class, if the "notables" can really be distinguished from the unimportant persons. There was on Timor-laut practically no *interment*, as few places on the island presented more than a couple of inches or so of soil, accumulated upon a hard coral conglomerate floor. The excavation of a grave, consequently, presented almost insuperable difficulties to these natives, poorly provided with excavating tools. As far as orientation goes, notables and commoners were treated alike, except that the corpses of the better class were usually encased in a canoe-coffin, often placed on a pile-platform specially erected for it within, or in shallow water just beyond, the tide mark generally pointing seaward. Its compass-bearing, therefore, would naturally vary with the sector of the circumference of the island on which it was erected.

The coral pyramid with the fewest bodies and most room, would as a rule be chosen for the last resting-place of the most recent burial—both important and unimportant—and its orientation might be any point of the compass, for these coral blocks were not weathered for the express purpose of providing burial stands for the Tenimberese dead, and would obviously sometimes point seaward, sometimes lie parallel to the shore, two neighbouring bodies therefore being often at right angles to each other, though their ghosts would be both bound, I suppose, for the same heaven. I failed to discover that these people had any idea of whence they had come to Timor-laut. They certainly were a mixed people and the majority probably came from eastward. Anyway they all adopted the same orientation or want of orientation. Their souls, they believed, went to Ghost island—Nusa nitu (as Mr. Perry's "Nusnitu" should be written), a land lying somewhere westerly but of uncertain location.

Mr. Perry, I observe, speaks of the "Tenggerese of Bantam." Bantam is the *western*most part of Java, and the larger part of "Sunda" or the region west, say, of the longitude of Bantam. The people referred to inhabit the Tengger mountain in *East* Java, and far from Bantam. The "Javanese" inhabit Java east of the longitude I have named, and are quite a distinct people from the Sundanese. "The "badoej of Bantam" are also referred to by Mr. Perry. No two authors seem capable of using the same orthography for these people, much to the confusion of readers not personally familiar with the tribe or their residence. The correct spelling of this peculiar tribe is either Baduwi, as almost universally employed in Netherland's Indian publications, or Badui. The Baduwi, the Kalangs, and the Tenggerese are small isolated, peculiar communities, believed to be aliens in Java and to belong to one and the same stock; many of their curious rites and customs are the same. The orientation of their dead one would expect to be the same, if Mr. Perry's hypothesis be correct, but each appears to adopt a different orientation for them.

So far as my small experience goes, the orientation of native houses in Java, Sumatra, Timor, Timor-laut, Buru, the Moluccas, and numerous districts in New Guinea, I detected no sure indications that their positions were not due purely to suitability of site.

HENRY O. FORBES.

Australia. **Brown.**

Australian Rafts. *By A. R. Brown.* **4**

In the *Journal of the Anthropological Institute* of 1905 (xxxv) Mr. N. W. Thomas published an exhaustive monograph on Australian canoes and rafts. I venture to offer a slight addition to, and rectification of, that paper so far as it refers to rafts in Western Australia.

Referring to two rafts found on different occasions at the mouth of the Gas-

coyne River (page 70), Mr. Thomas, relying on the statements of his authorities, says, " there is thus every probability that they had come down the river." This is probably wrong. After heavy rains the bed of the Gascoyne is flooded and the river may run for several days, but during the greater part of every year (and the river does not run every year) the bed is dry save for pools of no great depth or size. On such pools rafts would be of no service to the natives, and inquiries among the natives themselves leave me satisfied that they were never used. On the contrary, such rafts were formerly in use along the coast, and it is highly probable that the rafts in question had been used for the purpose of crossing the sea-water creeks that separate Babbage Island from the mainland and that form the two mouths of the Gascoyne River.

There were formerly two different types of raft in use on the coast of Western Australia. One type of raft consists of a single log of light wood (cork-tree seems to have been a favourite for this purpose), or occasionally of two logs pegged together side by side. On either side of the raft (whether composed of one log or two) a row of wooden pegs was driven in at an angle of about 45 degrees from the horizontal. Twigs or grass were usually twined in between these pegs. The purpose of these pegs was to enable the man sitting on the raft to keep it steady, which he did, I believe, with his feet.

Such rafts, consisting in nearly every case of but a single log, were used along the coast from Shark Bay northwards to the southern end of the Ninety Mile Beach. Each raft would carry only one man, who paddled with his hands. They were used for visiting the reefs and islands off the coast, for the purpose of procuring fish, turtle, and dugong. At the present day they are rarely, if ever, used. My description is based on the statements of natives and of white settlers who have seen them in use in former times. The rafts referred to by Mr. Thomas as discovered at the mouth of the Gascoyne, and seen by Gregory further north, belong to this type, and the figure of a man paddling a raft at Rosemary Islands shows the way in which it was used. Along the stretch of coast mentioned this was, I believe, the only type of raft that was ever used.

Northward from the Ninety Mile Beach single logs are occasionally made use of as rafts, but I have been unable to obtain any evidence of the use of a raft of the type just described, with its rows of pegs on each side. On this part of the coast the raft in regular use is formed of a number of poles (usually of mangrove wood) pegged together side by side, with all the narrow ends of the poles at the same end of the raft, giving it an almost triangular shape. A raft of this type is in the West Australian Museum at Perth. Mr. Thomas gives a description and figure of this type after Stokes. It is in regular use along the north-west coast from the Ninety Mile Beach to about Port Darwin. A raft will carry two men and may be paddled with a spear or with a piece of bark. The natives study the set of tides and currents (which are very strong on this coast) and make use of them in travelling among the islands and inlets with which the Kimberley coast abounds.

It may be noted that the boundary between these two types of raft coincides with a boundary between two culture-areas with marked differences of technology and language.

A. R. BROWN.

Superstition. Wainwright.

The Growth of a Legend in Egypt. *By G. A. Wainwright.* **5**

Superstition may conveniently be said to be the result of mistaken explanations of genuine observed facts, and in this way the most wonderful legends may arise. Such is the case in modern Egypt to-day with regard to the British and their position in the land. The legend, though common enough among the

fellahin and firmly established among them, does not seem to be known to the British population. I first heard of it from one of the tomb guards at Sheykh abd el Gurneh at Luxor four or five years ago. This reminded me of allusions and remarks I had heard in previous years, and as opportunity arose from time to time I led conversations on to the subject of the British occupation and Christianity. I thus found that every one of the Qufti workmen was well acquainted with the belief, and during the last two years I have also heard it alluded to by the inhabitants of the two Abydos villages, el Arabat el Madfunah and Beni Mansur. It is referred to in ordinary conversation, without the necessity of giving details, just as are other well authenticated (!) pieces of common knowledge. The story runs as follows :—

The English are Christians, but are not the same as other Christians, in that they are the Beni Koreish, the tribe of the Prophet himself, and are *Shereefs*. This is proved by the fact that every (!) Englishman wears a piece of green in his hat, just as the *Shereefs* wear a green turban. If the green is not visible it does not matter, one would be certain to find it hidden away somewhere. In the time of the Prophet the Beni Koreish were obstinate and refused to believe, in spite of manifold signs. This led to endless fighting and trouble, and at last they went away northwards to Syria, and were lost to the Mohammedan world. Presumably they travelled far and reached England, but history does not relate this, it passes direct to the fact that after some twelve hundred years the Beni Koreish have returned to Egypt in the guise of English, "who ride kings of the earth." The good Muslim of the villages is pleased to note that in the course of ages the Beni Koreish have so far mended their ways as to become Christians, and he realises that in the next world these *Shereefs* will become Mohammedans of much honour.

The underlying facts of this legend are :—

(1) That the English Christians are by the will of Allah in authority over the true believers.

(2) That the English very commonly wear a green lining to the brim of their sun helmets.

(3) That green is the sacred colour of Mohammedanism and is affected by the *Shereefs* of or descendants of the Prophet.

On this basis of fact the mistaken structure is built up. Ignorant country—Egypt does not know that the green is worn as a restful colour to the eyes in the glare of the sunlight, nor does it know that other European races are at liberty to wear it if they choose. In fact, one of my informants elaborated a little, and added that specific piece of information, that no Frenchman, no German, no Italian, and no Greek, who were the only European races he knew besides ourselves, were allowed to wear the sacred green. The only man I ever heard to even want my verification of the fact (!) of our being the Beni Koreish was the Omdeh of Beni Mansur this summer, who, after affirming such to be the case, asked whether it were so or not, and had I ever heard it in my "village." To which I, with recollections of Philo-Israelite discussions, was happy to reply that I had often heard that we had come from Syria and were the Chosen People. This completely satisfied the company and completely drowned any embryonic doubts in the Omdeh's mind.

The story is interesting as evidencing the steps in the growth of a modern legend, the necessity for which was occasioned by a state of affairs contrary to that which preconceived ideas demanded. But besides being of scientific interest, it is also of considerable political importance, for owing to it there is no religious animosity against us in the countryside ; but if anyone even questions our position in Egypt, he can always be silenced by an appeal to it.

Another thing which the *fellahin* say of our presence in Egypt is not so flattering,

for they say that the "*tyab* brought us." The *tyab* is the wind that brings the locusts, and the connection is that just as the locusts come from Heaven-knows-where, so do the British come up out of space, no one knowing their home. G. A. WAINWRIGHT.

REVIEWS.

India. Rose.

A Glossary of the Tribes and Castes of the Panjab and North-West Frontier Province. Vol. II, A to K. Vol. III, L to Z. 6

In these two volumes we have the result of the labours of Mr. H. A. Rose in collecting and classifying the information available regarding the castes and tribes of the Panjab and of the North-West Frontier, which until recently formed part of the same province. Mr. Rose is well known to students of Anthropology and Folklore by his numerous excellent studies on these subjects, and is admirably qualified for his task. Vol. I, which has not yet appeared, is to contain the substance of the reports of the late Sir Denzil Ibbetson, the founder of scientific ethnography in the Panjab, and of Mr. Maclagan's report on the 1891 census. The volumes which have appeared contain the actual glossary, for which Mr. Rose has not only drawn on the work of many previous investigators but has supplemented it by much valuable original work.

From the anthropological point of view the Panjab and North-West Frontier form one of the most interesting regions in India, and these volumes supply a much felt need, and in the value of their contents take a worthy place beside Risley's work on Bengal, Crooke's on the United Provinces, and Thurston's on Southern India. North-Western India has from prehistoric times been the scene of invasions from the Persian plateau and from Central Asia, and the dawn of history, as revealed in the hymns of the Rig-Vēda, finds an Aryan population settled along the banks of its glacier-fed rivers gradually forcing their way against the dark aboriginal population, which nevertheless, though subdued, was not exterminated, and in varying degrees pervades the province till the present day. The process of invasion and settlement was repeated again and again.

Sometimes the invaders were only armies, at others they were complete tribes, and the extent to which they have been assimilated or have maintained a distinct character is evidently dependent on these conditions. Thus the Macedonians who accompanied Alexander, Demetrius, or Menander have been lost, and the same may be said of the mixed horde of Turks and Iranians who formed the armies of Mahmūd of Ghaznī and Muhammad bin Sām, the Ghori king, while distinct tribes still represent the descendants of Kurshans and Ephthalites and are now to be found as Rājputs, Jats, and Gūjars. So also the invasions of Bābar and Nādir Shāh in more modern times have left little trace on the population, while the tribal Afghāns and Balōches still occupy large areas as distinct communities. It is evident that in the country which has borne the brunt of all the invasions of India, the scope for variety of tribal and caste organisations and of physical structure is enormous. In this glossary we have a picture of the result as it exists at the present day.

The variety is accentuated by religion. Many of the invading tribes adopted the Buddhist faith, which was predominant in Northern India during the centuries immediately before and after the beginning of the Christian era. With the decay of Buddhism these were absorbed into the Brahmanical system, and tended to form castes with a distinct place in the Hindu hierarchy; other new-comers were Muhammadan, and their faith spread also among the older population, some being converted in whole and some in part to the new faith. But a change in creed does not imply a change in custom, and here again there is a fertile field for enquiry which later observers like Mr. Rose himself and Major A. O'Brien are working successfully. In the present glossary, customs and social usages are fully described,

as, for instance, in the article on the Kanēts of Kāngra, Kullu, and the neighbouring Hill States in the Eastern Panjab Himalaya—a peasant tribe akin to the Rājputs but occupying a subordinate position. Here, after a description of the divisions and distribution of the tribe, an account of the customs prevalent in Kullu follows (taken from Sir James Lyall's Kangra Settlement Report), and an account of the customs of the Kanēts of Bashahr by Pandit Tīka Rām.

Articles of importance which should be consulted by all interested in the subject are those on the Gūjar, Jat, Rājput, Pathān, Balōch, Khatri, and Arōṛā tribes or castes, all of which have an extraordinary variety of clans and subsections many of which are of sufficient importance to deserve long articles to themselves. This also applies to several of the smaller tribes not included under any of these comprehensive names, *e.g.*, the Khokhar tribe, which played an important part in Panjāb history.

It is to be regretted that a work of such importance, which must for a long time to come remain the principal work of reference on the subject, has not been produced in better style. The type is poor, imperfect or broken letters being common, and misprints are abundant. On this point I may be allowed a personal complaint, as, in a passage which Mr. Rose has done me the honour to quote (from the article "Afghanistān" in the *Encyclopædia of Islam*), nonsense is made by the conversion of an *l* into an *i* (Vol. II, p. 218, l. 1). I said that Raverty's identification of the Greek Paktyikē with the modern Pakhli was not impossible "considering how frequently an ancient dental passes into *l* in Pashto," and the *l* here is turned into *i*. On the same page Ptolemy's names, Paropanisadai, Bōlitai, and Aristophyloi (which I had given correctly in Greek letters) become Paropenisadai, Bohitai, and Aristophaloi. A provisional list of addenda and corrigenda for Vol. II has been issued, but it does not deal with misprints.

This is the more to be regretted as the works alluded to at the commencement of this review, relating to the castes and tribes of other parts of India, have been well printed and brought out in a good style, and the same may be said of the excellent series of monographs issued for the Assam Government.

The Panjab Government is not doing justice to the work of its officers in allowing this book to appear in such a slovenly form.

M. LONGWORTH DAMES.

Egypt. **Peet.**

The Stela of Sebek-khu: the Earliest Record of an Egyptian Campaign in Asia. By T. Eric Peet. Manchester: The University Press, 1914. **7**

Our thanks are due to the authorities of the Manchester Museum for this handy re-edition of a very important historical inscription, and Mr. Peet is to be congratulated upon the excellent way in which he has acquitted himself of the task. Autobiographical texts of the Twelfth Dynasty are by no means common, and the career of Sebek-khu was conspicuous for the part he took in punitive expeditions to Asia and Nubia under the third king of the name Senusret. The principal interest centres in the account of the fighting on Asiatic soil, for this is one of the earliest explicit narratives of warfare against the eastern neighbours of the Egyptians. Sebek-khu relates that when his Majesty went downstream to overthrow the Menthu of Setet, he arrived at a region the name of which is Sekmem. There he turned homewards, and as he did so was attacked in the rear both by Sekmem and by certain Asiatics of Rethenu who had come to its support. Sebek-khu distinguished himself greatly in the fighting, and was generously rewarded by the Pharaoh.

Mr. Peet's edition comprises both a photograph and a hand-copy of the hieroglyphic text, the latter embodying a new collation of the original; also a translation,

followed by philological notes, and finally a discussion of the historical bearings of the inscription. Mr. Peet rightly holds W. Max Müller's identification of Sekmem with Shechem far too arbitrary to be accepted, though he agrees that the scene of the conflict was Palestine.

Few criticisms are needful, nor if they were would this be the place for them. The only serious misconception is with regard to the words "there were given to me "100 men as a reward" in line 17, and a similar sentence two lines earlier. This does not mean that Sebek-khu was given command of a hundred men (page 13), but that a hundred men (probably captives) were given to him as slaves; the parallel passages in the biography of Ahmōse (SETHE, *Urkunden IV.*, 6), and in the story of the "Shipwrecked Sailor"* are decisive on the point. ALAN H. GARDINER.

Anthropology.

Ellis.
8

Man and Woman: A Study of Human Secondary Sexual Characters. By Havelock Ellis. Fifth edition, revised and enlarged. Walter Scott Publishing Company. 1915. Price 6*s*.

It is late in the day for a British anthropologist to pay a just meed of praise to Mr. Havelock Ellis for a book which has won recognition from students of all nations, and which has now appeared as a "fifth edition, revised and enlarged." At the present day we are too apt to reserve our admiration and our approbation for the man who works in a laboratory and publishes the results of his investigations in the recognised professional or technical journals. We do ourselves and our science a wrong when we overlook or cheapen the works of men who compile really good and useful books. We should do Mr. Havelock Ellis a further wrong if we regard him merely as a compiler. He is a thinker, perhaps not a deep thinker, but he is sincere, and in search of truth and not of self. The fifth edition of *Man and Woman*, like its predecessors, is a standard book, and yet, even like the best standards, it has its defects.

In the various prefaces the author shows us how the book came to be written, and how it grew and prospered in his hands. About the year 1882 Mr. Ellis became interested in the perennial question—the constitutional differences between men and women. He recognised then the bearing that the correct answer to this question had on the solution of many social problems. He could "find no full and "unprejudiced statement of the precise facts." The book, which we all know under the title of *Man and Woman*, is the result of Mr. Ellis's self-appointed task—a digest of all known facts relating to the differences between the two sexes. His book has served not only to make its author think—it has been the cause of thought in every anthropologist who has opened its pages. Nothing is more wonderful, and in the light of our present knowledge more mysterious, than the fact that although man and woman issue from the same womb they are yet radically different, even to the minutest detail—from the fashioning of their little toes to the manner in which they button their garments. Mr. Ellis does not explain how these differences have come to be, but he does the next best thing—he gives a readable catalogue of the facts which some day will yield the key to the riddle of sexual difference.

No one who is familiar with the works of Darwin can fail to recognise the exemplar Mr. Ellis strives to follow. His method and his style are Darwin's. There is the same patient collection of facts, the same balanced judgment in accepting certain observers as reliable authorities; the same calm and easy statement of the problem and the orderly array of data to guide the reader to a conclusion. There

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* Line 179: "I was made a henchman and rewarded with 200 men." It is astonishing that none of the translators of this tale has recognised the word "two hundred," which has hitherto passed for the pronominal suffix "his."

is no special pleading; the jury of his readers must reach the verdict indicated by a survey of the known facts.

As we have already said Mr. Ellis confines his endeavours to the drawing of an exact picture of the sexual differences in mind and body which distinguish woman from man. He has given us by far the most exact and complete picture that has ever been drawn. But beneath the surface of the facts he has not sought to go. He is impressed by the importance of internal secretions—the secretions thrown into the circulating blood by the ovaries—or testicles—in determining very different the constitution of body and mind of man and woman. Internal secretions are but parts of a biological machinery; the origin and differentiation of sex lies deeper than internal secretions. Mendel got nearer the truth, but of Mendelism Mr. Ellis has nothing to say.

The final conclusion regarding the social status of woman reached by Mr. Ellis may be given in a quotation from the preface to the fifth edition of his work. Some years ago Mr. Ellis came upon a remarkable book written nearly a century ago by the Vicomte J. A. de Ségur, *Les Femmes leur Condition et leur Influence dans l'Ordre Social.* "The object of my work," states the Vicomte, "is to prove "that the two sexes are equal though different; that there is a complete compen- "sation; and that if one sex seems to possess essential qualities that the other "lacks, we cannot refuse to that other not less precious qualities which are "peculiar to it." This is also Mr. Ellis' final conclusion as expressed in *Man and Woman.*

A. KEITH.

Sociology. **Keller.**

Societal Evolution: a Study of the Evolutionary Basis of the Science of Society. By Albert Galloway Keller, Professor of the Science of Society in Yale University, New York. The Macmillan Company, 1915. **9**

To constitute a science of society is necessarily to connect it with the natural sciences, especially biology; and any attempt by a competent man to do this, such as the present study by Professor Keller, deserves attention. His purpose, he tells us in the introduction, is to interpret the growth and differentiation of societies according to the Darwinian theory, not merely by analogy with plants and animals, but as presenting the very same processes. The Darwinian theory is built upon the facts of variation, heredity, selection, and (as the result of these) adaptation; does societary life involve processes that are the same as these; and if so, what are they?

A civilised society exhibits complex institutions; but these had their beginnings in some sort of simple and habitual reactions, initiated by individuals, and (if successful) imitated by others, so that they turned into customs and conventions, or "folkways;" and "a considerable degree of concurrence having come about with "regard to certain folkways, these are taken to be conducive to group-welfare, "and presently receive social and religious sanction and become mores." The "folkways" then are the simplest and most fundamental societary phenomena, and in them occurs the variation that is the first process of societary evolution.

That variation of behaviour and custom does occur, in spite of the resistance of old customs, is plain. Professor Kelly would have done well to indicate more clearly some of the chief causes of such change, but one may begin with the fact. Upon that fact selection operates; out of countless individual tentatives only a few are imitated, and so are selected to become customs, and customs in turn are modified by selection among the variations that arise in them by further individual tentatives. How does this selection take place?

First by war, which in extreme cases extirpates a group of customs along with

those who practise them; in other cases modifies them by subordination of the conquered. There are harmful customs—as that the old men should marry the young women and the young men the old women—which weaken a nation and lead to its overthrow. Other conditions of selection are persecution and legal repression, which destroy unpopular departures from the folkways; and there is the milder method of ridicule. As for rational selection, many customs appear to be rational that were not adopted on rational grounds. It is very difficult to convince the general mind by reasoning upon most questions, because it is difficult to verify the reasoning in such a way as to bring it home to each man's interests. In the field of societary self-maintenance, however, something may be done by reason; and as the activities of self-maintenance are primary and essential, there is a tendency for all other activities to be moulded into consistency with them.

An interesting chapter (vi) discusses counter-selection, namely, that which results from the selection, in civilised countries especially, of the biologically less fit.

The transmission of customs depends partly on heredity—that is, on the inheritance of dispositions favourable to them or the reverse—partly on tradition, by teaching and by imitation.

The adaptation of customs is most easily perceived in the case of primitive peoples, as determined (*a*) by physical environment, (*b*) the condition of living with one's fellow men, and (*c*) the desire to pacify the ghosts and spirits. In general it may be said that "the organisation for self-maintenance is of necessity directly "adapted to natural conditions; then, on the principle of consistency in the mores, "the rest of the societal system conforms to the maintenance system."

It will be seen that Professor Kelly has set himself a definite task, and has definite ideas of how to accomplish it. He makes generous acknowledgments to the late W. E. Sumner, whose writings deserve to be better known.

CARVETH READ.

Anthropology. **Temple.**

Anthropology as a Practical Science: Addresses delivered at meetings of the British Association at Birmingham, the Antiquarian Society of Cambridge, and the Anthropological Society of Oxford. By Sir Richard C. Temple, Bt., London, Bell and Sons, Ltd., 1914, pp. 96, 19 cm. Price 1*s.* net. **10**

Anthropologists who are interested, as all should be, in the movement to secure greater knowledge of native races among our officials and administrators, will be grateful to Sir Richard Temple for the convenient form in which he has now published these three addresses. The earliest, that delivered at Cambridge, dates from so long ago as 1904; the latest and most important was given at the meeting of the British Association in 1913. In addition to his address as President of Section H, Sir Richard Temple has reprinted the communication with which he opened the discussion at Birmingham on a School of Applied Anthropology, and a condensed summary of the discussion which followed, and was reported in MAN, 1913, 102.

E. N. F.

ANTHROPOLOGICAL NOTES.

ONE of the Royal medals for work in the Biological Sciences has been conferred by the Royal Society on Dr. W. H. R. Rivers, Fellow, and Member of Council, of the Royal Anthropological Institute. Dr. Rivers' work is too well known to require comment, and British Anthropologists will be grateful to him for having won this distinction for the science in which they are interested. **11**

CAPTAIN T. C. HODSON, Hon. Secretary of the Royal Anthropological Institute, has been awarded the "Palmes académiques" by the French Government for his work as a railway traffic officer in France. 12

ACCESSIONS TO THE LIBRARY OF THE ROYAL ANTHROPOLOGICAL INSTITUTE. 13

The Dramas and Dramatic Dances of Non-European Races in Special Reference to the Origin of Greek Tragedy. By William Ridgeway, Sc.D., F.B.A. $10\frac{1}{4} \times 6\frac{1}{2}$. 422 pp. Illustrated. Cambridge University Press. (The Publisher.)

The Transportation of Débris by Running Water. By Grove Karl Gilbert Professional Paper. Department of the Interior, U.S. Geological Survey. $11\frac{1}{2} \times 9$. 259 pp. 3 Plates. Government Printing Office, Washington. (Department of the Int. U.S. Geological Survey.)

The Northern Bantu. An Account of some Central African Tribes of the Uganda Protectorate. By John Roscoe, M.A. $8\frac{1}{2} \times 5\frac{3}{4}$. 293 pp. 22 Plates. Cambridge University Press. 12*s.* 6*d.* net. (Publishers.)

Morphology and Anthropology. By W. L. H. Duckworth, M.A., M.D., Sc.D. Second Edition, Vol. I. $9 \times 5\frac{3}{4}$. 298 pp. Illustrated. Cambridge University Press. 10*s.* 6*d.* (Publishers.)

Indian Fairy Stories. By Donald A. Mackenzie. $8 \times 5\frac{1}{2}$. 200 pp. With Illustrations. Blackie & Son, Ltd. 3*s.* 6*d.* net. (Publishers.)

The Caliphs' Last Heritage. A Short History of the Turkish Empire. By Lieut.-Colonel Sir Mark Sykes, Bart., M.P. $8\frac{3}{4} \times 5\frac{1}{2}$. 588 pp. Many Illustrations and Maps. Macmillan & Co. 20*s.* net. (Publishers.)

The Ancient Coinage of Southern Arabia. By G. F. Hill. $9\frac{3}{4} \times 6$. 28 pp. 1 Plate. The British Academy. 2*s.* net. (Author.)

An Introduction to the Study of Prehistoric Art. By E. A. Parkyn, M.A. $9\frac{1}{4} \times 6$. 337 pp. 16 Plates (2 coloured) and 318 Illustrations in Text. Longmans, Green & Co. 10*s.* 6*d.* net. (Publishers.)

Myths and Legends of Ancient Egypt. By Lewis Spence. $8\frac{3}{4} \times 6$. 326 pp. 16 Plates in colour and 32 other Illustrations. George G. Harrap & Co. 7*s.* 6*d.* net. (Publishers.)

Fairy Tales from Norfolk. By Honor Elwes. $7 \times 4\frac{3}{4}$. 106 pp. John Dicks Press, Ltd. 6*d.* (Publishers.)

Descriptive Handbook to the Relief Model of Wales. By Wallace E. Whitehouse. With an Introduction by Professor H. J. Fleure. $9\frac{3}{4} \times 7\frac{1}{4}$. 61 pp. 7 Plates. Museum, Cardiff. 6*d.* (Curator.)

Theism and Humanism. Being the Gifford Lectures. By the Right Hon. A. J. Balfour. $9 \times 5\frac{3}{4}$. 274 pp. Hodder & Stoughton. 10*s.* 6*d.* net. (Publishers.)

Miscellaneous Coptic Texts in the Dialect of Upper Egypt. Edited, with English Translations, by E. A. Wallis Budge, M.A., Litt.D. $8\frac{3}{4} \times 5\frac{3}{4}$. clxxxi + 1216 pp. With 40 Plates and 20 Illustrations in the Text. British Museum. 2*l.* (The Director.)

Rumanian Bird and Beast Stories. Rendered into English by M. Gaster, Ph.D. $8\frac{3}{4} \times 5\frac{3}{4}$. 368 pp. Sidgwick and Jackson. (Publishers.)

Children's Stories from the Northern Legends. By M. D. Belgrave and H. Hart. Illustrated by H. G. Theaker. $9\frac{3}{4} \times 7\frac{1}{2}$. 144 pp. Raphael Tuck & Sons. 3*s.* 6*d.* net. (Publishers.)

Lullabies of the Four Nations. Arranged by Adelaide L. J. Gosset. $8\frac{1}{4} \times 6\frac{1}{2}$. 261 pp. Illustrated. Alexander Moring, Ltd. 7*s.* 6*d.* net. (Publishers.)

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FIG. 1.

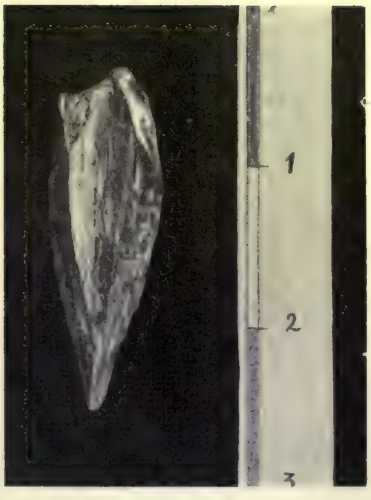

FIG. 2.

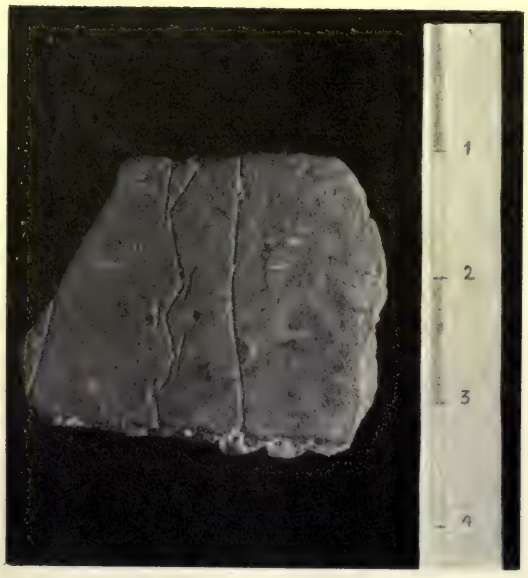

FIG. 3.

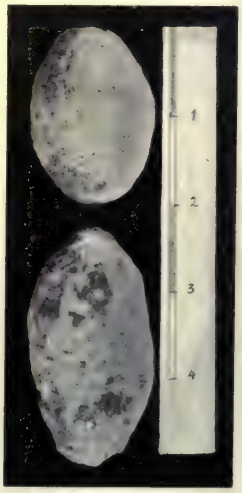

FIG. 4.

EXCAVATIONS AT ID-DEBDIEBA, MALTA.

ORIGINAL ARTICLES.

Archæology. With Plate B. Ashby—Zammit—Despott.

Excavations in Malta in 1914. *By T. Ashby, T. Zammit, and G. Despott.* (*See* MAN, 1916, 1). 14

III.—PRELIMINARY REPORT ON EXCAVATIONS IN THE CAVE OF GHAR DALAM.

Ghar Dalam (the Cave of Darkness) is a cavern on the N.E. side of the ravine of the Wied-x-Dalam, about 500 yards to the N. of the shores of San Giorgio a Mare, one of the bays in Marsascirocco Harbour. Its greatest length is about 700 feet. The width at the mouth is 26 feet and the height 10 feet. The inside, however, varies considerably both in width and height; in some parts it is as much as 60 feet wide and 18 feet high, but at the further extremity it is so low and so narrow as hardly to allow one to pass. In many places the sides of the cave are covered with stalactitic formations. The cave must, indeed, have been partly submerged in the period when Malta became detached from the continent to which it had belonged* by the general lowering of the level of this portion of the earth's surface; and the animals whose bones are found in it must have been washed in when already dead, and their skeletons broken up by the water, for the bones are found in utter disorder. The pottery which is found with them ranges from the Neolithic to the Punic period, and there is obviously no stratification. This must have been lost by the action of water, and, indeed, even now much moisture percolates into the cave.

i. Ghar Dalam was first excavated by Professor Issel,† who in 1865 made a trench 60 cm. deep, about 100 paces from the entrance, and in it found several bones of mammals associated with fragments of pottery. It is mentioned by Leith Adams (*Nile Valley and Malta*, page 250*n*) as a site which would probably prove profitable for research, though he did not investigate it, as it was "much obstructed towards "its entrance by stones and rubbish." As this cannot truly be said of it now, it would seem that some radical change in its condition must have occurred since he wrote in 1870.

ii. Mr. J. H. Cooke‡ was the next to make excavations. In 1892 he dug eight trenches of various sizes and depths, the first being 350 feet from the entrance, the last only about 30 feet. It is said that cart-loads of animal remains were then taken out of the cave. Of these, however, very few have found their way to the Malta Natural History Museum, and these are by no means perfect specimens.

Amongst the remains discovered by Mr. Cooke, according to the report of Dr. Smith Woodward, of the British Museum, the animals identified were:—

(1) Bear (*Ursus arctos ?*).
(2) Wolf.
(3) Elephant (*Elephas mnaidrensis*).
(4) Hippopotamus (*Hippopotamus pentlandi*).
(5) Stag (*Cervus elaphus var. barbarus*).
(6) Man—third metacarpus.

All these were found, together with potsherds, in what is called the cave earth. In the superficial deposits the organic remains found were:—

(1) Pig.
(2) Sheep or goat.
(3) Ox.
(4) Dog (as large as a wolf), metacarpus.
(5) Small horse or donkey, canon bone.

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* *See* Hobbs in *Scottish Geographical Magazine* in "Outlook."

† Issel, A. "Note sur une caverne à ossements d'ete de Malte," in *Materiaux pour l'histoire de l'homme*, Janv. 1866.

‡ *Proc. Roy. Soc.*, February 23, 1893, Vol. LIV, p. 274.

The cervine remains, according to Mr. Cooke, belonged to individuals in several stages of growth.

After Mr. Cooke, other collectors made casual excavations, the results of which were never made public, and we only know from the workmen who were then employed that a good number of bones and pottery were then discovered and taken out of the cave.

iii. In the winter of 1912–13 Professor Tagliaferro, assisted by Mr. Giuseppe Despott, Curator of the Malta Natural History Museum, conducted a partial excavation in the cave at a distance of about 350 feet from the entrance, *i.e.*, a little further in than the first trench dug by Mr. Cooke.

These consisted of two trenches, one on each side of the cave, divided from each other by means of a huge mass of rock which, according to Mr. C. Rizzo, P.A.A., the engineer of the Public Health Department, had fallen from the roof of the cave. The trench on the right-hand side was about 5 feet long by 4 feet wide and 6 feet deep; in it were found several bones of hippopotamus but very few potsherds. In the trench on the left-hand side, which was about 7 feet long and from 2 to 2½ feet wide, and varying in depth from 3 to 5 feet, animal remains were very scarce, but pottery was abundant.

It consisted mostly of neolithic or æneolithic potsherds of a fawn or reddish colour; amongst them, however, there are also some of a red and black colour, and one piece entirely black; in thickness they vary from 2 cm. to 4 mm., the average thickness being 9 mm.

The forms of the vessels, as far as they can be ascertained, were bowls and cups.

The sherds which have markings on them are very few, and the engravings are very coarse.

Besides the prehistoric pottery, there are also parts of a Punic wheel-made amphora, whose diameter must have been about 40 cm.; the thickness of these sherds varies from 7 to 9 mm.

The most important of the prehistoric fragments are the following (Fig. 1, text):—

(1) Fragment of vase with part of handle, engraved, length 7 inches.
(2) Fragment of cup with rough engravings, about 3 inches long.
(3) A sherd with a coarse engraved line, probably a cup, 5 inches long.
(4) Fragment of a prehistoric amphora, having punctures as ornaments, length about 8 inches.
(5) Cup, also prehistoric but of a finer make, 4½ inches in diameter.
(6) Fragment of bowl with handle, about 5 inches in diameter.
(7) Fragment of vase with embossed zig-zag ornament, length 3 inches.
(8) A good part of a jug of the roughest prehistoric kind, length 8 inches.
(9) Part of a vase with an embossed ornament like a handle, 4 inches long.
(10) Fragment of a vase of a rough ware, with a rough incised line, length 4 inches.
(11) Handle, with a part of vase of a somewhat finer texture, length 6 inches.

In May 1914 further excavations were made by Dr. Ashby, with the assistance of Mr. G. Despott, by whom the animal remains were identified, also of Mr. C. Rizzo, and of Dr. R. Castillo. Two trenches were made, one on each side of the cave. The trench on the right was 200 feet from the entrance, 6 feet long by 5½ feet wide, and from 8 feet to 10 feet deep. The earth deposits and animal remains found in it were the following :—

In the superficial deposits, which consisted of rounded stones of several sizes and a loose whitish dust, none of the shells or animal remains mentioned by Mr. Cooke were met.

The 1st layer of cave earth consisted of red earth 1 foot deep, and contained a well-preserved part of left mandible of sheep or goat, three molars, some fragments of incisors, a metatarsus, and a phalanx of hippopotamus (*H. pentlandi*), the heads of the limb bones of stag (*C. elaphus v. barbarus*). Associated with these were two sling stones (Pl. B, Fig. 4), and many potsherds of different kinds, the majority prehistoric.

The 2nd layer, also 1 foot thick, consisted of red earth and clay. From it five molars and other fragments of teeth and vertebræ of hippopotamus were obtained; with these were also found the upper part of a left femur of pigmy hippopotamus (*H. minor*), the head of left femur of stag, one sling stone, and six prehistoric sherds, one of which was of a red and black colour, and another with coarse ziz-zag designs engraved on it (Pl. B, Fig. 3).

The 3rd layer was composed of clay and a sort of loamy soil, 1 foot thick; the animal remains found in it were the following: Some limb bones and vertebra of stag, an astragalus of hippopotamus, an ulna of a bird the size of a duck, and a limpet shell (*Patella tarentina*). No pottery of any sort was met in this layer.

The 4th layer (9 inches thick) consisted of a hard red earth and a whitish clay; several fragments of hippopotamus' bones were obtained from it. At the same level with this layer, from under a stone projecting from the side of the cave, Mr. Rizzo extracted some molars and limb bones of hippopotamus in a very fine condition and an elephant's (*E. mnaidrensis*) molar. With these one potsherd was found.

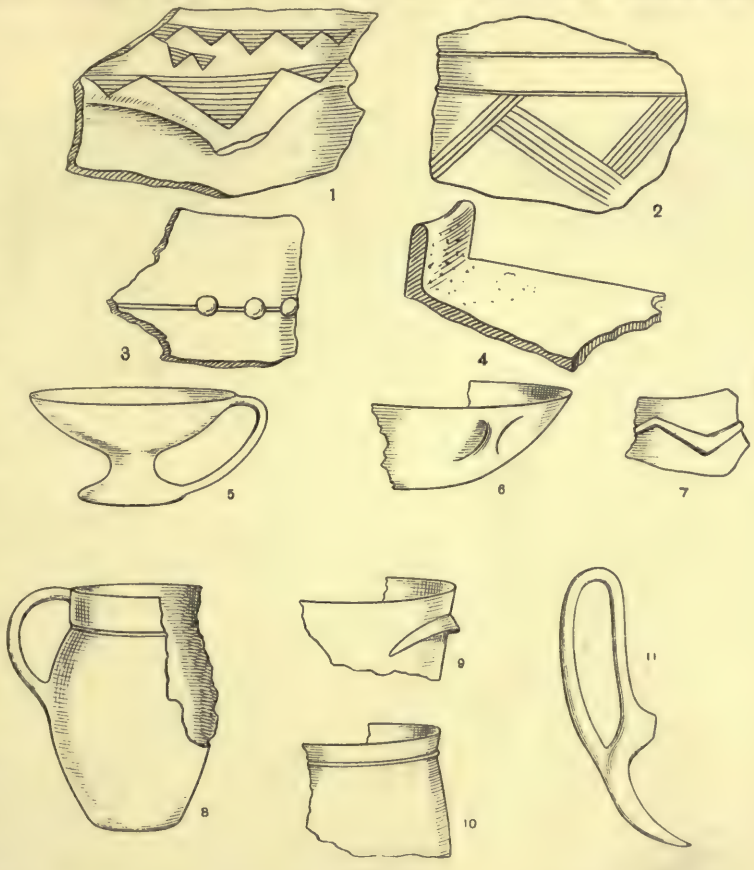

FIG. 1.

The 5th layer (1½ feet deep) was composed of a red clayey earth; the objects met with in it were many bones of hippopotamus, some vertebræ of stag, and a fragment of pottery of a finer make than those found in the upper layer.

The 6th layer (1 foot thick) was of nearly the same material as the preceding, and in it only a tibia and some vertebræ of stag, in a very fragmentary state, were found.

The 7th layer, consisting of a hard white clay 6 inches thick, contained no animal remains.

In the 8th layer, which varied in thickness from 6 inches to 2 feet, consisting for the most part of clay, the remains of stag and hippopotamus were again discovered.

In the lower part of this layer, a large number of vertebræ, femurs, radii, and ribs of hippopotamus were found. At a depth varying from 8 to 10 feet from surface, what at first seemed to be the bottom of the cave was reached; this was strewn all over with the larger bones of the hippopotamus, and amongst them a whole mandible with molars of elephant (*E. mnaidrensis*). All these remains were covered with a coating of stalagmites in such a manner as to render it quite impossible to extract them save in fragments.

Under this came a stratum of a soft white stone, 1 inch thick, then again 6 inches of hard whitish clay, and under this what is probably the true bottom was reached—this consists of a white stone varying in consistency.

FIG. 2.

Facing the inside of the cave is a space (about 4 feet in circumference and varying in depth from $2\frac{1}{2}$ feet to 4 feet) between two huge stones, which evidently had fallen from the roof of the cave, and filled in for the greater part with clay, varying also somewhat in consistency. Here the greatest number of hippopotamus bones were found. Amongst them nine left scapulas could be identified, which, of course, prove the existence of at least nine individuals. A skull of the same animal was also found in this part; it measured 2 feet 3 inches from tip of snout to the occipital bones. Though every care was taken to extract this whole, after nearly a week careful digging around it, it began to crumble till it fell, together with a huge lump of clay, and was smashed to pieces. Fortunately, however, some photographs

were taken of it *in situ* (Fig. 2, text). A good part of an elephant's (*E. mnaidrensis*) scapula was found just behind the hippopotamus' pelvis, which, in the photograph, is seen just above the skull.

A claw of a bear (probably the same bear found by Mr. Cooke) was also obtained from this part of the trench.

Summarising the identified animal remains found in this trench, we have the following :—

(*a*) *Elephas mnaidrensis.*—1 scapula, 1 mandible, 1 left molar.

(*b*) *Hippopotamus pentlandi.*—9 scapulæ, left ; 8 scapulæ, right ; 3 sacra ; 7 humeri, left ; 2 humeri, right ; 2 radius and ulna, right ; 2 radius and ulna, left ; 1 radius ; 2 atlas ; 2 axis ; 5 tibiæ, right ; 2 tibiæ, left ; 4 astragali, left ; 1 astragalus, right ; 4 femurs, right ; 1 femur, left.

(*c*) *Hippopotamus minor.*—1 upper end of femur, left.

(*d*) *Ursus arctos* (*?*)—1 claw.

No remains of stag were found in this part of the trench.

In the trench on the left side of the cave, which was about 20 feet long by $2\frac{1}{2}$ feet to 4 feet wide and from 2 feet to $3\frac{1}{2}$ feet deep, the earth was of the loose red kind all the way through, clay never being found. In most parts there was a layer of stones at the top, sometimes as much as 1 foot 6 inches in depth. Though there were no signs of stratification, some of the bones had a somewhat thick coat of stalagmitic formations around them, which proves that they had been moved about. From the surface of this trench some remains of the stag were obtained, amongst which were some fragments of antlers which had not been shed like those found by Mr. Cooke, as they had parts of the skull attached to them. The hippopotamus bones, relatively to the size of the place where they were found, were most abundant, and some of them in a very good state of preservation. They belonged to at least six individuals, as six left humeri have been identified already. Besides a great number of fractured bones, the perfect specimens of hippopotamus' remains extracted from this trench are the following : 5 scapulæ (left), 4 scapulæ (right), 5 sacri, 6 humeri (left), 4 humeri (right), 3 radius and ulna (right), 3 radius and ulna (left), 6 atlas, 1 axis, 3 tibiæ (right), 4 tibiæ (left), 4 astragali (left), 3 astragali (right), 2 femurs (right), 3 femurs (left).

The bones identified from both trenches are only a small fraction of what has been found during these excavations, the greater part are, however, in a very fragmentary state. We may also note a bone instrument (?), probably a borer (Pl. B, Fig. 2).

The greater part of the pottery is of the neolithic period, very rough and badly baked, with a reddish slip on dark grey paste. Among the more important fragments are the following (Pl. B, Fig. 1) :—

(1) Fragment of a dish 20 mm. in diameter with a flat bottom, in very rough ware.

(2) Fragments of poorly baked reddish clay.

(3) Fragment of a medium-sized vessel, with some attempt at burnishing ; the outside is black and the inside reddish ; thickness, 10 mm.

(4) Another fragment of a similar pot, more finely worked and better baked, 5 mm. thick.

(5) 2 sherds belonging to vessels of more elaborate ware, with a reddish slip inside and black outside ; being badly fired these sherds have reddish flashes on the black over the outer surface.

(6) A sherd 5 mm. thick, black on the inside and buff on the outside, well worked and hand burnished ; it belongs to a small vase.

(7) Another fragment of the same type, 15 mm. thick, black outside and reddish inside; it has also the red flashes due to bad baking.

(8) A fragment of a vase 7 cm. long and 20 mm. thick, made of reddish clay having in it fragments of shells; on the surface of this sherd can be noticed curved lines very roughly incised, intended for ornament.

(9) Fragment of a roughly made vase having a buff slip on both sides, thickness 5 to 10 mm.

(10) A handle of a large jar, poorly baked and of a very fine texture; it belongs to the transition period between the Neolithic and the Punic.

Besides these there is also a good number of sherds belonging to vessels of undoubted Punic type, and the bottom of a vase of red clay with fine black paint, undoubtedly of Greek manufacture.

THOMAS ASHBY.
GIUSEPPE DESPOTT.

Burma.

R. Grant Brown.

Death Customs in Burma. *By R. Grant Brown.* 15

Mr. Perry's article on "The Orientation of the Dead in Indonesia," in the *Journal* for the second half of 1914, has suggested inquiry as to the treatment of the dead among the Burmese. The following notes are the result.

The corpse is invariably buried with its head to the east. In praying, a Burman Buddhist always turns to the east if there is no symbol of his religion in the neighbourhood, in spite of the fact that Gotama's country lies to the west of Burma. A Burman may sleep with his head to the east or south, never to the west or north. Solar myths are not particularly in evidence in Burma, and the people themselves do not connect the custom with the rising sun. It is possible that its origin may be, as suggested by Mr. Perry (following Herbert Spencer) the fact that the race migrated from the east, or in other words from China, where there are still tribes speaking languages closely allied to Burmese, and where such tribes were probably more numerous formerly than now. (The Tamans, for instance, undoubtedly came from China. See the *Journal* for the latter half of 1911.) But this does not explain the alternative allowed to the sleeper of lying with his head to the south, unless this is a Talaing custom, and the Talaings came by sea. More information is required regarding the customs of neighbouring races before any safe inference can be drawn.

In the funeral procession the corpse is always carried feet foremost. In Lower Burma great care is taken not to drop the coffin, or even to place it on the ground, on the way to the cemetery. If this happens it is believed that some one will die on that spot. When buried, the corpse must not face the village, but this prohibition also seems to be in force only in Lower Burma, and therefore to be of Talaing, rather than Burmese, origin.

The cemetery must be to the west or north of the village. This is merely the result of the idea that the east and south (south is the "honourable" quarter in China) are honourable and the west and north the reverse.

A corpse is never removed to a house before being buried. If a man dies outside his house, his body must not be placed in it, or even in the village, if he died outside the village.

In Upper Burma, drowned persons are buried near the water in which they were drowned, as far from it as a handful of water can be thrown; or, if the corpse is taken to a cemetery, water must be dropped along the path the whole way. It is believed that there will be a drought if this is not done.

In Lower Burma all the pots in the house are broken when the head of the household dies, but not when anyone else dies. Water is sprinkled on the place of

death (this is done in Upper Burma also) immediately after removal of the body, and along the path from the house to the gate of the compound. As water frequently takes the place of blood in Buddhist ceremonies, both these customs may perhaps be regarded as a survival of the practice of killing slaves on the death of their master.

The Burmese appear to have no ideas regarding the direction of the land of the dead, or of the country from which the race came.

The curious device of holding a complete funeral and burial ceremony in the hope of deceiving the Destroyer, and inducing him to leave a sick person alone, was fully described in MAN, 1909, **13**, under the heading "Cheating Death."

The Burman regards it as a matter of course that the soul should continue to exist after death, and he believes that it remains in the house, and is cognizant of all that goes on there, for seven days. The bed of the deceased person is laid, and a fresh supply of food and water is placed by it every morning and evening. During the same period hospitality is offered to all who come, and monks are invited to preach as well as to eat. At the end of the seven days the spirit departs. According to my principal informant, he is ejected by the house-god, Min Magayi, the mighty blacksmith who was burnt alive by a king of Tagaung, and whose spirit watches over every Burman household. But during the seven days he is not absolutely confined to the house. He may wander about visiting the places he was wont to visit in life.

In 1907 the Civil Surgeon of Pyapon died while I was Deputy Commissioner of the district. He was a native of Arakan. The day after his death a messenger came to me from his widow asking me whether I would sign an order discharging him from Government service. The reason given was that his ghost had been walking about the hospital and disturbing the patients there. Until he was removed or allowed to resign he was still under the orders of his superior officers, and considered it his duty to go on with his work. I objected that I had no power to remove a Civil Surgeon, but was told that my order would be quite effective for the purpose. Of course I consented; but I was somewhat startled a little later when an official letter was placed before me, addressed to the dead man and informing him that he was removed from Government service, with effect from an hour and date mentioned, these being the hour and date at which he died. I signed the letter, and was told afterwards that it had had the desired effect.

A creditor has a better chance of recovering a debt from the dead than from the living, provided the deceased has relations who are concerned for his welfare. If the debt is not paid it is believed that the dead man will come into the creditor's power, as his slave (nowadays servant), his ox, or his dog. R. GRANT BROWN.

New Guinea. Beaver.

A further Note on the Use of the Wooden Trumpet in Papua. 16

By W. N. Beaver, F.R.A.I.

In MAN, 1915, **11** (February), Dr. Seligman discusses the wooden trumpet as used on the southern slopes of the Hydrographers Range. A few remarks on the further distribution of this instrument may be of interest.

Dr. W. M. Strong, from whom Dr. Seligman obtained the specimen figured in MAN, states that he knows of the use of the wooden trumpet only in the region quoted, but I am able to point out from personal knowledge that its distribution is very much wider.

Naturally, the coast tribes use the ordinary conch shell as a trumpet, and the people of the hinterlands obtain their shell instruments from them in the way of trade; but the further one penetrates inland, the more difficult it becomes to obtain shells. I have found the wooden trumpet, almost identical with the instrument figured by Dr. Seligman, used over a large portion of the administrative Northern

Division of Papua; that is to say, throughout the region directly between the Hydrographers Range and the boundary of British Papua. To quote a few examples, I have found it used, together with the conch, among the Sangara on the northern side of Mount Lamington, among the Huhurundi living inland from Holnicote Bay, and among the Howajega, Asingi, and Tohani, all bordering about the main Kumusi River. In the trans-Kumusi region, towards the Yodda Valley, I find that the Autembo and other tribes use it more frequently than the conch. Only a week or so ago I found it in use in the valley of the Mamama, a tributary of the Kumusi rising on the southern side of Mount Lamington. I have also seen it used on both the middle and upper Waria, in what was formerly German New Guinea.

Now this is a tolerably wide distribution, and under no circumstances can the users be claimed to have had any communication with the Southern Hydrographers tribes. Of course it should be understood that the conch shell is also used.

I have a note that a bamboo tube is used instead of the wooden instrument among the Andakofu tribe (Sauni) in the trans-Kumusi region.

The ordinary conch shell trumpet varies in size up to about 20 inches long and about 9 inches across in the largest part. A hole from 1 inch to $\frac{3}{4}$ inch in diameter is made about 3 inches from the apex. Over water the reverberating note can be heard a very considerable distance.

Some details of the notation of trumpet blowing might be of interest. Of course, neither the drum nor trumpet "language" is in any degree as rich as what I understand the West African drum "talk" is—in fact, the Papuan variety is very poor indeed, but it should be understood that certain distinct significance is attached to different notes or calls. This notation is chiefly on the long–short blast system, and I give some examples of shell trumpet calls from the Binandele tribes of the Mamba and Gira rivers. Naturally the significance varies according to the district:—

(1) After killing in a fight when in camp and dancing:
— – — – — – — –, &c. (*i.e.*, long blast, short blast, long blast, short blast, &c.).

(2) Calling to a fight, summoning to a fight, and going to a fight:
— – – – – – – – (*i.e.*, long blast, short, short, &c., and repeat).

(3) Conveying the news of a death:
– ——— – ——— – (*i.e.*, short, long, short long, &c.).

(4) Men are bringing a pig:
—— – ——— (*i.e.*, long, short, long, &c.).

Nowadays No. 2 is generally used to call in the people from their gardens, say, for example, on the arrival of European or other strangers, or, again, half-a-dozen long blasts may convey the news that a Government party or Europeans are approaching. W. N. BEAVER.

Palestine: Archæology. Lewis.

A Note on Megalithic Monuments. *By A. L. Lewis.* 17

The questions raised by Mr. Peet and Professor Elliot Smith respecting megalithic monuments are so important that I should like to be allowed to state the conclusions to which I have been led by a study of the monuments, and of the literature concerning them, extending over fifty years. They are :—

(1) *The origin of building with large stones need not have been, and probably was not, confined to one centre.*

(2) *The vast extent of the countries in which building with large stones, whether worked or unworked, was practised, and the different ways in which it was applied, show that it was a local or tribal rather than a racial custom.*

(1) Such inventions as those of the mariner's compass, gunpowder, and the steam engine (the latter specially cited by Professor Elliot Smith) seem to have been in process of evolution in different places, though perhaps only brought to perfection in one of them. But was the commencement of megalithic construction an invention in the same sense as either of those? The first inhabitants, however uncivilised, of any stony country might surely begin to pile stones together to form dwellings, enclosures of any kind, and perhaps tombs; and they would, in the absence of mortar or cement, soon find that the larger were the stones, the better buildings they made, and, when they had overcome the difficulty of handling them, they would often use the largest they could get. This is surely a thing that might have occurred anywhere and many-where. When an efficient cementing material was introduced the use of small stones became much easier, though that of large stones in various forms was, and still is, retained. It might be safer to argue that the epoch-making discovery or invention made only in one centre was that of mortar or cement.

(2) Mr. Peet seems to construe the term megalithic rather strangely, but it is very difficult to draw a distinction, based only upon the size of the stones, between monuments of a similar appearance, and I therefore prefer the term "rude stone monuments," even though some of them are more or less worked. In my view it is building without mortar, with large or small stones, or a mixture of both, that is the distinctive phase of culture of which the special characters insisted upon by Mr. Peet are but local or tribal variations. Rude stone monuments are found in many and various parts of Europe, Asia, Africa, and America, and in Australia and the Pacific Islands—altogether too much ground to be covered by any one prehistoric race or by the influence, direct or indirect, of any such race. But, although rude stone monuments are found in so many different places, their characters differ and are often much localised. The great circles, the primary purpose of which was not sepulchral, are practically confined to the British Isles; there is nothing elsewhere that can be compared with Avebury, Arborlow, Stanton Drew, Stonehenge, Brogar, or with many of our smaller circles. If we turn to monuments which were unquestionably sepulchral, we find dolmens of various sorts by the hundred in Ireland, France, Algeria, India, &c., many in Wales, but practically none in the eastern half of England, except in one corner of Kent, where there are some

monuments of a Teutonic type, nor in Scotland, where circles take their place as sepulchres. But in the sepulchral circles there are also great local differences ; those round Aberdeen are of one special type found nowhere else, except perhaps in one instance in Co. Cork ; those round Inverness are of another special and quite different type, although they are so near ; there are also numerous circles of what I may call the ordinary burial type in Scotland. (For details see my paper on "The Stone Circles of Scotland," in the *Journal* of the Anthropological Institute, Vol. 30, 1900.) In Yorkshire, again, there are no large non-sepulchral circles, but there have been many of the little barrow circles, and these are also found in parts of Siberia, where, however, they seem to be of a later date, as they contain articles of iron. All these differences seem to indicate that the inhabitants of each locality used large stones in different ways and for different purposes ; in Scandinavia, for instance, circles, we are told, were used for fighting duels in, while in India small circles were places for sacrifices. Alignments were dealt with pretty fully from this point of view in my paper on "Megalithic Remains in the Neighbourhood of Autun, &c," printed in the *Journal* of our Institute, Vol. 38, 1908 ; and I will here only mention the stone rows, so numerous on Dartmoor and practically non-existent elsewhere, as another local and probably tribal variety. The construction of a cist to put a corpse in is a thing that might occur to anyone in any place where stone was available, and larger chambers might easily be a development of the same idea. Dolmens, however, were discussed with regard to local differences at some length in my paper on "Some Dolmens of Peculiar Types in France and Elsewhere," printed in our *Journal*, Vol 40, 1910, to which, and to the other papers mentioned, I must refer readers for details, in view of the limits of space in MAN.

Colonel Forbes Leslie, sixty years or so ago, showed that there were many customs and beliefs common to the "Celtic Fringes" of our islands and to India, and that they were sometimes associated with the rude stone monuments ; but is it certain that the people practising such customs are the descendants of those who reared the monuments, or that they did not, at one end of the line or the other, find the monuments already there, and take them over from an earlier population ?

A. L. LEWIS.

Ægean Archæology. Elliot Smith.

The Invention of Copper-making. *By G. Elliot Smith.* 18

My attention has just been called to a remarkable statement in Mr. H. R. Hall's *Ægean Archæology* with reference to Professor Reisner's view, "which gives "to the Egyptians the credit for the invention of copper tools and weapons." The consideration that the true interpretation of the known facts is a matter of fundamental importance in reading aright the history of civilization is my excuse for returning to the discussion of evidence to which I have repeatedly called attention during the last five years.

From Mr. Hall's book (page 44) I make the following quotations :—

> "But the source from which the early Egyptians obtained their copper can only have been—since the Black Sea coast seems too far away—besides the Sinaitic peninsula, Cyprus and the neighbouring coast of Syria. And the practical absence from the island of stone tools seems to show that the Cyprians used copper from the beginning, whereas the Egyptians passed through the Neolithic period before adopting copper. It is a natural conclusion that the Cyprians communicated the knowledge both to Egypt and to the Ægean, rather than that Egypt communicated it to both. The matter is arguable, but this seems the more probable theory of the two. The earliest Egyptian copper weapons are of the type characteristic of Cyprus."

It is difficult to know whether to be the more amazed at Mr. Hall's "evidence" or his logic—at his neglect of the fact, made known by the Egyptian Survey Department four years ago, that the copper mines in the Wady Alaqi, in Nubia, have been worked from the most ancient times (as in fact was previously assumed from the abundance of malachite found in the Predynastic graves in Nubia in 1907); or his inference that there was an export trade in copper, or rather copper ore (for the ore was known in Egypt long before the metal came into use), from Cyprus to the Thebaid and Nubia from the earliest Predynastic times.

Does Mr. Hall pretend that he has any evidence whatever to prove, or even to suggest, that Cyprus was the scene of copper-mining in such remote ages? Does he intend us to believe that the Cyprians never "passed through the Neolithic period "before adopting copper?"

It seems to be a common delusion on the part of archæologists that because copper ore was abundant in Cyprus it is natural to assume as a self-evident proposition the invention of copper-working there. One might with almost equal cogency, or the lack of it, argue that electricity must have been first discovered in the Baltic because amber is common there, or that the steam-engine must have been invented in New Zealand because there is plenty of natural hot water!

What such hypotheses fail to take into account is that in the case of every invention of which the history is known to us it was necessary for certain phenomena to recur time after time for years, or even centuries, before the mind of man was directed to them and was forced to realise the relationship between cause and effect; and even when this had happened, and something of the possible usefulness of the new knowledge had come to be appreciated, the full realisation of its practical application was acquired very gradually, and only after long experience and repeated experimentation.

The assumption that more than sixty centuries ago the first immigrants into Cyprus saw the copper ore, and instantly said to themselves, "Here is the raw "material for making copper tools and weapons," is as ludicrous a travesty of logic as it is utterly opposed to all that we know of the history of inventions and of primitive mankind's mode of thought and action. For man had no instinctive knowledge either of the fact that copper could be obtained from the ore or of the usefulness of the metal when obtained.

What is necessary to help us to understand how such a discovery as the possibility of reducing copper ore came to be made is some circumstance which might have repeatedly, day by day, and year after year, called men's attention to the actual phenomena of the production of the metal from its ore. In Egypt there is not only the fact that the working of copper can be referred back to a period much more remote than that in which it is known to have been extracted anywhere else, but also before that time all the circumstances were provided daily to call the attention of the Proto-Egyptians to these simple metallurgical facts. For malachite was in use as one of the ingredients of a cosmetic from the earliest known Predynastic period, definitely anterior to the knowledge of the metal copper. For hundreds of years domestic accidents must have repeatedly occurred which led to the falling of some of this cosmetic into a charcoal fire; and no doubt after innumerable instances of reduction of the copper ore by such means had obtruded themselves upon the attention of these early Egyptians, some pre-eminent genius recognised the *rationale* of the means by which the metal could be obtained from the ore.

Archimedes is said to have recognised and utilised the force of the expansion of steam in 212 B.C. But just as it took nineteen and a half centuries, and the investigations of innumerable inventors, before James Watt brought this

knowledge to its full fruition in a really practical steam-engine, so also it took many centuries before the "James Watt" of metallurgical invention arose in Ancient Egypt to put this knowledge of copper to a really serviceable use and make tools and weapons of it.

Ancient Egypt has preserved all the essential stages of such a history. It provided the predisposing circumstances which made the initial stages of the invention possible. The use of copper can be referred back to a remoter age in Egypt than elsewhere. Until these claims to recognition as the home of the invention of copper-working have been disposed of or seriously questioned there is no other logical inference open but to regard Egypt as the place where the science of metallurgy had its birth.

G. ELLIOT SMITH.

REVIEWS.

Bibliography. **Piper.**

19 *Index to Periodicals: a Classified and Annotated Index to the Original Articles contained in the principal Weekly, Monthly, and Quarterly Periodicals.* Compiled by various authorities and arranged by A. Cecil Piper, under the general editorship of Alexander J. Philip. Vol. 1, April to September 1914. London N.D. Published for the librarian and book world by Stanley Paul. xxxii + 192. 25 cm.

It is difficult to criticise fairly a bibliography which sets out to index all current periodical literature, without regard to subject, character, or place of publication. This is the case with the volume under review. Even while making every allowance for a first issue, it must be pointed out that unless the list grows to an unmanageable size it is not likely to be of much use to the specialist in any subject. The entries under Prehistoric Anthropology, for instance, number eighteen only, and the list of periodicals dealing with anthropological or archæological matters which have been catalogued is disappointingly small. The same applies to Geography, and still more strongly to other sciences. The Editor would probably be well advised to confine this index to periodicals of a general or semi-popular character, leaving the specialist publications to the scientific bibliographies. As these latter sometimes overlook important articles in the popular magazines and reviews, the list would still be of use to the specialist and of considerably enhanced value to the general reader, who does not want references to "heavy" literature, to which he can obtain access only with difficulty. So far as it goes, the list is accurate and very conveniently arranged.

E. N. F.

Folksong. **Kidson and Neal.**

20 *English Folk-song and Dance.* By Frank Kidson and Mary Neal. Cambridge University Press, 1915, pp. vii + 178. 20 cm. Price 3*s.* net.

The two essays of which this little book is composed provide a popular introduction to the study of our native songs and dances. They are written in a clear style, with an avoidance, as far as possible, of highly technical detail. Both songs and dances are described, classified, and analysed, and the difficulties in their study which await solution, briefly indicated. Both writers speak with authority; Mr. Kidson, who deals with folksongs, is himself a compiler of a valuable collection from Yorkshire and Scotland; while Miss Neal has taken a prominent part in the revival of the folkdance.

The definition of a folksong followed by Mr. Kidson is "a song born of the "people and used by the people"—a definition which, notwithstanding the fact that the folksong is so "understood by the modern expert," is far too loose, even with the qualification that "'the people' stands for a stratum of society where "education of a literary kind is in a greater or lesser degree, absent." Their

traditional character, to which Mr. Kidson gives due emphasis, also ceases to be of much value when the study passes beyond the collecting stage. The essentially primitive element which undoubtedly survives in some English folksongs is absent from others, equally traditional in character, but representing modified versions of airs of an artistic, as opposed to a popular, origin.

Miss Neal, while describing briefly the chief dances still, or till recently, found in England among the peasantry, devotes most of her attention to the Morris dance. She follows Sir James Frazer in attributing it to a religious origin. The name she is inclined to derive from the Keltic "mor" (great), and "uasal" (noble and dignified). This would be fully in consonance with its supposed religious character. The derivation "morris" = *morisco*, *i.e.*, "the Moorish dance," has been more commonly accepted, but whatever may be the origin of the *name*, the arguments which have been adduced to connect the dance with Morocco seem to be chiefly remarkable for their disregard of chronology.

Both essays are followed by an adequate bibliography and in the historical survey of the movements for the preservation of folksongs and dances full credit is given to the indefatigable labours of Mr. Cecil J. Sharp, to whom all who are interested in the traditional life and lore of this country are more than deeply indebted.

E. N. F.

China and India. Laufer.

History of Defensive Armor: Being Part I of *Chinese Clay Figures.* By B. Laufer, Associate Curator of Asiatic Ethnology, Field Museum, Chicago. 1914. **21**

In this volume Dr. Laufer gives us another of his admirable studies, to which we have now grown accustomed to look forward, upon the rich ethnographical material from the Far East which is being accumulated in the Field Museum of Natural History at Chicago. The present work is based upon an extensive collection of ancient Chinese clay statuettes gathered from tombs in the provinces of Shen-si and Ho-nan; and as many of these plastic images are represented as clad in defensive armour possessing features throwing new light upon the history of that armour, we are indebted to Dr. Laufer for the present first attempt at a systematic history of defensive armour from the earliest period, a subject of much cultural interest, and shedding significant light upon the origin of Chinese civilization.

Our author treats this theme, needless to say, with great originality and thoroughness. The appearance of the earliest body-armour itself, coupled with archaic tradition ascribing the cuirass hides to two animals designated by the names *se* and *si*, and identified by most sinologists with one or two species of rhinoceros, leads to the unearthing of an interesting history of the rhinoceros embedded in literature, art, and mythology from Chinese sources. In this research, Dr. Laufer frequently has referred to the original texts at first hand, and sometimes differs from previous translators in his details. The mythology of this animal seems to explain the extensive use in China of rhinoceros-horn for anti-poison protective goblets, also the association of the rhinoceros with the world-wide myth of the unicorn.

The main subject properly begins with the second chapter, entitled "Defensive "Armour of the Archaic Period." In the semi-historical Chou period (B.C. 1122–255), relying upon the statements in the *Rites of Chou*, Dr. Laufer finds that defensive armour was characterised by the absence of any metal, and consisted merely of a cuirass and helmet, both of rhinoceros hide; and from other sources he finds it recorded that metal armour and helmets were not introduced until the Tsin period (B.C. 255–206) and the Han (B.C. 206–A.D. 190), when iron armour and helmets came gradually into use. In the early period the hide-armour was of two kinds, a cuirass

in the form of a coat or corselet (*kia*), and scale-armour (*kiai*), composed of horizontal rows of imbricated pieces of leather cut in the form of scales. Of the former, his translation reads, "Those made from the hide of the two-horned rhinoceros (*si*) consist "of seven layers of hide; those made from the hide of the single-horned rhinoceros "(*se*) consist of six layers"—hitherto it had been supposed that the "seven" and "six" here denoted the number of pieces entering into the garment, and not the superposed layers. The helmets (*chou*) of this period were, he says, nothing but round leather caps, corresponding to the *galea* of the Romans. They were especially intended for use by charioteers. One of the motives in using the armour and helmet, it is suggested, was to create the impression of strength and bravery, and so to inspire fear in the enemy.

The introduction of metal armour into China in the third century B.C., forms the third chapter on the *Defensive Armour of the Han Period;* and in it Dr. Laufer discusses the reasons for this change in material. His theory, supported by evidence which seems in the main convincing, is that the Chinese derived their knowledge of metal armour from Persia through their perpetual predatory foes the Hans, who had adopted it, and thus forced the Chinese to use it in self-defence. The ancient pictures discovered by Stein in Turkestan show that metal was employed to re-inforce the hide-armour; and it is supposed that the metal first used was copper, which, by replacing the leather scales, gradually developed into the type of oblong rectangular "plate armour"; and eventually the copper was replaced by iron, which was the usual armour-metal in the T'ang period (A.D. 618–906).

"Chain-mail and Ring-mail" is also ascribed to Persia. These were extensively used by the Arabs and Moghals, and also by the Tibetans; the latter, however, are not credited with the possession of sufficient technical skill to manufacture the chain suits, which it is assumed they must have imported from the West, for Dr. Laufer cannot find that this type was ever employed by the Chinese. Certainly the results of local inquiry during the Lhassa Expedition of 1903–4 all tended to this conclusion as regards Tibet.

"Plate-armour" is the subject of the fifth chapter, and our author points out that it is not "sheet armour" or an arrangement of large sheets of metal enveloping the front and back of the warrior, but consists of horizontal rows of narrow rectangular plates mutually lashed together, and each row similarly fastened to the one next above and below it. This type Dr. Laufer is careful to distinguish from "scale-armour," for which a backing is necessary, and in his opinion these two types are of independent origin. The Scythians used bone-armour of this kind, and we think that the bone "sashes" used by Tibetan necromancers may possibly be a survival of this early type. Plate armour was widely diffused; it is found in Egypt in the period of Rameses II, through Assyria to Japan and N.W. America; and it is suggested that it was especially adapted for cavalry use.

"Sheet-"armour, so common in the mediæval west, comes into vogue for the first time in China in the T'ang period (A.D. 618–906) as the armour especially of the guardian deities; and this type originated, Dr. Laufer thinks, in the Sivaite worship of India. But we do not find the indigenous Sivaic gods of India delineated in this armour. "Horse-armour" forms the concluding chapter of the work; and in illustration are given numerous interesting model clay figures of armoured horses, with and without riders, dug up from the graves in question.

Well chosen and helpful illustrations profusely adorn the text and appendix; the sixty-four photographic plates are exceptionally well reproduced. Altogether Dr. Laufer in this monograph has made a substantial contribution to the advance of our scientific knowledge of defensive armour. L. A. WADDELL.

Africa. **Meinhof.**

An Introduction to the Study of African Languages. By Carl Meinhof. J. M. Dent and Sons, Ltd. 1915. 4*s.* 6*d.* net. **22**

This book is a translation by Miss A. Werner of a series of lectures given by Professor Meinhof. In the first lecture the author shows the importance of the study of primitive languages, not only for their own sake, but also for the light that the study of a living tongue may throw upon a dead literary language. So greatly does the mode of life of a people affect their language that the Bedouin Arabs have retained a speech more primitive than the Hebrew of the Pentateuch. The second lecture is devoted to the material already collected from African sources; unfortunately the value as a book of reference of this extremely interesting work is much impaired by the absence of an index.

The third lecture deals with the importance of phonetics and the sound shiftings which have been worked out in the Bantu group, and discusses their causes.

Lecture Four, dealing with rhythm and accentuation, is particularly interesting. In Semitic, Hamitic, and Bantu languages stress accent is the rule, and thus presents no great difficulty to the European student, but the Sudanese group is monosyllabic and musical intonation takes the place of stress. The pitch of a monosyllable is a far deeper pitfall to the beginner than the reproduction of a click or the recognition of a "bilabial v." Though stress is characteristic of the Hamitic group and pitch of the Sudanese, these two great groups exist side by side, and it is only reasonable to expect to find both forms existing in some languages. This actually is the case in Duala and other Bantu languages. There seems now to be no doubt that tonic accent is the older form. The connection between tone and meaning is difficult to trace, but Professor Meinhof points out that "in Ewe certain onomatopoetic words "are given the low tone if they refer to large objects, and the high if they denote "small ones. . . . Similarly in telling fairy tales we usually speak of ogres in "a deep, and of small animals in a high, voice."

In Lecture Five the author examines sentences from three typical African languages. The first, Ewe, a Sudanese language, is isolating; the second, Swahili, a Bantu language, has plural formation and class divisions with prefixes, and is agglutinative; the third, Somali, a Hamitic language, has case endings, personal pronouns, and grammatical gender, and is inflectional. The development of the inflectional from the agglutinative can be traced, but "the connecting link between the Hamitic and "the Sudan languages is wanting. Probably what happened was this: a language "resembling Ful and possessing in the main the characteristic Hamitic features "already enumerated, assimilated a Sudan vocabulary and so formed the Bantu "languages. Ful began to adopt, side by side with the classes, as they exist in "Bantu, another system of classification, and made a distinction between persons and "things, large and small objects. The old classification was, later on, gradually "dropped; the personal class became the masculine gender, the thing-class the "feminine, or, more strictly speaking, the neuter. This state of things is found to-"day in all the Hamitic languages. . . . Probably the Hamitic languages when "they first appeared in Africa, were about in the stage of development which we "find in Ful."

Lecture Six deals with the influence of trade on languages, the practical importance of the study of African linguistics as a means of opening up the country, and as an auxiliary to other sciences. Here the author calls attention to the care that is required in taking down place names in order to prevent absurdities from appearing on maps, a necessary warning, since the writer has seen marked on a map Jebel Saket, as one might say a "blooming mountain"!

In the last lecture the connection between Hamitic and Semitic languages is

discussed, and their possible relation to the Aryan tongues. An interesting explanation of the otherwise puzzling use of the feminine numeral with a masculine noun, and the masculine numeral with a feminine noun, in Hebrew and Arabic, is offered by comparison with the phenomenon of "polarity" found in some Hamitic languages.

B. Z. S.

ANTHROPOLOGICAL NOTES.

Accessions to the Library of the Royal Anthropological Institute. 23

Indian Population in the United States and Alaska, 1910. Department of Commerce Bureau of Census. $11\frac{3}{4} \times 9\frac{1}{2}$. 285 pp. Map. Washington: Government Printing Office. (Dr. Roland B. Dixon.)

The Tale of the Armament of Igor, A.D. 1185. A Russian Historical Epic. Edited and Translated by Leonard A. Magnus, LL.B. With revised Russian Text Translation, Notes, Introduction, and Glossary. $9 \times 5\frac{3}{4}$. 122 pp. Map. Oxford University Press. 6*s*. net. (Publishers.)

A Contribution to the Craniology of the People of Scotland. Part I. Modern —Anatomical. Part II., Prehistoric—Descriptive and Ethnographical. By Sir William Turner, K.C.B., D.C.L. Reprinted from *Trans. Roy. Soc. Edinburgh*, $12\frac{1}{2} \times 9\frac{1}{2}$. With 8 Plates. (The Author.)

L'age du Cuivre. Les Haches Plates en Vendée. By Dr. Marcel Baudouen. 127 pp. 47 Illustrations. (The Author.)

The Magic of Jewels and Charms. G. F. Kunz. $9 \times 6\frac{3}{4}$. 405 pp. 90 Illustrations in Colour. J. B. Leppincott Co. 21*s*. net. (Publishers.)

Russian Folk Tales. Translated from the Russian. With an Introduction and Notes by Leonard A. Magnus. $8\frac{3}{4} \times 5\frac{1}{2}$. 350 pp. Kegan Paul, Trench, Trübner & Co. 7*s*. 6*d*. net. (Publishers.)

Prehistoric Man and His Story. A Sketch of the History of Mankind from the Earliest Times. By Professor G. F. Scott Elliot, M.A., B.Sc. $9 \times 5\frac{3}{4}$. 391 pp. 64 Illustrations and Diagrams. Seeley, Service & Co., Ltd. (Publishers.)

A Naturalist in Madagascar. A Record of over fifty years' intimate association with the natives and study of the animal and vegetable life of the island. By James Silree, F.R.G.S. $9 \times 5\frac{3}{4}$. 313 pp. With 52 Illustrations and 3 Maps. Seeley, Service & Co., Ltd. 16*s*. net. (Publishers.)

An Introduction to Social Psychology. By William McDougall, F.R.S. 9th Edition. 8×5. 424 pp. Methuen & Co., Ltd. 5*s*. net. (Publishers.)

Human Leopards. An Account of the Trials of Human Leopards before the Special Commission Court, with a Note on Sierra Leone, Past and Present. By K. J. Beatty. 9×6. 139 pp. 33 Illustrations. Hugh Rees, Ltd. 5*s*. net. (Publishers.)

Archæological Excavation. By J. P. Droop, M.A. $8\frac{3}{4} \times 5\frac{1}{2}$. 77 pp. 8 Diagrams. Cambridge University Press. 4*s*. net. (Publishers.)

The Festival Book of Salisbury. Published to Commemorate the Jubilee of the Museum, 1864–1914. $10\frac{1}{2} \times 7\frac{1}{4}$. 134 pp. Illustrated. 3*s*. (Museum Committee.)

A Select Bibliography of Publications on Foreign Colonisation—German, French, Italian, Dutch, Portuguese, Spanish, and Belgian. Contained in the Library of the Royal Colonial Institute. Compiled by Winifred C. Hill. $8\frac{1}{4} \times 5\frac{1}{2}$. 48 pp. 2*s*. 6*d*. (Royal Colonial Institute.)

Printed by Eyre and Spottiswoode Ltd., His Majesty's Printers, East Harding Street, E.C.

FIG. 1.

FIG. 2.

FIG. 3.

FIG. 4.

ANCIENT MEXICAN TECALLI VASE.

ORIGINAL ARTICLES.

Mexico: Archæology. With Plate C. Joyce.

Note on a fine Tecalli Vase of Ancient Mexican Manufacture. 24

By T. A. Joyce, M.A.

The accompanying Plate C illustrates a remarkable vase of translucent greenish-grey onyx marble (stalagmitic calcite) in the form of a monkey. The animal is represented as kneeling on the left knee, with the right leg flexed and supporting the elbow of the right arm. The right hand is placed palm downwards on the head, which is carved in very bold relief, and the left arm is bent so that the fore-arm is horizontal, pressed closely to the body. The left foot is carved in very low relief, and represented as grasping the buttock, the great toe or "thumb" being clearly indicated. Strangely enough, it is omitted in the case of the right foot. The tail extends up the back, and the tip is coiled in a graceful spiral. Bracelets are indicated on the wrists, and the eyes have been hollowed out, and were most probably originally inlaid with some other material. The interior of the vase has been carefully hollowed, the walls are thin, and the inner surfaces well finished. On the bottom alone can faint traces be seen of the tubular drill by means of which the cavity was made. The head, too, has been hollowed from underneath the chin, but the cavity has not been carefully finished on the interior, and traces of the drill are plainly visible. The exterior surface is well polished, and the whole vase is in practically perfect condition. At present the lip is sheathed with iron, which must have been added at a period considerably subsequent to the manufacture of the vase. Dimensions are: height, 243 mm.; greatest diameter from front to back, 210 mm.; greatest diameter from side to side, 163 mm.

The vase, which is in private possession, has no history beyond the fact that it was purchased in Seville some years ago. But it is obviously of Mexican origin, and dates from the days prior to the expedition of Cortés. It shows no trace of having been buried, and was probably brought back by one of the early visitors to the New World.

Several vases of this material, similar in character, are known to exist, notably two fine specimens in the British Museum, which were discovered in the Island of Sacrificios, off Vera Cruz. The Museum also possesses two other specimens of less perfect workmanship and of unknown locality, while three magnificent examples, also from Sacrificios, are preserved in the Mexican Museum. Of all these, the first two and the last three are figured in an article by Mrs. Nuttall, "The Island of Sacrificios," which appeared in the *American Anthropologist*, Vol. XII, p. 257.

The material from which these vases are carved was known to the ancient Mexicans as *tecalli*, but, strange to say, no mention of it is made by Sahagun in his chapter on methods of stone-cutting in pre-Columbian Mexico.* Its omission may be due to the fact that it is not a very hard material, and so was not considered worth special mention. Sahagun mentions the use of copper tubular drills for piercing and hollowing hard stones, and further states that sand and emery were used for polishing, bamboo (*otlatl*) being sometimes employed to give the finishing touches. In consideration of the fact that nearly all the known specimens, of which the *provenance* has been recorded, come from Sacrificios, it is perhaps fair to infer that these vases were the handiwork of Totonac craftsmen.

As regards the species of monkey represented by the vase under discussion, the prehensile tail and the peak-like growth of the hair on the forehead seem to indicate the spider monkey, one species of which (*Ateles geoffroyi*) is found in Vera

* *See* translation of the Nahuatl text by Professor E. Seler, in the *Comte-rendu de la* VIII*ème Session du Congrès International des Americanistes*. Paris, 1890, p. 401, reprinted in the author's *Gesammelte Abhandlungen*, Vol. II, p. 620.

Cruz. The monkey (*ozomatli*) stood for the eleventh day-sign of the Mexican calendar, and, as figured in the Fejervary-Mayer* and other codices, corresponds very closely with the head carved on the vase. It is true that Seler identifies the Mexican *ozomatli* with the Howler (*Mycetes*),† one specimen of which is also found in Vera Cruz, but I think that the evidence of the codices is against him.

However, the species of the monkey is a point of small importance compared with the interest attaching to the specimen, which is a fine example of a class of object rare in museums, and which provides good evidence of the skill attained by the lapidaries of ancient Mexico. T. A. JOYCE.

Indonesia. Perry.

Dr. H. O. Forbes and "The Orientation of the Dead in Indonesia." 25

By W. J. Perry.

In MAN, 1916, 3, Dr. Forbes takes exception to my paper on "The Orientation "of the Dead in Indonesia."‡ He points out inaccuracies of detail; he disputes the evidence with regard to Timorlaut; and he is unable to accept the general conclusions of the paper.

The phrase "the Tenggerese of Bantam" was a slip on my part. The spelling "Badoej" was taken from Dr. J. J. Jacobs, de Badoej's.

Dr. Forbes objects to "Mr. Perry's 'Nusnitu'" as the name for the land of the dead in Timorlaut. Riedel says that the ghosts of the dead in Timorlaut go to Nusnitu, an island to the west of Seelu. This island is marked on his map, and also in the atlas of Stemfoort and ten Siethoff, as Nusnitu. Dr. Forbes gives in his book§ a map of Timorlaut "with corrections by Mr. H. O. Forbes"; on this map we find Nusnitu. This island is therefore not of "uncertain location," and Dr. Forbes is quarrelling with his own spelling.

Dr. Forbes considers that "in the interests of scientific accuracy . . . several "of the statements which Mr. Perry relies on . . . require further corrobora- "tion." As far as I can gather, Dr. Forbes objects to Riedel as an authority: "The author, following Riedel. . . . Personal considerations tend to make me "hesitate in accepting *all* Riedel's observations in Timor-laut. . . ." Riedel makes certain statements to which Dr. Forbes objects, *i.e.*, that—

(1) The dead, when interred or placed on platforms, are oriented in an east-west direction.

(2) The notables are disposed of in a manner different from the commoners.

(3) Interment takes place on the island.

The evidence of Dr. Forbes concerning the disposal of the dead on the rocks on the sea shore is quite definite, for it shows that the dead in this case are not oriented in any given direction. Thus far Dr. Forbes is not at variance with Riedel, who makes no statement regarding the orientation of the dead when they are disposed of in this manner. But Dr. Forbes throws doubt upon the distinction between notables and commoners: "if the 'notables' can really be distinguished "from the unimportant persons. . . . The coral pyramid with the fewest bodies "and most room, would as a rule be chosen as the last resting-place of the most "recent burial—both important and unimportant. . . ." Here he is at variance with Riedel, von Hoevell, Jacobsen, and van Doren, all of whom agree that platform disposal is the mode of disposal associated with the notables. But Dr. Forbes himself supports these writers, for he says, "As far as orientation goes, notables "and commoners were treated alike, except that the corpses of the better class were "usually encased in a canoe-coffin, often placed on a pile platform specially erected

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* *See* my *Mexican Archæology*, Fig. 7*k*, p. 60. † *Zeitschrift für Ethnologie*, 1909, p. 210.

‡ *Journ. Roy. Anthr. Inst.*, Vol. XLIV.

§ *A Naturalist's Wanderings in the Eastern Archipelago*, 2nd Ed., p. 298. 1885. London.

" for it within, or in shallow water just beyond, the tide mark generally pointing " seaward. Its compass-bearing would naturally vary with the sector of the circum- " ference of the island on which it was erected."

As I read this paragraph, Dr. Forbes is telling us that " notables can really " be distinguished from the unimportant persons," in that they are placed on a platform, in a canoe coffin, which is oriented out to sea. Both Riedel and von Hoevell state that canoe-coffins are oriented in an east-west direction ; von Hoevall does not contradict Riedel so sharply as Dr. Forbes thinks, for his statement is general, whereas Riedel only tells us definitely about interments. But, leaving that matter on one side, it is evident that Dr. Forbes is contradicting not only Riedel but also von Hoevell. Dr. Forbes states that the canoe-coffins generally point seaward, and that the " compass-bearing " would vary with the sector of the island. A glance at the map shows at once that the vast majority of the villages of this group of islands are on the east or west coasts. As a general rule, therefore, canoe-coffins when pointing " seaward " will be east-west. Geographical considerations may, therefore, very well reconcile the statements of Dr. Forbes with those of the two Dutch authors.

Riedel states that medicine men and unimportant persons are interred in Timorlaut. Von Hoevell also states that interment is practised in this island as a less honourable mode of disposal. Dr. Forbes contradicts these two writers once again: " There was in Timor-laut practically no *interment*, as few places on the " island presented more than a couple of inches or so of soil, accumulated upon a " hard coral conglomerate floor. The excavation of a grave, consequently, presented " almost insuperable difficulties to these natives, poorly provided with excavating tools."

" In the interests of scientific accuracy " I shall have to quote words which Dr. Forbes has written elsewhere concerning Timorlaut.* He says, " The bodies of " those who die in war or by a violent death are buried, and not placed on rocks " or on a platform, where only such as naturally die are deposited. . . ." Thus Dr. Forbes once again contradicts himself as well as other people.

Dr. Forbes does not find my general conclusions " very convincing," but he does not state why, except that " I failed to discover the beliefs that others seem " to have found and recorded as existing. . . . So far as my small experience " goes, the orientation of native houses in Java, Sumatra, Timor, Timor-laut, " Buru, the Moluccas, and numerous districts in New Guinea, I detected no sure " indications that their positions were not due purely to suitability of site."

I may perhaps be allowed to remark that few writers on Indonesia have paid any attention at all to orientation. For example, Volz was the first to detect the definite orientation of the Batta houses.† The material given in my paper represents a search through the great bulk of the literature of Indonesia, so Dr. Forbes's failure to detect any orientation may simply be due, as he suggests, to " lack of " close enough research."

Dr. Forbes states that one would expect the orientation of the dead among the Baduwi, Kalang, and Tenggerese to be the same because they " belong to the same stock " and have similar " curious rites and customs." My main contention was that when the dead are oriented in some definite direction, this direction is that of the place whence the people in question have come or believe themselves to have come. Since the Baduwi, Kalang, and Tenggerese live in " isolated peculiar communities," it would hardly be supposed that they arrived at their present habitats from the same direction and in similar circumstances. Therefore one could not expect similar directions of orientation.

W. J. PERRY.

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* *Op. cit.*, p. 324. † *Nord Sumatra.* Vol. I. Die Batakländer. Berlin, 1909, Chap. IX, *et. seq.*

Physical Anthropology at San Diego. *By A. C. Breton.*

26

The Panama-California Exposition at Dan Diego, Southern California, during 1915, has been notable for the exhibit entitled Science of Man, prepared and arranged by Dr. A. Hrdlička, of the Division of Physical Anthropology, United States National Museum, Washington. Extracts from the descriptive catalogue will give some idea of its value.

In order to present the whole subject in a popular and educational form it was divided into four sections: (1) Man's Evolution; (2) Development and Growth; (3) Variation; (4) Decline and Elimination. To these it seemed necessary to add a subdivision dealing with modern anthropological methods, including a comprehensive library. The five sections were placed in a special building of five halls, and the contents were as far as possible originals and of permanent museum value, to serve, if circumstances permitted, as a nucleus or an important part of a future anthropological museum on the Pacific Coast. This has now been decided, and a strong local committee formed to carry on a permanent museum there.

For three years Dr. Hrdlička was engaged in expeditions to acquire the necessary material, visiting European museums and the sites where remains of early man had been found, and making trips to North-East Asia and to Peru. Field work was also done by J. Matiegka, of the University of Prague, on neolithic and later prehistoric man in Central Europe, and by K. Stolyhwo, head of the Anthropological Institute, Warsaw, on ancient men in south-west Russia and in the Yenisei Valley, Siberia. Dr. V. Schuck, of Prague, spent fourteen months in South Africa among the Zulu and Bushmen, but when the war broke out was forced to leave the country. Other collaborators made a comparative study of child growth among primitive tribes.

The results of all this preliminary work were arranged as follows:—

The first hall, devoted to Man's Evolution, contained accurate casts of the most important authentic remains of early man, with photographs and coloured charts of the localities where they were discovered. Busts modelled by M. Maseré under M. A. Rutot's direction, formed probable representations of the original beings. The palæolithic paintings and sculptures in caves in France and Spain were fully illustrated from Abbé Breuil's copies. There were also geological and stratigraphic charts relating to man's evolution and to the possible lines of ascent, after the foremost authorities. Crania of the existing primates, showing a progression of forms from the lemur to man, while not representing the line of man's evolution, illustrated in something like ascending biological order the species that now connect him with the rest of the animal kingdom.

The second hall, devoted to Man's Development, contained a series of busts made at the National Museum to show the white American (of at least three generations in America on each parental side), the full blood American negro, and the Indian. Fifteen male and fifteen female busts composed each set, made from casts taken on the living subject except in the case of new-born infants, who were modelled, and carefully corrected from the sitters. Thus, at certain periods from infancy to old age (the oldest a negress of 114) the stages could be compared. The whites and negroes were obtained, with few exceptions, in Washington and the vicinity, though born in various parts of the eastern and southern States; beyond health, pedigree, and the requisite age, there was no discrimination of choice. For the Indian the Sioux were chosen as in great measure still of pure blood and characteristic; determination of their age was also feasible.

Development of the brain was shown by casts, and that of the skull, lower jaw, and the more important bones, by original specimens. Charts provided data relating to normal senility and to the growth of the child.

In *the third hall* the racial, sexual, and individual variations of the white, yellow-brown, and black races were exhibited. Male and female busts in pairs, made from facial casts, included the typical Indian, Eskimo, Formosan, Malay, Mongolian, and Maori, for the yellow-brown peoples; and for the blacks the Zulu, Bushman, African Pygmy, Philippine Negrito, and Australian. Racial variation was further illustrated by 200 portrait transparencies and by charts of classification, distribution, and statistics. For individual variation there were 106 facial casts, chiefly of Eskimo, Bushmen, Zulu, and several tribes of Indians. Of special interest were plaques giving variation of individual bones, and particularly the cross-sections of the long bones, representing selections from many hundred skeletons of whites; the variations in each bone are divisible into a number of distinct groups, of racial and other significance.

Sets of skulls and facial parts represented dolicho-mesati- and brachy-cephaly, microseme and megaseme orbits, leptorhinic and platyrhinic noses, and the three main types of shape of the vault, the pentagonal, elliptic, and rounded.

Sexual variation was exemplified in a series of sets of Indian bones. Dr. Hrdlicka states that the difference between male and female in the whites is the same.

A number of artificially deformed native American crania were of great interest, some being simple cradleboard deformation, common among the Navaho and Pueblos —various grades and forms of flattening of the occiput due to long-continued pressure of the infant's head against a resistant head cushion. Intentional deformation in two main varieties, "flathead" and Aymara, was produced in the former by pressure from a plank or from one or two pads, and in the latter by a band applied round the head of a new-born infant.

In *the fourth hall* were set forth the causes, outside of normal senility, that contribute to the decline of the human organism and usually cause death. The geographical distribution of the principal diseases, and the mortality from them, were displayed in coloured charts and maps. The main exhibit here consisted of a large and unique series of the remains of ancient Peruvians, giving almost their entire pathology. These were fruits of the examination by Dr. Hrdlička in 1912–13 of nearly 5,000 burials along the coast and in the mountains of Peru.*

Sixty trephined crania from burial caves in western mountains afford examples of surgical skill. In many cases the operations were successful, as shown by the absence of signs of infection and the growth of normal bone in and about the wound; in other instances the edges appear clear-cut and show little or no sign of healing. Stone, obsidian, or copper knives were used, and the bone was scraped, cut, sawed, or drilled (very rare), or by combination of these methods. No part of the skull was considered too dangerous for an operation; on some skulls there are remains of two or more, made at different times. When the hole was very large and the brain tended to protrude, a stopping plate of gourd, shell, or occasionally silver, was used. To deaden the pain, the patient probably chewed coca leaves.

Five mummies, also from the mountains, had been treated merely by drying, through the action of the air. Dr. Hrdlička states that artificial preparation has not thus far been found in Peru nor in any other part of America, but he does not say how the bodies were preserved in the excessive humidity of the coast, where for many months, as at Lima, almost everything becomes covered with mould.

* For a detailed report *see* "Anthropological Work in Peru in 1913, with Notes on the Pathology of the Ancient Peruvians," *Smithsonian Misc. Coll.*, Vol. 61, No. 18, Washington, 1914.

The Anthropological Laboratory, in *the fifth hall*, was designed to be a model, with a special library including full sets of periodicals now seldom found complete; an ample modern instrumentarium with machines for mathematical computation; suitable metal cases for bibliographical cards, for the card catalogue and for maps and photographs. There were portraits of twelve of the founders of physical anthropology, specially fitted rooms for photography and plaster work, and a practical anthropometric outfit.

It will be seen from the foregoing that no pains have been spared to make a comparative collection that will be of great value to the ethnologist as well as to the general public, although Dr. Hrdlička has proceeded on the assumption that the races in America have been introduced from the Old World in comparatively recent times. That there have been movements both ways is evident, and the consequent complexity of the problem of origin makes much further research necessary before it can be solved. The placing of available data together should help towards this, and may lead to results unexpected by the Washington School. A. C. BRETON.

Archæology. Christy.

On a Strange Stone Object from a Bronze-Age Interment in Essex. *By Miller Christy.* **27**

The highly-remarkable object of sandstone represented by the accompanying photograph belongs to the Trustees of the Museum at Saffron Walden, by whose permission I was enabled to exhibit it at our meeting on 2nd November last. It was dug, some years ago, from an interment of the Bronze Age in that vicinity, and there have been many very-discordant speculations as to its possible nature and use; yet none of them has thrown any light upon it. So far as I have been able to ascertain, no similar object is known to exist. At all events, none such appears to have been described or figured. For the following facts as to its discovery, I am indebted to my friend Mr. Guy Maynard, the curator of the museum mentioned.

In the autumn of 1902, Mr. Martin C. Robinson, of Trout Hall, Wendens-Ambo, near Saffron Walden, brought to the museum there some fragments of rough hand-made pottery which had been dug up by gravel-diggers in his employ. These fragments Mr. Maynard recognised at once as parts of a Bronze-Age burial-urn of the well-known "shouldered" type, originally 11 inches or 12 inches high. The fragments are still in the museum.

On visiting the site of the discovery, Mr. Maynard found it to be situated in a field lying just within the northern boundary of the parish of Newport and close to a small stream which flows into the River Cam, on its western side, near Wenden Mill. The field is bounded on the east by the main road from London to Cambridge and Newmarket; on the west by the Cambridge main line of the Great Eastern Railway; and on the north by a hedge which marks also the boundary between the parishes of Newport and Wendens-Ambo. The exact position of the urn in the field was about 50 yards west from the road and a little less from the hedge bounding the field on the north. The chalky post-glacial gravel which masks the lower slopes of the valley here approaches the river in a well-marked terrace, now much defaced by gravel-diggings; and the interment was placed well down the slope, towards the shoulder or edge of the terrace, at a level just below the 200-feet contour-line.

The urn had been inserted in a shallow cavity dug in the top-soil, its base being no more than about 16 inches below the surface. On digging round the hole in which it had lain, Mr. Maynard made a curious discovery. After removing the soil with which the cavity around the urn had been filled (this filling-in being easily distinguishable from the surrounding undisturbed soil by the charcoal and burnt flints included in it), Mr. Maynard found, actually in this filled-in material and at

about the level of the base of the urn—in fact, almost under it—a small fragment of very hard black pottery, which proved, on examination, to be black basalt-ware and probably part of a teapot of late-eighteenth century or early-nineteenth century manufacture. Yet there was no indication whatever that the urn had been disturbed prior to the time when the gravel-diggers had shattered it. Indeed, when Mr. Maynard visited the spot, the impress of the base and side of the urn was still quite obvious in the filling of earth, charcoal, and small stones. The only conclusion Mr. Maynard could come to was that the working of a rabbit or some other burrowing animal had caused this fragment of modern pottery to become associated with the much-earlier interment, though no trace of any burrow was perceptible at the time of his visit.

The discovery above described is, no doubt, of little importance in itself; but Mr. Maynard desires it to be recorded, in view of a later discovery on the spot, and because Professor Haverfield advises him that it is worth noting as an example of what is possible in connection with the mechanical admixture of buried antiquities of very different dates.

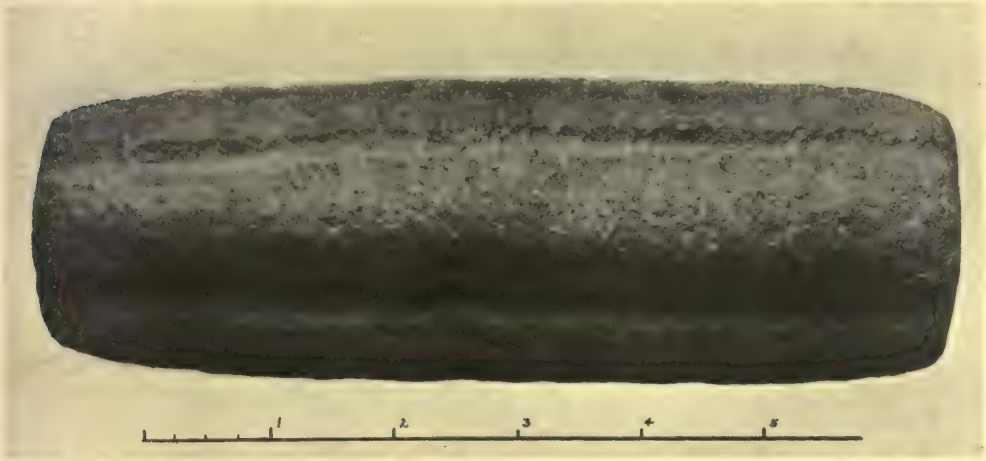

FIG. 1.

By the kindness of Mr. Robinson, the gravel-diggers were instructed to report any further discoveries they might make at the same spot. Accordingly, in 1904, Mr. Maynard received the remarkable stone object herein described and figured (Fig. 1). It was stated to him that this had been found buried with, and *actually touching*, the side of another "rough red pot," which closely resembles, in make and in general outline, the example described above. Mr. Maynard questioned closely the actual discoverers, whom he knew to be trustworthy; he secured the fragments of this second urn; and he states without hesitation that there is no reason to doubt that the stone object had really been buried in the same hole with the urn, and at the same time: that is to say, it was in true (not merely in accidental) association with the burial. Mr. Maynard is very far from being an amateur in such matters, and I rely with confidence upon his judgment. Fragments of this second urn are also in the museum.

The stone object in question is fashioned from a block of rather coarse reddish sandstone. Blocks of this stone, of varying sizes, are obtainable in abundance, in the form of "erratic" boulders, from the gravels of the immediate vicinity. It is roughly cylindrical in shape, having sides which are nearly straight, though tapering very slightly towards each end, and curving sharply inwards within half-an-

inch or so of each end. The actual ends are flat, or as nearly so as the natural cleavage of the stone allows. One end is shown (Fig. 2). They are, indeed, flat enough to permit of the object being stood upright on either end, though insecurely, owing to the contracted area. Quite clearly, however, the object was not intended to be so stood. On the whole, it is symmetrical in shape, though by no means absolutely so. Its length is about 189 mm.; its diameter is about 63 mm.; its circumference (at its middle) is about 201 mm.; and its weight is about 1,165 grammes.

Undoubtedly the most striking feature presented by the object is the fact that its sides are traversed longitudinally by five shallow, narrow, round-bottomed, equidistant grooves, which divide its transverse section into five approximately-equal rounded lobes (Fig. 3). These grooves were intended evidently to be both straight and parallel with one another; and, on the whole, they are so, though two of them are diverted slightly to one side near one end. There is nothing to show whether the grooves were cut by means of a stone tool or a metal tool; but, in view of the narrowness of the bottoms of the grooves, a metal tool seems the more probable. One thing noticeable about these grooves is that they are equally deep throughout their lengths, thus accommodating themselves to the slight taper of the object itself towards each end. This suggests that the taper is original and intentional, and not the result of wearing down due to usage. The size and outline of the object, and the five longitudinal grooves down its sides, give it, in its general shape, a surprising resemblance to a corn-cob. Professor Flinders Petrie has suggested the very-appropriate term "pentacrinite" to describe its shape.

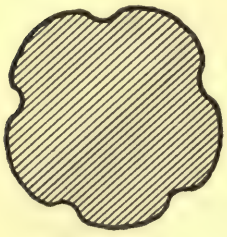

FIG. 2.

FIG. 3.

One question which naturally arises is: Did this stone pass through the fire which consumed the body of its presumed owner? That it did so seems inherently probable, but there are no means of proving whether it did or not. The slightly-reddish colour of the sandstone makes it look, at first sight, as though it had been burned; but Dr. H. H. Thomas, petrologist to the Ordnance Survey, who has kindly given me his opinion on the point, states that the stone itself affords no definite evidence whether it has been through the fire or not. On the whole, however, he thinks it has not been.

Another question which inevitably arises is: For what domestic, economic, or other use could this apparently-unique object have been made? And, if of no such use, for what was it fashioned?

The stone itself or drawings of it have been shown to a large number of archæological authorities in this country, including many of the highest standing. Yet not one has ventured to pronounce a definite opinion in regard to its use. Mr. Maynard has also searched museums and private collections without being able to find anything of a similar nature. Among the many suggestions that have been made as to its use, most have been totally wide of the mark; as, for instance, that it was a net-sinker or a loom-weight. That it was not a pounder or a muller of any kind is certain; for its ends are not in the least abraded. That it was not a corn-grinder is equally certain; for its sides show no sign of being worn down by friction. That it was not an arrow-sharpener or a stone for polishing flint and other implements is also certain; for its grooves show no signs of having been used for any such purpose. Moreover, the object as a whole bears no resemblance to the large *polissoirs* of which one sees so many fine examples in Central France. Smaller hand polishing-stones, having one or two grooves worn in them, have been found not uncommonly,

especially in Denmark and in Scotland; but these bear no resemblance to this "pentacrinite" stone, evidently fashioned with some object, and having five symmetrical grooves cut (not worn) in it.

Mr. J. Edge-Partington has suggested to me that, lashed on to the end of a wooden handle (the lashings passing over one end and down the five grooves), it might have formed the head of a club. He has pointed out also that in the British Museum there is such a club, brought from Hawaii by Vancouver's Expedition of 1790–95.* In this case, however, the club-head, which is of basalt, is more or less pyriform, and has four longitudinal grooves only, these grooves being continued over the end, causing it to become four-cusped. Yet Mr. Edge-Partington agrees with me in doubting whether this sandstone object from Newport was intended, in fact, for use as a club-head.

The only really-practical suggestion I have heard advanced as to its possible use is that it was designed as a roller, to be rolled forward and backward beneath the palms of the open hands, for the purpose of breaking or "braying" flax, laid on some flat surface. It seems probable that it would serve that purpose effectually Moreover, it is certain that the Bronze-Age people were accustomed to spin and weave the fibre of flax or other fibre-producing plants.† Yet, even so, it is not clear why such an object should have been buried with its owner, unless we suppose that he or she was a spinner or weaver of flax.

Altogether, therefore, the practical use (if any) of the object remains a mystery. Even if, in our doubt, we conclude that it is some modern object which has been introduced by the burrowing of rabbits into a genuine Bronze-Age interment, like the fragment of a modern teapot (though how any object of the size and weight could be so introduced is not clear), we are still no nearer a solution; for no modern implement of the kind is known.

On the whole, it seems more reasonable to conclude that the object really is of the Bronze Age, as it seems to be, and that it has some religious or ceremonial significance. To this conveniently-vague conclusion one often has to come in such cases. It does, at least, go some way to explain why the object should have been buried with its owner.

This is, moreover, not the first time that mysterious objects, undoubtedly of some religious or ceremonial significance, have been found in interments of the Bronze Age in Britain. Among the most remarkable things of the kind are the three unique cylinders or "drums" of chalk, engraved on their sides with geometric patterns and with conventional representations of the human face, which were found by Canon Greenwell in the grave of a child, in a barrow of the Bronze Age, at Folkton, in the East Riding of Yorkshire, in 1893,‡ and now in the British Museum. These chalk "drums" can only be regarded as having been idols or objects of worship. There can hardly be a doubt that the designs engraved upon them are due to influences coming from the Eastern Mediterranean; for more or less similar designs are found engraved on neolithic and Bronze-Age objects discovered in that region.§

In this connection, it is noteworthy that when I first showed this stone object from Newport to Mr. Reginald Smith, he said at once, "Why, its shape reminds one "of that of the Egyptian pillar, derived from the bud of the lotus." A reference to Sir Arthur J. Evans' work on the subject‖ certainly confirms the resemblance,

* Figured in *Journ. Anthr. Inst.*, xxi, p. 104 and Fig. 3, Pl. x (1892).

† *See, inter alia*, Evans, *Anc. Stone Implements*, 2nd Ed., pp. 436–437 (1897), and Laver, *Trans. Essex Arch. Soc.*, n.s., xi, pp. 219–222 (1911).

‡ *Archæologia*, lii, pp. 14 and 23 and Plates 1 and 2 (1890).

§ *See Brit. Mus. Guide to Antiquities of the Bronze Age*, pp. 89–91 (1904).

‖ *Mycenæan Tree and Pillar Cult*, pp. 40–48 (1901).

except that the stone object tapers uniformly, though slightly, towards both ends, whereas the two ends of the Egyptian pillar were not symmetrical in their taper.

Probably, then, we shall be right in concluding that our "pentacrinite" stone was an idol or a sacred object of veneration. MILLER CHRISTY.

Polynesia: Linguistics. Hocart.

A Samoan Sound Change. *By A. M. Hocart.* 28

The sound change I propose to study here is well known to all Samoan scholars, yet its theoretic importance, which is of the first order, has been entirely overlooked. It raises no less a question than that whether enthnological changes are gradual or sudden.

Pratt in his preface to his Samoan Grammar, dated 1876, writes: "Some "Polynesian tribes have recently changed the pronunciation of one or two con- "sonants. . . . In Hawai'i they have changed the *t* into *k* and *ng* into *n*. Thus "*tangata* has become *kanaka*. Samoans are doing the same, to the great injury "of the language."

This is not quite accurate, for Samoans have changed *n* into *ng*, not *ng* into *n*, like the Hawai'ians; *tangata* is now *kangaka*, *teine* is *keinge*.

Pratt had here a splendid opportunity of studying a sound change in actual life. He could have traced it to its origin, whether an individual, or a single village, or a whole district; he might have determined whether the change was wilful or spontaneous, and if wilful what were the reasons for it. He could thus have substituted facts for the existing hypotheses. He missed the chance of a lifetime.

One thing we should have been most grateful to know is, whether the change was sudden or gradual. For so far the only theory appears to be that no child can reproduce exactly the sounds he hears from his elders; the deviations may each be so small as not to be noticeable, but in the course of generations they total up as big changes.* This theory does not explain why these individual deviations all tend in the same direction, for if one individual deviates in one direction, and another deviates in the opposite one, they will antagonise one another, and in the end the sound will be exactly the average same as before.

Now it is evident that this change, if not sudden, has been rapid enough to be noticed, or Pratt would have hardly been aware of it. Hardly more than a generation had elapsed in 1876 since the missionaries first visited the islands, at which time the *t* was in use. If white men perceived it the Samoans must have been quite conscious of it.

A stronger proof of the suddenness of the change is that the old pronunciation is still retained in sermons, under missionary influence, and in songs, apparently of their own free will; moreover, a Samoan will often use his *t*'s and *n*'s if he thinks the white man cannot understand him otherwise. This disposes at once of the theory of slight deviations, for, according to that theory, each man would believe that he was pronouncing exactly like his elders in sermons, songs, and colloquial speech, and he could not retain the old pronunciation simply because he would not notice that he is departing from it.

We do not know whether the change began in Upolu, or Tutu'ila, or Manu'a. In Savai'i it is quite recent, so recent that I was assured that the *t* was preserved in the greater part of the island. When I got there, however, I found it the same as in Upolu, except that a few here and there stuck to their *t*'s and *n*'s. A trader in Sala'ilua told me he remembered the change coming in about 1902–3. As men of fifty now use the new style, it follows that they must have suddenly changed their pronunciation at the age of forty.

* *Cp.* E. Sapir, *History and Variety of Human Speech*, p. 582 (Smithsonian Report).

The possibility is not entirely excluded that the change may have developed unnoticed in some village, and that only its spread to other parts has been sudden. But this is extremely unlikely in view of the continual intercourse and intermarriage between villages in Samoa.

One does not meet with any transition between the old and the new. It is always definitely *t* and *n*, or *k* and *ng*. Though, no doubt, to a Samoan the change is natural and easy, it is enough to make a European lose his bearings.

It should be noted that both changes go hand in hand. One does not hear *keine* or *teinge;* it is either *keinge* or *teine*.* It appears, therefore, that it is not by accident that the two changes have occurred at the same time, but that they are two manifestations of the same tendency.

Though a Samoan appears to have no difficulty in pronouncing all *t*'s or all *k*'s, he seems unable to intermingle the two. Thus a cook is *kuka*, cocoa is *koko*, but if the man be following the old style he will say *tuta*, *toto*, although he has never heard these forms from a European. My name was rather a stumbling-block to them; they could say *Okaki* or *Otati*, but *Okati*, my own way, was beyond them.

One important consequence of sudden changes is considerably to shorten the time required for the phonetic transformation of a language. It often happens that a certain sound will change into another, then the cause which led to this change ceases, and if the first sound for some reason reappears it will not again be changed. Thus Tongans changed *s* into *h;* after the cause of the change ceased to operate *ti* was changed into *si;* thus *s* reappeared in the language and has remained. If sudden changes are admitted the interval between the disappearance of *s* and its reappearance may have been much shorter than we otherwise would have to assume.

I hope I have sufficiently shown what interest centres round a seemingly unimportant sound change. Unfortunately, we are for the most part so absorbed in the fossils of the past that we have no eyes for the living present which alone can explain the fossils. No one would dream of setting up as a palæontologist who had not a thorough knowledge of contemporary fauna; but we ethnologists overlook, some even despise, what is going on under our very eyes, and think that alone is worth studying which is ancient. While long Samoan pedigrees, which are nothing but names, and countless tales which add nothing to our knowledge are collected, a little sound change, which could be traced from its beginning to its end, is thought no more worth than an inaccurate mention. It is an attitude which at present is natural, and which even one conscious of its error finds hard to get rid of, but we must get rid of it, for if we cannot understand contemporary changes of which all the data are available, how can we expect to explain the remote developments of antiquity?

A. M. HOCART.

Australia. Seligman.

An Australian Bible Story. *By Professor Seligman, M.D.* **29**

The following story was obtained in 1908 from members of the Otati tribe whose territory was in the neighbourhood of Cape Granville, on the east of the Cape York Peninsula. Even then the tribe was in a state of disintegration and it is unlikely that it still exists. The interest of the story is that while it is clearly founded on the Biblical account of the fall, my informants had no idea that it was not their own. Moreover, although the tribe had come into fairly intimate contact with white men, I believe I am justified in saying that there had been no direct missionary influence. The purpose of the story was to explain the difference in colour of black and white men.

* Even children do not mix up the two. They are, however, apt to draw false inferences. Thus, *fangono* has now become *fangongo*. A little girl first trying to speak in the old way made it *fanono*, thinking the first *ng* also represented an *n*.

Long ago all men were white; they lived in houses and food was abundant and easily obtained. Their chief was wise and powerful, and told them what was good to eat, and what to avoid. One fruit, a berry growing in clusters and called *unmoi*, he particularly told them not to touch. One day some men and women saw this fruit and said, "Why should the chief prevent our eating this; it looks good, let us "try it; he will never know we have eaten it." So they plucked some and ate it and found its taste good. But a man saw them and went to the chief saying, "Look at those people; they have plucked and eaten *unmoi*." Then the chief got very angry and calling the culprits said, "You bad men, did I not give you plenty "of good fruit to eat, was there not plenty of white fruit and green fruit growing "on the trees? Now because you have not obeyed me but have eaten black fruit "(*unmoi* = black) you and your children shall have black skins; you shall have no "more houses and no more clothes, you shall walk about naked and you shall have "hard work to find your food, which, since you like dirty food, you shall find in "the ground. But I and the people who have obeyed me will go to another place." (This place is pointed out as being in the bush in the far west where sun goes down through a great hole in the ground.) This is the reason why all "mainland" people are black.

C. G. SELIGMAN.

REVIEWS.

Malay. **Gimlette.**

Malay Poisons and Charm Cures. By J. D. Gimlette, M.R.C.S., L.R.C.P. London: J. and A. Churchill. 1915. 3*s.* 6*d.* net. **30**

This brief and unpretentious little treatise, by a highly competent medical man, who has had eighteen years of experience of medical work in tropical Malaya, is packed from end to end with information of supreme value with regard to the *materia medica* of the native medicine men, and their use of poisons in particular. It is actually a first-hand record of experience gained in dealing with, and of information gained by personal research into, what is undoubtedly the most difficult side of a doctor's work in the tropics. It is, therefore, a novel and a highly original and important contribution to the great and growing subject of Tropical Medicine, and we would strongly urge all University Departments and doctors who are occupied in such research, whether at home or in tropical countries, to provide themselves with a copy. They will find few volumes of such slender proportions so well worth their weight in hard money. Incidentally, the book is not only of vital importance in respect of the information it affords with regard to the nature, effects, and methods of employment of a startlingly large number of poisons, but by letting light in on the dark places it exposes many of the secrets of the native witch-doctor. For this reason it naturally also becomes a book to be consulted in the numerous obscure cases of secret poisoning, of which, as in many parts of Africa, so terribly large a percentage still baffles all efforts of the law to bring the offenders to justice. The Malay women, before the establishment of our several Malay protectorates, had an unenviable reputation as expert poisoners, and of their methods Dr. Gimlette gives us a number of examples. In 1913, he says, a girl patient in Kelantan (one of our new East Coast Malay States) brought him a scrap of newspaper containing the short fine hairs of a bamboo (*miang rĕbong*, a well-known native irritant poison) mixed with fine particles of powdered glass! She said that another Kelantan woman, her fellow-wife, had recommended it as a reliable medicine for a cold, but *as they were jealous of one another, she sought another opinion!* Elsewhere we have examples of the use of *tuba* (i.e., *Derris elliptica*, Berth.) as an abortifacient, as a means of poisoning wells, and as used (by Dayak girls) for committing suicide. Elsewhere, again, we read of the poisonous vapours and

exhalations produced by the Malay thief for stupefying his victims, the prototype of the poisoned gas now regrettably employed in warfare. *Datura* is used for this purpose, being burnt below the floor of the usual Malay pile-dwelling; the smoke is conveyed to the rooms above by a bamboo pipe; even heavy boxes can then be moved without any fear of waking the victim. Even more remarkable are the alleged cases of deferred poisoning (p. 17), where we read that the death of a victim can be timed within three months, six months, or three years. But the list of the animals and plants and inorganic objects that are used by the Malay poisoner is appallingly long and complete, and we must recommend our readers themselves to study the pages of this most important and arresting little volume. W. W. SKEAT.

Archæology. Bushe-Fox—Hill—Gowland.

Excavations at Hengistbury Head, Hampshire. By J. P. Bushe-Fox, with appendixes by G. F. Hill and W. Gowland (Reports of the Research Committee of the London Society of Antiquaries, Oxford, 1915). Pp. 84, with 35 plates and 27 text-illustrations. **31**

The low headland of Hengistbury faces the Channel a little west of the Solent and a little east of Bournemouth, sheltering from sea and wind the lagoon called Christ Church Harbour. It has nothing to do with Hengist; its name, in its present form, seems to be an antiquary's fiction. But the signs of ancient settlement are plain upon it, and when, in 1911, the builder threatened, the London Society of Antiquaries wisely set about to explore it betimes. The work was committed to Mr. J. P. Bushe-Fox, who had dug in Egypt under Flinders Petrie and shared in the Corbridge excavations, and has since been entrusted with the uncovering of Wroxeter. In six months he trenched with real skill and success a substantial part of the site, an expanse of 42 acres lying between the headland proper and the harbour, brought to light much débris of wattle and dab huts, clay and stone floors, ovens, "hearths," and other vestiges of a prehistoric settlement, and recovered from among them a mass of potsherds of many dates and types, several thousand British and about 100 Roman coins, and a few, somewhat surprisingly few, other small objects—four fibulæ, two mirror-handles, one clay sling-bullet, and so forth. He also examined certain ramparts and round barrows which had long been visible. Now his Report is before us, admirably printed, lavishly illustrated, and supplying an excellent archæological *compte-rendu* of the work, brief, business-like, full of condensed detail, and, while clearly meant for reference rather than reading, sure to be an invaluable book of reference. Mr. Bushe-Fox himself supplies the general account of the finds and describes the pottery; this, though burrowing rabbits have wrecked its strata and associations, he has been able to list minutely, to classify provisionally to date roughly and to reinforce by parallels from other British and foreign sites. Mr. G. F. Hill adds an entirely excellent account of the coins, and Professor Gowland treats some noteworthy remains of metal-working. We can now attempt a provisional history of Hengistbury.

The site beside Christchurch Harbour was occupied by man from neolithic till late Roman days, not perhaps continuously but with few interruptions. Of the earliest inhabitation in the Ages of Stone and Bronze we know little; maybe there is little to know. Definite settlement becomes traceable in the Iron Age. Unfortunately, the date of its birth is not clear. Mr. Bushe-Fox assigns it to the Early Iron Age (the Hallstatt period), vestiges of which are otherwise rare in our islands. He points out that the potsherds of his Class A, which he thinks the earliest on the site, correspond to potsherds found in certain cemeteries of south-west France which show the Hallstatt civilisation: accordingly, he places Class A before B.C. 400, or even 500. He omits, however, to take into account the fact that these cemeteries,

Avezac-Prat and the rest, are generally and reasonably regarded as later than the ordinary Hallstatt period. They occur in a land where remains of the next part of the Iron Age (La Tène I and II) are awanting, and they apparently fill the gap; they have even been ascribed to about 100 B.C., and though this estimate is probably wrong, they seem actually to be coeval with La Tène I or II elsewhere. I should conjecture that the Iron Age settlement of Hengistbury began in early La Tène days; its parallels with south-west France mark the opening of trade and intercourse between the Garonne and Hengistbury, at a date when the La Tène culture already prevailed in Britain and the Hallstatt culture had not perished from Aquitaine. It is even possible that this trade or intercourse was the origin of the settlement. Unfortunately, Mr. Bushe-Fox, while calling his Class A the oldest pottery of the site, gives no reasons for that opinion.

Through the various stages of the La Tène period the settlement lasted, and intercourse continued with western France. Mr. Bushe-Fox even suggests that wine was brought here in Roman amphoræ before the Roman conquest of A.D. 43. One would like to know whether that wine came from Gaul or Italy: are we to think of Hengistbury feasts as brightened by Chateau Neuf des Papes and St. Peray or by Aminnean and Falernian? Anyhow, in the Roman age this intercourse ceased. Better routes connected Britain with northern Gaul than the long sea passage from a now remote corner of the island to a remote harbour of the Atlantic coast. The interest of Hengistbury changes. Its Romano-British age shows us curious traces of metal-working and a vast mass of British coins, possibly minted on the spot about A.D. 150. Of the sequel we know little. Scanty items prove that men dwelt here till about A.D. 350; then, as the countrymen of Hengist attacked the British coasts, Hengistbury lay desolate till this day.

Two points in this story are very noteworthy, the prehistoric relations with western Gaul and the British coins of the Roman age. In both matters, Mr. Bushe-Fox's finds will help to advance knowledge. Of pre-Roman trade from Brittany and the Loire and the Garonne to Britain we knew something already; we could also point to continental products as old as the sixth century B.C. scattered up and down our islands. But till Hengistbury was explored we could not mention any definite spot by which continental influences entered. Perhaps we may now go further and argue from the details of Hengistbury to the distribution of such influences. Mr. Bushe-Fox notes on page 9 that the pre-Roman potsherds of Aylesford (explored by Sir A. Evans), and also those of Somerset (Wookey, Glastonbury) and Wiltshire, differ from those of Hengistbury, and he seems a little surprised; he reaches the conjecture that much of the Hengistbury pottery "was acquired direct from continental "ships and never penetrated inland to any great extent." I am not sure. In particular, I do not know which classes of Hengistbury pottery can be said to be of foreign origin and not to recur in Britain. Two classes (F, G) do not recur in Britain, but they are equally awanting abroad; the rest seem to appear on other British sites. Class A, for example, has been met with on several Wiltshire sites. One's knowledge of the whole subject is, of course, very scanty, but, on Mr. Bushe-Fox's evidence, I should incline to suggest (as indeed our literary evidence rather implies) that prehistoric Britain had two entrances or groups of entrances from Gaul. One was in east Britain and affected Aylesford; the other was in the south, and affected Hengistbury and its hinterland. By these two channels came somewhat different influences; the diversity of Hengistbury and Aylesford is therefore natural. On the other hand, the difference between Hengistbury and Glastonbury is in large part a difference in age; the former began a couple of centuries before the latter.

Secondly, the coins. Hengistbury in general yielded next to no coins. But one little patch of earth, less than 30 feet in diameter (say, 75 square yards), produced

a huge find. Scattered up and down it were a gold torc, a small cake of crude copper, vestiges of a metal worker's "hearth," and some thousands of coins. Of these coins Mr. G. F. Hill examined rather more than 3,000, and had submitted to him (as he tells me) the débris of some 300 more, too perished to be "examined" in any real sense; in addition, a "large number" were so ill-preserved that they could not even be taken out of the ground; the original total at the spot must have been nigh on 4,000. Those examined by Mr. Hill comprised 100 Roman (down to about A.D. 150); secondly, about 1,300 British coins (mostly bronze) of types already familiar in south-west Britain; thirdly, about 1,660 British bronze coins of a most unusual type, produced by casting from clay moulds, not by striking. The whole 3,000 to 4,000 seem to have been deposited together in some fibrous wrapping (of which traces survived) and formed therefore a hoard, which, if we may judge by the latest Roman coins, was buried or lost about A.D. 150. The Roman and the ordinary British coins were more or less worn and had been in ordinary circulation. The cast pieces were practically unused. These latter all probably belonged to the same date; they exhibit many varieties, but these varieties are not (I think) due to a slow degradation such as produced the varieties of the normal British coinage; they must be ascribed either to carelessness or perhaps rather to the desire of the caster to create (as he easily could) a large number of different sorts. We may, then, date the making of the cast coins to the period when the hoard was deposited. These conclusions are confirmed by another hoard, found in south-west Hampshire at an unrevealed place and published in 1911 by Mr. G. F. Hill. It contained 674 coins—about sixty Roman (down to about 135 A.D.); 300 south-western British of known types, mostly bronze, and worn by circulation, and just over 300 "cast" bronze, precisely similar to those of Hengistbury and, like them, practically unused. These two hoards contain, with one or two trifling exceptions, all the examples of the British "cast" coins yet detected. They are the latest known British coins, and indeed by far the latest; the next latest case is a hoard of ordinary British issues buried about A.D. 72, seventy years earlier.

What do these strange finds mean? Neither Mr. Bushe-Fox nor Mr. Hill offer an answer, and it is rash to rush in where they fear to tread. We need more analyses of the metal of the "cast" coins (those on p. 75 are insufficient), and also analyses of the ordinary British coins (to show if the cast pieces were made by melting them); we need also to know if cast coins are lying unrecognised in any collections—and much else. But it is tempting to connect the cast coins with that curious revival of things Celtic which occurred in the Western Empire of the second century. For these coins are clearly not survivals, but a revival after a long lapse of time. We may think that, as the Roman Government did not forbid the use of British coins, and as Hengistbury (as has long been known) lay in a remote un-Romanised corner of Britain, and as it had metal-workers with a supply of copper, one or other of these workers may have taken to minting and, in harmony with a tendency of his age, may have tried to revive the old native coinage. Trading considerations, too, may have played their part. But the experiment failed; the cast coins never became current. A hundred or one hundred and fifty years later, unauthorised minting was again attempted, and it succeeded. But the coins now copied were not native; they were the "third brass" of Tetricus and his contemporaries. That is some measure of the difference between the Britain of Pius and the Britain of Postumus.

It may be asked, had Hengistbury ever any connection with the prehistoric tin trade? It is not impossible. But there is absolutely nothing in the Report to suggest it.

I add notes of one or two slips worthy of correction in so good a monograph :—
P. 9, Mr. Bushe-Fox refers in passing to Roman amphoræ found at Hengistbury

and dating (as I have noted above) from before A.D. 43. The Report contains no account of such. Yet it would be interesting.

Pp. 24–26. The size of area III in Fig. 17 does not agree with the size given in the text, and much of the lettering of this figure is not explained. The description of the "associations" of the coins (p. 25, lines 2–6) is not at all clear. There is, too, an unfortunate contradiction between pp. 25, 26, and p. 65 *note*, as to the respective numbers of cast and other coins. At the bottom of p. 25 Mr. Bushe-Fox also commits himself to the equation: 100 + 1300 = 3000.

P. 37, 40. The date B.C. 200 for Wookey is doubtful, as I pointed out in my *Roman Britain in* 1913. Mr. Bushe-Fox recognises this, but then proceeds to use the date.

Plate XXIX, 6. The "association" of this object is diversely stated on pp. 36, 61. A parallel for it can be found at Ham Hill, Somerset, which I have figured in the *Victoria History* of the county.

Plates XXXIII, XXXIV. Heights and contours are very badly needed on these two maps, and also some means of adjusting one to the other; it is a pity that they differ in scale.

F. HAVERFIELD.

ANTHROPOLOGICAL NOTES.

Accessions to the Library of the Royal Anthropological Institute. 32

(*Donor indicated in parentheses.*)

A History of the Family as a Social and Educational Institution. By Willystine Goodsell, Ph.D. 8 × 5½. 551 pp. Macmillan & Co., Ltd. 8*s.* 6*d.* net. (Publishers.)

Dioptrographic Tracings in Three Normæ of Ninety Australian Crania. By R. J. Berry, M.D.Edin., F.R.C.S.Edin., F.R.S.Edin., and A. W. D. Robertson, M.D.Melb. (Trans. of the Royal Society of Victoria, Vol. VI, 1914.) 12¼ × 10. 6 pp. 270 Life-size Tracings. (Royal Society of Victoria.)

Los Aborígenes de la Provincia de Imbabura en la República del Ecuador. By J. Jijón y Caamaño. 11½ × 9½. 345 pp. 80 Illustrations, 64 Plates. Blass y Cia, Madrid. (The Author.)

The Jews of Russia and Poland. A Bird's-eye View of their History and Culture. By Israel Friedlaender, Ph.D. 8 × 5¾. 210 pp. G. P. Putnam's Sons. $1.25 net. (The Publishers.)

La Race Chamitique. Par Théodore Vibert. 7½ × 4¾. 415 pp. Ernest Leroux, Paris. 3 fr. 50. (The Publishers.)

Les Sculptures et Gravures de pieds Humains sur Rochers. By Dr. Marcel Baudouin. 9½ × 6¼. 121 pp. Illustrated. Secrétariat de l'Association. (The Author.)

La Sépulture Néolithique de Belleville à Vendrest (*Seine-et-Marne*). Rapport Général par le Dr. Marcel Baudouin, avec la collaboration de MM. L. Gèraux, A. Guébhard, E. Hue, H. Martin, P. Regnier, et E. Taté. 9¾ × 12½. 260 pp. 28 Illustrations, 16 Plates. Société Prehistorique Française. (Dr. Marcel Baudouin.)

L'orientation des Mégalithes funéraires et le culte solaire à l'époque néolithique. Les Rochers à Sabots d'Equidés et la théorie de leurs legendes. By Dr. Marcel Baudouin. 10 × 6½. 218 pp. (The Author.)

L'Ossuaire de la Ciste des Cous a Bazoges-en-Pareds (*Vendée*), *découverte, fouille, description du mobilier funéraire et des Ossements et Restauration.* Par Dr. Marcel Baudouin et Lucien Rousseau. 10 × 6½. 91 pp. Illustrations and 10 Plates. Bureaux de la S.P.F., Paris. (Dr. Marcel Baudouin.)

Eyre and Spottiswoode Ltd., His Majesty's Printers, East Harding Street, London, E.C.

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SIR CLEMENTS MARKHAM.

ORIGINAL ARTICLES.

Obituary. With Plate D. Maudslay.

Sir Clements Markham. *By A. P. Maudslay.* 33

The death of Sir Clements Markham in tragic circumstances has been a great blow to his many friends, and the circle was a wide one, for his was not only a distinguished personality but one that inspired affection. The daily press has given us an account of his varied attainments and enterprises from the day when, still a midshipman, he importuned the Admiralty until he was allowed to go on a Polar expedition, through his journeys in Peru in search of Chincona, his sojourn in India, his secretaryship to Lord Napier of Magdala during the Abyssinian Expedition, and his long and distinguished connection with the Royal Geographical Society and the Hakluyt Society.

However, he began life as a sailor, and once a sailor always a sailor; he loved the navy, and in spirit remained a midshipman to the end of his long life. Nothing could be more delightful than his affectionate comradeship with young people. He would go down to his old school, Westminster, mingle with the boys, and bring home two of them for the week end, take them to a theatre, and give them a good time. His knowledge of old voyages and travels was profound, he was the Nestor of Arctic and Antarctic exploration, and never lost his interest in the study of early Spanish and Portuguese voyages and expeditions, as the many volumes he edited for the Hakluyt Society evinces. His pen was busy to the last, and a store of knowledge has passed away with him which may never be replaced.

Sir Clements was not a Fellow of the Institute, but always gave it his sympathetic support and was one of the best and most punctual reviewers for MAN, and quite recently contributed to the *Journal* a most valuable paper on the Tribes on the Amazon. His cordial collaboration with the officers of the Institute during the Americanist Congress held in London in May 1912 was greatly appreciated, and his nomination as President of that Congress was enthusiastically endorsed by all the foreign delegates and members.

ALFRED P. MAUDSLAY.

Canada: Anthropology. Breton.

Anthropology in Canada. *By A. C. Breton.* 34

Since the British Association met at Winnipeg in 1909, the study of anthropology has made good progress in Canada. The establishment by the Dominion Government of an Anthropological Division of the Geological Survey under the Department of Mines, with charge of the Victoria Memorial Museum at Ottawa, has made a splendid centre of research, and the reports and special papers issued by the Division are full of information gathered from all parts of the country.

In 1914, Dr. E. Sapir, in charge of ethnology and linguistics, completed a five months' trip among the Nootka Indians of the west coast of Vancouver Island, following his previous visit in 1910 to the same tribes, the Ts'ish'a'ath and the Hopach'as'ath, near Alberni. Further material on the Nootka language and a large series of texts dealing with ethnological topics and mythology were obtained, with information on types and inheritance of privileges, names, potlatches, secret rituals, supernatural beings, and religious beliefs. A number of ceremonies were witnessed and careful notes taken, especially of a doctoring ceremony known as Ts'ayek that had not been performed for many years. A series of face paintings and other drawings were made by some of the Indians, and valuable information on religion and ceremonials was acquired in connection with them. The division now possesses 200 distinct Nootka face paintings. Dr. Sapir investigated the possible linguistic

affiliation of the Athabaskan, Haida, and Tlingit languages, hitherto generally considered independent stocks. The result was the demonstration of the genetic unity of these three groups of languages.

Mr. A. A. Goldenweiser continued his work among the Iroquois of New York State (*see* Report of 1912), chiefly with the Tuscarora at Lewiston, N.Y., recording their names, and has now 500, about half of them translated. Mr. W. D. Wallis spent nearly four months in southern Manitoba studying the Dakota (Sioux), and visited the reservations at Portage la Prairie and Griswold. The Dakota were found to be a conservative people, rich in ethnological data and in material culture. A long and full account of the dance and ceremonial organisations was obtained, also a fairly complete description of the Sun Dance, the Medicine Society, and the complete cycle of the Spider Myths. Over 50 songs were recorded.

Mr. C. M. Barbeau spent three months in the winter of 1914–15 in ethnological field work among the Tsimshian proper, now gathered at Port Simpson, B.C. The work consisted mainly of an exhaustive study of the social organisation of nine or ten Tsimshian tribes, formerly occupying the Lower Skeena River and the adjacent coast. A collection was made, at the same time, of ethnographical objects illustrating the culture of these Indians. A series of photographs of ethnological value was also secured. During the summer Mr. Barbeau spent three weeks in collecting folk tales from the French Canadians of Kamouraska County, Quebec. One of the main objects of this trip, as of a similar trip undertaken the preceding year, was to secure a definite basis of comparison with Indian folk-lore. The character and extent of European influence in aboriginal American folk-lore can by this and similar researches be established with some definiteness.

Mr. F. W. Waugh, who has devoted a great deal of time in recent years to the material culture of the Iroquois, spent two months of this summer in additional field work among the Iroquois of Six Nations Reserve, Ontario. The greater part of the time was taken up with the collection of Iroquois myths and miscellaneous customs and beliefs included in the term folk-lore. The myths, including such as have been recorded in previous trips by Mr. Waugh, embrace something like 130 stories. These, together with the data on folk-lore refered to, should give a fairly representative idea of an aspect of Iroquois culture concerning which relatively little has as yet been published. A number of ethnographical specimens of very considerable interest was also secured by Mr. Waugh.

M. J. A. Teit spent the summer in field work among the Athabaskan tribes of the Stikine River region. He visited the Kaska of the interior, and also continued work among the Tahltan previously begun. A large amount of general ethnographical information, including vocabularies and myths, was obtained, also museum specimens and photographs.

Mr. F. H. S. Knowles, the Physical Anthropologist of the Division of Anthropology, continued the anthropometric work among the Iroquois which had been begun some years before, but which had been interrupted by illness. Tonawanda Reserve, in New York State, was first visited, while the rest of the season was spent in Six Nations Reserve, Ontario. A large number of measurements was secured at these places, which, together with the measurements previously obtained, afford, it is believed, an adequate basis for the determination of the extent of the physical variation among the modern Iroquois. Work on Iroquois skeletal material was also undertaken at the museums in Toronto and Buffalo. It is intended ultimately to compare the results obtained from the ancient and modern data with each other, with a view to defining the nature of the changes that the Iroquois physical type has undergone since contact with the whites. An excellent series of photographs of modern Iroquois men and women was made by Mr. Knowles, also a series of six

relief models of men and women in profile. In 1914 he studied skeletal material from mounds in Manitoba and that from the Roebuck site and ossuary near Ottawa.

At Quebec, the Museum of Laval University contains a number of authentic Huron skulls, collected by the late Dr. J. C. Taché from undoubted Huron graves.

R. M. Anderson, Executive Head of the Southern Party, Canadian Arctic Expedition, wrote from Bernard Harbour, Dolphin and Union Strait, N.W.T., Canada, 29th July 1915:—Mr. D. Jenness has been able to accomplish a great deal of ethnological work among the hitherto little-known groups of Eskimo in this region, including numbers of Akuliakattagmiut, Haneragmiut, Uallirmiut, Puiblirmiut, Pallirmiut, and Kogluktogmiut. He finds that these groups are not as definite as was formerly supposed, in fact the groups are pretty thoroughly mixed, both by intermarriages and by families shifting from one group to another, nearly every group containing individuals from other groups more or less remote. He has made good progress in linguistic work and vocabularies, made fifty or more gramophone records of various Eskimo songs and spoken words which he has had repeatedly reproduced before the natives, so that he could get the text letter-perfect and translated for comparison with other Eskimo dialects. A considerable number of photographs of the Eskimo, with note on their life and customs, has also been made by Mr. Jenness and other members of the party. Mr. Jenness' facility in learning the Eskimo dialects and the customs of the people has been of great service to the Expedition in many ways. He made many trips to the islands in the Strait and to Victoria Island in the winter, and, in addition to his ethnographical work, usually obtained and brought home a quantity of fish, caribou, or seal meat to the station on each trip, as well as engaging with natives to bring more meat over. While at the station Mr. Jenness acted practically all the time as interpreter and purchasing agent of the party in trading with the natives for fresh and dried meat, fish, skins, and clothing. In doing this work he collected a large number of specimens of Eskimo tools, weapons, and other implements, clothing of all kinds, stone lamps and pots, a collection which is pretty complete for this region.

In the early spring Mr. D. Jenness arranged to spend the summer with the Eskimo in the heart of Victoria Island, and had a good quantity of provisions hauled across Dolphin and Union Strait in April, and cached on the south side of the island. He engaged a middle-aged Eskimo, named Ikpukkuaq (who had been in that part of Victoria Island before), together with his family, to accompany and help him during the summer, supplying the man with a rifle and ammunition, which, together with a tent and other things, are to be given him if he serves faithfully. Mr. Jenness started on April 13th, 1915, for Victoria Island, with this family of Eskimo, to follow the Barren Ground caribou migration north across the Wollaston Peninsula, then go up to the head of Prince Albert Sound, ascend a large river to a big lake called Tahieryuak, in the interior or west central part of Victoria Island. When the snow disappeared they intended to cache their sleds, either at the head of Prince Albert Sound or at the lake, and continue their journeys during the summer with pack dogs. That region is the summer hunting and fishing ground of a large number of the Kanghirmiut (Eskimo of Prince Albert Sound), and it is hoped to gather much new and valuable material concerning this hitherto little-known group.

Mr. Wilkins exposed about 2,000 feet of cinematograph film, chiefly on views of the local Eskimo, and has also made a very good series of portraits of most of them, in full view and in profile.

Mr. Harlan I. Smith, Archæologist of the Division, in 1914 excavated the shell heaps of Merigonish Harbour, the result being perhaps the most complete and detailed data so far secured on the archæology of Nova Scotia. There were no burials. The

shell heaps were usually in the most sheltered places on the southern shores, and on islands rather than on the mainland, above high tide. Stone celts, pottery, and sharpened bones were very numerous, also little knives or chisels made from beaver teeth, and bone harpoon points. Gouges were entirely absent, though common in other parts of Nova Scotia.

The most important archæological work has been that carried on under Mr. Harlan Smith's direction by Mr. W. Wintemberg at the Roebuck site, south of Ottawa, and eight miles from Prescott, on the St. Lawrence. This is one of five ancient sites within a radius of five miles, usually on a low hill near a spring or small stream, a location entirely different from that of the sites along the Ottawa River and in the Lower Nation valley. The Roebuck site is on sand, the upper part very dry with a gradual slope to a swamp, apparently an ancient lake bed. It was enclosed by three rows of palisades, indicated by black ashes in holes. The skeletons found were very brittle but those in sand were in good condition. The skulls were compressed and their shape was also altered by the position in which they had lain. There were two types, the Iroquois being most frequent. Refuse heaps, in which were some skeletons, vary from a few inches to four feet in height, although the ground has been constantly ploughed over since 1820. There were human lower jawbones, cut off seemingly from fleshy skulls. Polished stone implements, and some of bone and antler, were found in the first season's digging, but only two chert arrow points. The sites are indicated by black or dirty spots caused by the rubbish of habitation, and any one of them would furnish material for explorations extending over many months, or even years. Nearly a hundred skeletons were obtained, and many of them photographed *in situ*. Several show conclusively that the people suffered from diseases which caused growths upon the bones and the abnormal union of certain bones. Their teeth gave them much trouble, and there was great infantile mortality. Fragments of pottery were plentiful, also sharpened bones, perhaps used as awls. Stone arrow points were very rare, the grooved axe has not been found, and even the celt is represented by only a few specimens. The pottery is deeply incised with lines forming patterns. Pottery pipes represent human faces. Charred maize and beans prove agriculture. The traces of the palisade which had surrounded the site were uncovered and mapped, the holes once occupied by posts being black hollows. Mr. Wintemberg also made a reconnaissance in the same district, and found some rich similar sites (supposed Iroquois) and a number apparently of Algonquin origin. Several cultures are represented by specimens from the vicinity.

POTTERY VASE FROM ROEBUCK SITE, NEAR OTTAWA, FOUND WITH SKELETON NO. 12, UNDER REFUSE HEAP NO. 1. THE LIGHT LINES ARE INCISED, THE DARK LINES RIDGES.

For 1915, the archæological fieldwork has included the following :—

In Manitoba, Mr. W. B. Nickerson continued his researches. Only one artificial mound was found on a conspicuous headland overlooking the Assiniboine River, about

six miles north of Alexander. This was explored, and proved to be a burial mound. Among the finds were 162 marine shells ground across so as to form an eye to allow them to be fastened to a garment or strung as beads, and six cylindrical objects—beads or pendants—made of the columella of the conch. They indicate trade or expedition as far as the sea. Two groups, each of more than one hundred gravel mounds, on terraces in the Assiniboine valley, were found to be of natural origin, although resembling artificial burial mounds in appearance. No mounds were seen in the valley of the Little Saskatchewan, and slight evidence of habitation. Near Arden, Mr. Nickerson explored a long mound, consisting of two dome-shaped ends with a connecting grade, and a broad, dome-shaped mound, in which were parts of three human skeletons, a perforated shell disc, and two bone objects, probably used as bracelets. A third mound, within the village of Arden, had been previously disturbed. There are several camp sites at the foot of the Assiniboine hills at springs forming small streams, also in the vicinity of Arden, along the White Mud River. Mr. Nickerson took seventy-five photographic films in connection with this work. In 1914 he had explored ancient mounds and sites, obtaining a number of human skeletons. Amongst the specimens, besides what is ordinarily found in the region, were rare objects of stone, copper, and marine shells. He thinks the culture very old—oldest in the Pembina valley and most recent in the Souris valley, where pottery is plentiful.

In British Columbia, Mr. Harlan Smith inspected sites and collections near Kamloops, Lytton, and Yale, and photographed specimens from near Yale in three unobtainable private collections. These were of sculptures, among the most striking known from Canada. He also inspected the great shell heap, the refuse of a prehistoric village at Eburne, south of Vancouver, found a few specimens, and noted that since his exploration here in 1898 much of the site left unexplored had been removed for roads or building purposes, or had been covered by pavements and buildings. One fine mortar bearing the sculpture of a human face was found at the site. A shell heap at the mouth of the north arm of the Fraser River was visited, and two small ones were located in Stanley Park, Vancouver, one near the north entrance, the other near the western side. At Crescent, a rich large shell heap, said to contain cairn burials, was visited, and some specimens were secured. There is a prehistoric fort about a mile south of Crescent, on a bluff overlooking the sea, consisting of a semicircular embankment about 4 feet high by 8 feet wide with exterior ditch 4 feet deep by 12 feet wide, and defending the land side of a small area. This should be preserved. A fir stump about 10 feet in diameter stands on the embankment, showing that the age must be considerable. Petroglyphs were recorded from the west of Vancouver Island.

A reconnaissance was made up the Skeena valley into the Bulkley as far as Hubert. Four extensive shell heaps, marking as many ancient villages, parts of them shown to be at least several hundred years old by the large tree stumps on the top layers, were found near Prince Rupert. The southernmost is at the place marked Willaclagh on Dawson's map of 1879. Dried bodies are reported in a cave on Birnie Island, opposite Port Simpson, and a high shell heap with trees over a hundred years old standing on top, at the Quarantine Station on Digby Island. Human skeletons and specimens are said to have been found there in abundance, and were sent to Dr. C. F. Newcombe, of Victoria. A very deep shell heap and burials on Little Digby Island, a village site seven miles up Kitsumgalum River, and an extensive and old site on the west side of Skeena River, between Fiddler and Lorne Creeks, were also reported. Graves are said to have been cut through by the new Grand Trunk Pacific Railway. At the outlet of Lake Kathlyn a small camp site was excavated. It contained charcoal, ashes, fire-cracked stones, bones of deer, beaver,

and fish, but only one chipped stone point, one of bone, and a sharpened piece of bone.

Tiresome, and often disappointing, as these reconnaissances are, if they could be carried on all round the coasts of the Americas the results would certainly be of high interest. Through Mr. Harlan Smith's previous researches in the southern interior of British Columbia, chiefly at Lytton, on the C.P.R., some remarkable sculptured figures came to light. His illustrated handbook to the archæological collection from that region in the museum at Ottawa, published by the Survey, and Dr. C. Newcombe's guide to the anthropological collection in the Provincial Museum at Victoria, also well illustrated, give an excellent idea of some of the important cultures of British Columbia.

From the foregoing, it will be seen how liberal the Dominion Government has been in its endeavours to promote the study of the native peoples. Canada now has some thirty museums, from Halifax with the Provincial Museum and that of Dalhousie University, to Victoria, where the Provincial Government contemplate raising an even finer museum than the present one. At Ottawa, the museum of the Survey, which dates from 1843, now occupies the great Victoria Memorial Building, erected at cost of over a million dollars. It has a library of 20,000 volumes and the publications of all scientific institutions, and the photographic division has a vast store of negatives taken on expeditions, and lantern slides for use in lectures. The staff endeavour especially to make the museum of value educationally, and the children are attracted to it. Only a small part of the collections can be shown at one time. Amongst them is a complete ethnological and archæological Labrador Eskimo collection, with interesting comparative specimens from neighbouring tribes. Toronto has the Royal Ontario and the Provincial Museums. The former possesses the cranial collection of the late Sir D. Wilson, and a fine series of skeletons from mounds in Ontario and Manitoba collected by Professor Montgomery. The latter has a remarkable set of skulls from Ontario, and every kind of stone implement brought from ancient sites in the Province by the late Dr. David Boyle. The bird stones and plaques make this collection unique.

The Rocky Mountains Park Museum at Banff was recently rearranged by Mr. Harlan Smith to be an ideal local museum as far as possible, and, with a handbook, also prepared by him, to be a centre of education for the neighbourhood. In addition to a full local natural history collection, the museum has many objects of great interest, formerly belonging to the Blackfoot, and mostly lent by Canon H. W. Gibbon-Stocken, of the Blackfoot Reserve, Gleichen. Mr. Harlan Smith notes two ancient sites near Banff with semi-subterranean houses, and at Lake Minnewanka a site where rock was broken and chipped into arrow and spear points. The handbook is a good model for the arrangement of any popular local museum.

A. C. BRETON.

Indonesia. Forbes.

The Orientation of the Dead in Indonesia. *By H. O Forbes.* **35**

In MAN, 1916, 25, Mr. Perry finds me very contradictory of myself and others in the criticisms I ventured to make in MAN, 1916, 3, on his paper on the *Orientation of the Dead in Indonesia*,* the object of which was to warn him that, in my opinion, the evidence adduced for orientation of the dead in Timor-laut was not entirely reliable. Mr. Perry apparently accepts my evidence as conclusive, yet later leans to the opposite opinion.

Mr. Perry is quite misguided in charging me with quarrelling with my own spelling when I affirm that the name for the land of the dead in Timor-laut was

* *Journ. Roy. Anthr. Inst.*, Vol. XLIV.

Nusa nitu. *I* did not inscribe the particular Nusnitu on the map of Timor-laut in my *Wanderings*. Numerous Nusnitus are known to me all over the archipelago. The Tenimberese, I again aver, were totally ignorant of where their Nusa nitu was. The "near Ceram" which they gave to me as the probable locality was an equally vague place—possibly heard of from traders—somewhere. No traveller has ever yet met with the man, who, though he may have passed or landed on many a Nusnitu, has seen or passed along the Nusa nitu of his own folk—and lived to tell the tale. There is all the difference possible between some specific Nusnitu and *their* Nusa nitu, which is just as impossible of location as our Hell. If Nusnitu, west of Selu, were the land of the Tenimberese dead, "not a soul" would venture to live near it or within sight of it, and, moreover, it could not bear west from every village in the group, and it could have been easily indicated to me.

I hope Mr. Perry does not misinterpret me, in supposing I reject everything written by Riedel about Timor-laut; I even helped him to some material myself. I certainly reject, however, the three affirmations set out on p. 34 credited to Riedel, as customs prevailing in Timor-laut. Each of them may be individually now and again true; but none of them possesses the uniformity of an invariable custom.

As to "notables"—not my designation—and commoners, I am unconvinced that there exists such a grade as the former—all are equally common—and I would like to add, unclean. The important man among the Austromalaysians is one of the elder men, but more frequently he who can talk loudest and longest, especially here when more inebriated than his co-villagers; and he might be important to-day and unimportant to-morrow. If I am at variance with Riedel, Van Hoevell, Jacobsen, and Van Doren, Mr. Perry must remember that I am only a simple eye-witness of the year 1882, trying to relate actual experiences—have these writers (with whom, except Riedel, I am unacquainted) been equally circumstanced?—and not an arm-chair philosopher. By "better class" or "important" people burials, I understand those with relatives or friends with more wealth or pride than their neighbours who provided a more ostentatious burial. A family may bury a son more sumptuously than their decrepit father, who possibly might have been once esteemed as a "notable." At all events I have seen burial-platforms on the same sea-shore nearly at right-angles to each other, and an oratorical elder laid on a rock. The designation *Orang kaya** is a loose and inaccurate term to apply—I cry *peccavi* for using it—to the "better class." It has no place in the Tenimberese language, though it is a *lingua franca* word for "rich-" or "head-" man and is often inaccurately applied to persons in Austro-Malayan lands and New Guinea who appear prominent but to whom it is quite inappropriate to apply the term "chief."

Mr. Perry errs also in reading into my telling that "notables" can really be distinguished from unimportant persons by their burial platforms. Some indication of a person being "important" might be obtainable on the occasion of his burial; but it could not be easily determined afterwards from a sepulchral monument or its orientation whether an important or an unimportant person occupied it. My opinion, however, was fairly deducible from my words on p. 8, and in the third paragraph from the end of my note in MAN, 1916, 3.

I entirely disagree with Mr. Perry's observation that "geographical considerations "may very well reconcile" my statements "with those of the two Dutch authors"; for I cannot see how the bodies of those "platformed" on the east and west coasts are to be orientated in the same direction unless their heads be turned about, and away from the water. The same remark applies to the dead laid out on the north and south coasts, and on the shores of every deep indentation of the coast. The platform is really a boat, whose prow would not be pointed landwards.

* *Cf. Journ. Anthr. Inst.*, xiii, p. 21.

With regard to my statement that there is "practically no interment in Timorlaut," Mr. Perry has discovered, with considerable satisfaction, that I again contradict not only myself but other people. Mr. Perry must offer my apologies to the "other people." Could I have anticipated the future dissection of my poor narrative by so scientifically accurate an anthropologist I would have been more careful as to the wording of the passage on page 324 of my *Wanderings*, and inserted the words, "some natives said that the bodies . . . are deposited . . ." As a matter of fact *I* saw no *interments;* and all those who died violently when we were on the islands were laid on the rocks in the more usual way. Enemy bodies fared rather badly; they were hung upon the trees dismembered. I discredit, therefore, the earth-sepulture—chiefly because of its difficulty—as a custom from which any deductions can be securely drawn. According to Riedel his medicine men and unimportant people are buried; his "notables" or important people are placed on platforms. To what class then do those ostracised bodies placed on the rocks belong? Hence it is that I am unconvinced, because Mr. Perry's arguments are not convincing to one whose intercourse in the daily life of the people enables him somehow to detect when a deduction therefrom fails to ring true, though he may not always be able to put his reasons clearly in words; nor to give a satisfactory explanation of his own.

Finally, with regard to the orientation of the dead among the Baduwi, Kalangs, and Tenggerese, it is obvious that they present a case of discontinuous distribution in a race who formerly occupied more of Java than they do now. In the well-known Eur-Asiatic distribution areas of the Tit, *Parus palustris*, the one separated by a clean break of 60° of longitude from the other, the species in both areas retains unchanged its characteristics of song, nest-building, feeding, &c. So it seems incredible that the Baduwi, the Kalangs—their near neighbours—and the distant Tenggerese, all belonging to the same stock, can have, all three, discordant traditions as to their motherland, because some of their folk have died or been driven out of the intermediate region. To my way of thinking—with the utmost deference to Mr. Perry—one ought to expect, not a different, but a similar direction of orientation, if there be any truth, and not the appearance only of it, in the theory he is supporting. If the theory *be* true more evidence is required to prove it. HENRY O. FORBES.

Gold Coast Colony: Archæology. Migeod.

Discovery of Presumed Palæolith. *By F. W. H. Migeod.* 36

The chipped stone, of which photographs appear herewith, was picked up by me not far from the village of Bosomcheche, in North Ashanti. The exact place was about 46 miles along the motor road which runs north-easterly from Kumasi to Ejura.

FIG. 1.

The country there is covered with dense forest. This extends all the way from the coast, some 200 miles off. A few miles farther on it changes somewhat abruptly to grass land, with timber trees of smaller size and of quite different species. It was whilst my motor car was delayed for about three hours owing to a tree having fallen across the road and having to be cut through, that I came across this stone.

The road there is red clay, as it is practically for the greater part of the 61 miles of its length. The process of construction has been to remove the surface soil of vegetable origin until the clay

was met and a firm surface obtained. In parts this clay contains small ferruginous stone, which is commonly called laterite, and is used for metalling where granite is not readily obtainable. Where the stone lay, however, no metalling had been put down, but the ruts had been filled as necessary with earth from the banks. The stone was not embedded at all in the surface of the road. I formed the impression that it had been in the earth thrown on, which itself had been previously removed from the road in the course of construction.

FIG. 2.

There is, therefore, nothing positive to go on for estimating the age of the stone. Wherever it came from, it seems to me unlikely that it could have come out from the clay at any greater depth than 2 feet, for the clay is not usually removed from the surface more than absolutely necessary for levelling. The gutters are not more than 2 feet deep, and, further, there was no cutting near.

As far as my information goes no other palæolith has ever been found in Ashanti. The presence of any in the colony generally had, in fact, never been noticed until last year (1914) when some rough stones of a palæolithic nature —of quartzite—were picked up at Accra, on the coast itself.

On the other hand, neolithic implements from many parts of the colony are plentiful, and it is only by reference to and in terms of these that we can possibly, I think, estimate the age of the palæolith I found.

I have picked up many neolithic stones on the surface of the ground, but never one buried in such a position that I could say definitely it had lain there undisturbed. I have, however, been fortunate enough to unearth neolithic pottery in the undisturbed clay (laterite), where it had every appearance of being in its original position. This pottery I dug up near Ejura, at 60 miles along the motor road. It lay quite 2 feet down in the solid clay and almost at the hill-top. It was visible in a cutting, and though I searched carefully I could not find any at a greater depth. This pottery I have assumed to be neolithic for two reasons. The design on it is different from any I have seen of present-day make, and I also found neolithic implements in the immediate vicinity.

FIG. 3.

In view of the comparatively small depth at which the neolithic pottery lay, the antiquity of the chipped stone under discussion cannot be very great, since its presumed place of origin is no deeper. In fact, in view of the local predominance of neoliths, I am inclined to regard this stone as one chipped experimentally and used for a temporary purpose. Such might have been the case if the user had no other implement, and was unable to provide himself for the time being with a properly ground adze. Since the material of which this adze is made is soft, there is all the more likelihood of this being the case. The implement is certainly not one that would stand hard wear without losing its edge.

The material seems to be a sort of chert, and rock of this nature is to be found 10 miles north, on the Ejura scarp, a ridge running east and west.

The measurements of the implement are about 4 inches by 2 inches by ½ inch. It is deposited in the London County Council Museum at Forest Hill.

F. W. H. MIGEOD.

REVIEWS.

Calisthenics. **Ridgeway.**

The Dramas and Dramatic Dances of Non-European Races, in special reference to the Origin of Greek Tragedy; with an appendix on the Origin of Greek Comedy. By William Ridgeway, Sc.D., F.B.A., Cambridge, University Press, 1915. **37**

Professor Ridgeway "was ever a fighter." In this ample and profusely illustrated volume he has been moved to defend himself against critics who have attacked his theory on the origin of Greek tragedy, and to carry the war into the enemies' country. It will be remembered that the theory is that Greek tragedy arose from the periodical observances at the graves of the illustrious dead—that is to say, from "the indigenous worship of the dead"—and not from the worship of the Thracian god Dionysus; moreover, that if it did arise out of the worship of Dionysus, Dionysus himself was nothing else than a dead man. In the opening chapter of the present volume he discusses in detail the opinions of Miss Harrison, Sir James Frazer, Mr. F. M. Cornford, Professor Gilbert Murray, Dr. Farnell, and others, and pokes much fun at Mannhardt and the Tree-spirit theory, the Demon of the Year, and so forth. And he insists in true scholarly fashion on the necessity of distinguishing between the earlier and the later accounts, and on the greater authority to be conceded in general to the former.

Having vindicated his position as regards the origin of Greek tragedy against his opponents, he turns to other lands to find analogous cases, beginning with Western Asia. A long and interesting account of the Persian passion play is wound up with the inquiry: "Who will deny that Muhammad, Ali, Fatima, Hassan, and Hussein "are as historical as Thomas à Becket, Charlemagne, Julius Cæsar, or Jesus of "Nazareth?" Nobody will deny it. But then nobody has denied that many dead persons have received the honours of canonisation, and indeed of apotheosis. It is when he seeks to put Adonis, Attis, Osiris, and Dionysus on the same footing as Muhammad and the others that we begin to be restive. For these mythical figures there is no historical evidence. Their legends are self-contradictory. It requires no Tree-spirit theory, no belief in an *eniautos-daimon*, to refuse to accept them as dead heroes. Sir James Frazer has gone too far in admitting that Osiris was a real man. The Memnonium at Abydos may have been believed to be his burial-place. It was built apparently under the twelfth dynasty, and so far as it has been excavated (if rightly identified) it is empty. Now it is suggested that Osiris was a king of the first dynasty. But between the first dynasty and the twelfth lies an interval of two thousand years, to say nothing of the confusion and changes involved in the Hyksos' invasions and conquest. Of what value as historical evidence is a building erected after this interval for the tomb of a king attributed to the first dynasty? Of what value is it that "under the New Empire it was boldly asserted that Abydos possessed "the veritable body of Osiris"? During the long Egyptian history it came to be believed that King Khent, one of the kings of the first dynasty, was Osiris. The tombs of the kings of the first dynasty were at Peqer, a mile and a half away from Abydos, and that of King Khent was among them, doubtless containing its proper tenant. Was Osiris buried at both places? The Egyptians, however, were not satisfied with two tombs. Under the twenty-second dynasty, more than a thousand years later than the foundation of the Memnonium, they built him a cenotaph at Peqer. Why a cenotaph? They might as well have provided him with a third

veritable body. Or if they seriously held that King Khent was Osiris, would it not have been sufficient to magnify and embellish his existing tomb? The cenotaph is evidence that they did not, in fact, know where Osiris was buried. According to Greek report Osiris was identified also with Men, founder of the kingdom, but Professor Ridgeway thinks this was a Greek blunder. At all events he was identified with the Sun, and with Apis, and a variety of other gods. Surely all this means that the Egyptians really knew nothing about Osiris the man, and that the belief in his humanity was a secondary growth. They had the divine legends, a mass of contradictory, marvellous, impossible tales, as such hagiologies always are, but they had no historical record. To assert the historical existence of Osiris as a man is to assert what in the present state of our knowledge is quite incapable of proof.

From Egypt Professor Ridgeway proceeds to Hindustan. He scores some excellent debating points against Dr. Keith; and the chapter contains an interesting summary of the *Ramayana* and the *Mahabharata*, as well as a valuable account of Hindu drama and the shadow-plays. It is, however, to make a large demand on our belief to require us to accept as real live men two such typical Hindu fairy-tale heroes as Rama and Krishna, the seventh and eighth incarnations of Vishnu. But Professor Ridgeway is not satified with this "bag." He flies at higher game. The Hindus do undoubtedly accord divine honours to some men, both dead and living. Now the great god Siva, the third of the Trimurti, recognised in the epics and *Puranas* as the supreme god, is of obscure origin and utterly unknown to the Vedas. "There can be little doubt," says the Professor, "that, as is held by the "best authorities, Siva was originally a real man, who rose gradually to the great "place which he holds now in the divine hierarchy by the process so well described "by Lyall." I do not know who "the best authorities" are. At any rate Lyall is not one. After describing the process of apotheosis, Lyall says (*Asiatic Studies*, i, 49): "It may almost be doubted whether any god, except the Vedic "divinities and other obvious nature gods, comes down the ladder [*sc.*, to manhood "again as an embodiment or incarnation of the divinity] who had not originally "gone up as a man, and an authentic man. The ascent of the elder Hindu deities "is shrouded in the haze of past times; but several of the most eminent (Siva and "Krishna, for instance) *are still vulgarly reported to have been men.*" Thus he will not commit himself to the assertion that either Siva or Krishna was originally a man. On the contrary, his inclination is evidently to believe that those gods who are deified men do not attain any great distinction. "To quote examples," he says, "would be *only to give a list of provincial deities, more or less obscure.*" And a little farther on: "Without doubt the Vedic deities, and a good many others which "prevail in India, have been produced by finer and more intelligent handicraft," *sc.*, than apotheosis. Elsewhere (*Asiatic Studies*, ii, 306) he declares expressly: "Siva repre-"sents what I have taken to be the earliest and universal impression of Nature upon "men—the impression of endless and pitiless change. . . . In Siva we have the "condensation of the two primordial agencies, the striving to live and the forces that "kill; and thus, philosophically speaking, we see in this great divinity a compre-"hensive transfiguration of that idea which . . . I hold to be the most natural "religion." In other words, he does not hold Siva to be a deified man; and he is as little inclined to see a deified man in Vishnu. So far as I can gather, his view is indeed the converse of Professor Ridgeway's. He seems to hold that the great Nature gods were primary, and the apotheosised men, numerous though they may be, are only secondary and subordinate phenomena in religion—at any rate in the religion of India.

On the whole, however, Professor Ridgeway makes good his point that Krishna

and Rama are not vegetation demons or solar abstractions, whatever else may lie at the root of their mythical forms. The evidence is not conclusive that they were real historical personages. Much allowance must be made for the human habit of condensing into human form beings imagined from whatever cause. This the author is apt to forget. When he finds stress laid on the human side of an heroic figure, he contends that it is because the god or hero was once a man. This does not follow. Popular belief is good evidence of the direction of popular imagination and popular sympathies ; it is very poor evidence of a matter of objective fact.

From Hindustan we are led to the Further East. The Thirty-seven Nats of Burma are described in detail. Certain of them seem to have been actual persons ; about others we take leave to doubt. Special ceremonies are performed in honour of each of them, and the votary on whom descends the divine afflatus dances and sings in a special garb ; but this is not uncommon. Many of the Chinese gods are said to be deceased human beings ; and, of course, ancestor-worship has a prominent place in the religious system of China. Solemn dramatic dances were formerly held in the ancestral temples, and dramatic performances are still held in the temples of local deities—perhaps the direct descendants of the ancestral temples and the dances performed therein. So far the Chinese facts favour Professor Ridgeway's thesis. What is wanted is evidence that in no other temples than these are such dramas or dramatic dances performed. In Japan by no means all the gods are human ghosts. This is abundantly clear from the author's own citations, as well as from other passages of the Japanese chronicles. Nor can it be for a moment admitted that the attachment of extravagant legends to the name of a personage is a proof of his existence. It is only evidence of the belief of later (frequently much later) ages. For proof of his existence we must resort to genuine historical records, or to facts (outside the legends) authenticated by history, which cannot be explained without postulating his existence. Professor Ridgeway cites a number of cases of dancing, observing that "All alike seem to spring from the widespread custom of pleasing living kings and "other great personages by dancing before them, and from the natural extension "of this custom to heroic personages and divinities." But dancing is so old and universal an institution that he can hardly mean to limit it to these cases, whatever the context may suggest, especially if by "heroic personages and divinities" we are to understand the ghosts of deceased men. Was the Lord before whom Miriam and David danced nothing but such a ghost? The fact is that dancing as a religious exercise is no evidence as to the character and origin of the divinity honoured. I am unable to see that the Japanese Wind-gods are anything but examples of anthropomorphism, or that they are "not ancient," or that the calendar festivals are no more than festivals in honour of the dead. It is true that certain of their ancestors were honoured. But Shinto, though including much worship of the dead, is by no means that alone. The late W. G. Aston, a profound Japanese scholar, came, after his researches, to a conclusion almost diametrically opposed to that of Professor Ridgeway. "The importance," he says (*Shinto*, 36) "of the deifi- "cation of human beings in Shinto has been grossly exaggerated both by European "scholars and by modern Japanese writers. . . . The truth is that Shinto . . . "has comparatively little worship of human beings. In the *Kojiki*, *Nihongi*, and "*Yengishiki* we meet hardly anything of this element. None of their great gods are "individual human beings, though at a later period a few deities of this class attained "to considerable eminence and popularity." And elsewhere (43) : "Even in the "case of the deification of living and dead Mikados there is much room for suspicion "of foreign influence. Of the deification of other men I find no clear evidence in "the older records. It is probable, however, that some of the numerous *obscure* "[italics mine] deities mentioned in the *Kojiki* and *Nihongi* are deified men. A

" number of the legendary and historical personages named in these works were " deified at a subsequent period. Others have been added from time to time." In short, apotheosis was a secondary and subordinate source of godhead.

Of the people of Australia nothing is more certain than that they are not addicted to the worship of the dead. Among the central tribes, Professor Ridgeway rightly says, " that the essentials of their religious and social life depend on their belief " in the spirits of their ancestors." But they did not worship those ancestors, though their totemic ceremonies were rudimentary dramatic performances. It is doubtful whether anything that can be properly called worship of any being has ever been practised by the Australian aborigines. The nearest approximation is perhaps in the case of the Wollunqua ; and he is an imaginary and gigantic snake. Even if the tribes of New South Wales worshipped Daramulun, there is no substantial evidence that he was a ghost. The assertion that totemic beliefs in general are based upon the primary belief in the immortality of the soul needs much more evidence than the author has afforded, even though we should not hold him to the literal meaning of the phrase, " immortality of the soul," in which no savage people known to me believes. Why, by the way, does the author quote only at secondhand from a book so easily accessible at Cambridge as the *Reports of the Cambridge Expedition to Torres Straits ?*

Professor Ridgeway, in the course of the volume, raises in effect the fundamental question of the origin of religion, though he does not fully investigate it. He justly points out that the Melanesian *mana* is " a quality frequently possessed by ghosts," and draws the inference that it is a phenomenon secondary to the belief in the continued existence of the soul after death. But *mana*, as I have elsewhere (*Ritual and Belief*, 36–61) shown, is itself a development of a widespread and vaguer notion of a mysterious power or energy not necessarily resident in any human being, alive or dead. It seems to be in its essence impersonal, though liable to be personalised whenever it is conceived as acting. Hence it is not dependent on the belief in ghosts, and the criticisms directed in this respect to the Melanesian *mana* do not apply to the wider and what seems to be the earlier conception found elsewhere. It is because this fundamental question has been raised that I have dwelt on the euhemeristic aspect of the book. The author appears to admit certain exceptions to the ghostly origin of gods. It would be interesting to know definitely what exceptions he does admit, and why, and to what origin he attributes the exceptions. Every divinity he examines he resolves into a dead man. In ascribing, as I understand him to do, the origin of tragedy everywhere to the funeral and cultual rites of the dead, he is perilously near falling into the same error as that which explains every great figure as a vegetation demon or a sun-myth. It is not my business here to take up the cudgels on behalf of his opponents. They are quite able to defend themselves ; and when they do we shall doubtless see some more sport. It is sufficient for me to say that in my view the day of a single all-embracing explanation of any of the great phenomena of human civilisation is over, and that gods and dramatic performances alike came into being in more ways than one ; the cult of the dead was only one of those ways. In any case Professor Ridgeway has written a brilliant and entertaining volume, which touches on the cults and dramatic dances of more peoples than it has been possible to refer to here. It is a volume to be read and enjoyed, though its arguments may not all be accepted. The appendix on the origin of Greek comedy is an acute and powerful examination of a very interesting historical question. The illustrations, largely from photographs, throughout the book enhance its value. Some of them are very good. E. SIDNEY HARTLAND.

India : Anthropology. **Risley.**

The Peoples of India. By Sir Herbert Risley, K.C.I.E., C.S.I. Second edition. Edited by W. Crooke, B.A. Luzac & Co. 1915. 21*s.* net. **38**

The republication of *The Peoples of India* was needed, not only as a monument to the brilliant author of the book, but as an important and valuable contribution to our knowledge of the religious customs and social structure of the millions who form so large a part of the British Empire. It is a book which, to those of us who had the privilege of knowing the author, is a memorial of a striking personality, a man always eagerly interested in every branch of anthropology. Ideas, fresh, stimulating, never failed him, and no one I think realised better than he how far we are from the last word in the studies which were so dear to him, to which he gave so much thought and care. The bulk of his work was accomplished amid extreme pressure of official duties, but it was always finished, scholarly, and, above all, human, because Risley was a first-rate field anthropologist, possessing in a remarkable degree the essential qualities of sympathy and tact. We may differ as to the value at the moment of his views on totemism, on hypergamy, on female infanticide—to mention a few of the topics he dealt with—and our differences originate chiefly in the fact that those who came after him have profited so largely by his work and by the developments of scientific modern anthropology. But in our strivings to correct this or that inaccuracy, as they seem to us, we must not forget the greatness of the master or the wide view which he took of the land and its peoples, whom he loved so well. There is totemism, lots of it, in India still. Endogamy is still a social force of great potency in the lives of the peoples of India. True there are currents of motion up and down. There are groups that rise and groups that fall in the complex social scales of that vast continent. The spade may reveal secrets still withheld from us. The deserts of Khotan have guarded treasures for long ages, and the mighty movements of whole peoples, still shrouded in mystery, may yet be made clear to us and to those who come after us. India was likened by Risley to a powerful fortress. We have seen great fortresses fall before persistent siege, to slow sap and mine, be yielded to the fierce onset of ruthless barbarians, and there are many unwritten chapters in the history of India which would tell their tale of frightfulness. The peoples of India are many, and the range of culture stretches from the savagery that spurns clothes and worships it can hardly say what, to complex modern economics and to abstruse intricate philosophic systems. To a man such as Risley—erudite, scholarly, broad in view and liberal in thought—will one day fall the task of surveying the growth of Indian philosophic and religious systems from the tangled mass of crude beliefs so often dubbed Animism. The Indian Civil Service is justly proud of its scholars like Risley, and this book, which contains his best work, enriched and embellished by the accurate and patient notes of his editor, should be part of the library of every Indian civilian. T. C. H.

Archæology. **Koldewey—Johns.**

The Excavations at Babylon. By Robert Koldewey. Translated by Agnes S. Johns. Pp. xix + 335, with 255 Illustrations and Plans. London : Macmillan and Co., 1914. **39**

This work is a careful English translation of Dr. Koldewey's summary account of the German excavations at Babylon, which he published less than three years ago under the title, *Das wieder erstehende Babylon.* The same plates and blocks have been used for the English as for the German edition, though the *format* of the volume has been slightly changed. It must have been a difficult book to render into English, and Mrs. Johns acknowledges the help that had been afforded her by Dr. Güterbock, before the war, in the rendering of technical architectural terms, with

which its pages abound. The dominant note of the volume is, in fact, architectural, reflecting in that respect the chief interest of its author, who was an architect before he was an archæologist. But this fact has had its compensating advantages, for his early training and sympathies have enabled him to recover and interpret the fragmentary ground-plans of buildings with a certainty and intuition that might otherwise have been lacking. He has consequently laid the foundations for a sound knowledge of Babylonian religious architecture, and has incidentally shown how the conservatism of the race retained several primitive features at a time when considerable advances had been made in secular design. This subject had already been treated in greater detail in his monograph, *Die Tempel von Babylon und Borsippa*, published two years earlier, and the chief novelty of the present work is the fact that it gives a brief but connected account of the architectural results of the excavation on the secular side.

Hitherto this information has been accessible only in the "Mitteilungen" of the *Deutsche Orient-Gesellschaft*, and the connected summary which is here given collects such scattered references and discussions, and illustrates them by means of photographs and ground-plans, many of which appear here for the first time. A good idea can now be obtained of what was achieved in palace-construction and in fortification by builders who had to depend almost entirely on the employment of brick in mass, unrelieved and unassisted by the stone of less alluvial countries. And, in a more technical treatment of the subject, Dr. Koldewey has admirably demonstrated how the disadvantages and dangers of such massive building in a land of water-logged silt were mitigated by the ingenuity of builders during the later period.

On the purely architectural side the book thus contains a good deal of valuable information; but it must be confessed that it is perhaps a little disappointing when viewed from the broader standpoint of the archæologist, with which we are here mainly concerned. On some subjects the author whets our appetite, without attempting to satisfy it. It is well known, for example, that considerable quantities of pottery have been found in the course of the excavations, and this is borne out by several passages and brief descriptions in the present work. The fabrics were evidently found in several different strata, certain of them (recovered by deep trenching below the later citadel) dating from a comparatively early period. The excavators have thus at their disposal the means for filling out some of the deficiencies in our knowledge of Babylonian ceramics. With their help we should at least be able to construct the outline of a pottery-sequence, and it may be hoped that in the future these important data will be rendered accessible for detailed study.

The need for emphasizing the archæological side of Mesopotamian excavation, as distinguished from its architectural and linguistic aspects, is particularly apparent at the present moment, in view of the trend of much recent anthropological research. Some attractive but rather sweeping theories of migratory movements, suggested to explain the common diffusion of elements of culture hitherto regarded as of independent origin, need above all to be tested by archæological facts; and where such are lacking any theory of connexion or borrowing must have the inherent weakness of pure conjecture. Our knowledge of Mesopotamian pottery, for example, had it been equal to that we already possess of Egyptian fabrics, would throw considerable light on the possibilities of Egyptian influence in the Euphrates valley, and the periods at which it may have been exerted. Again, if, as has been suggested, Egyptian processes of mummification passed over to the Far East, and one of the principal routes followed was by way of the Persian Gulf (which had been reached by the Euphrates route from Egypt), it would be natural to look for some traces of their passage in the methods of burial, or at least in the grave furniture, of Babylonia.

On such a point Dr. Koldewey's book might be expected to throw some light, describing as it does the results of fifteen years of work in the country's capital. Here, as in the case of the pottery, we still await the full publication of the rich material recovered.

But some pages are devoted to the graves discovered in the Merkes Mound, and elsewhere the author attempts certain generalisations on the methods of burial. It may be noted that in the material he adduces, the only evidence of Egyptian influence is supplied by certain rudely-formed anthropoid coffins of baked clay. In one passage he suggests that these may belong to the Persian or latest Babylonian period, but a more detailed description of one of them elsewhere in the volume seems to point to a still later date. For this example is described as having been recovered (presumably in an undisturbed burial) in soil above the north-east corner of the ruined Neo-Babylonian citadel, which we know was inhabited throughout the Persian period. Thus no earlier date than the Seleucid era seems probable, at least for this particular coffin. On either date the evidence, so far as it bears upon recent discussions, is wholly of a negative character. But a full and classified publication of the burials is no less to be desired on that account.

We have perhaps dwelt more on subjects which are lightly touched upon in the volume before us, than on the detailed architectural discussions of which it is so largely composed. But in any attempt to appraise the character of Babylonian civilisation, and the extent to which it was itself influenced from without, the former necessarily play a more significant part; and we may confidently express the hope that in future volumes of the scientific series, this side of the excavations will be as fully treated as that concerned with the architectural and topographical problems. L. W. KING.

Mithraism. **Phythian-Adams.**

Religions Ancient and Modern: Mithraism. By W. J. Phythian-Adams, M.A. (Oxon.) Foolscap 8vo., 95 pp. London: Constable & Co., 1915. 1*s.* net. **40**

The author traces the origin of Mithraism to India at a date long anterior to the separation of the Indian and Iranian races, and its progress thence through Mesopotamia and Persia to Rome and to every corner of the Latin world, where, as is well known, it was at one time a powerful rival to Christianity, to which, in many points, it presented such startling resemblances that Tertullian thought the devil had introduced them into the Mithraic rites with the object of overthrowing and contaminating the truth. A more probable explanation is that both religions had independently borrowed the same things from other sources. The mythology, externals, message, and monuments of Mithraism are duly considered by the author, and the latter are illustrated by four full-page plates. A. L. L.

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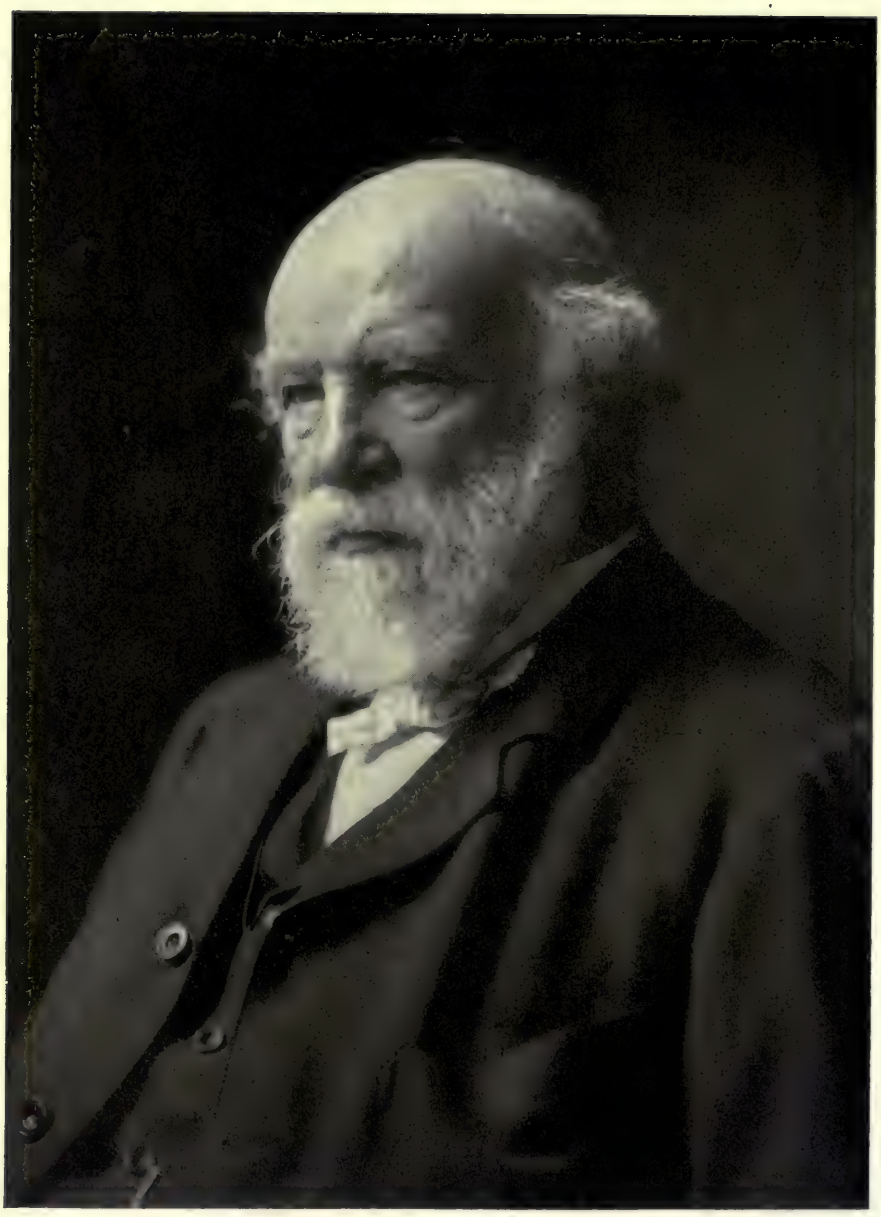

SIR WILLIAM TURNER.

ORIGINAL ARTICLES.

Obituary. With Plate E. Keith.

Sir William Turner, K.C.B., F.R.S. *By A. Keith.*

42

Sir William Turner died at Edinburgh on February 15th, aged 84. He was born in Lancaster in 1832, son of an English father and a Scottish mother. His fellow townsman, Richard Owen, had already established his reputation among the scientific men of London; at the time of Turner's birth Owen was 28 years of age, and held the double post of assistant conservator to the Museum of the Royal College of Surgeons and lecturer on zoology at the Medical School of St. Bartholomew's Hospital.

Turner followed in Owen's footsteps: both were apprenticed to local surgeons, both went to St. Bartholomew's Hospital to finish their medical education. During his hospital period (1852–54) Turner became the favourite pupil of Sir James Paget; he made the friendship of his fellow-pupil George Rolleston, afterwards Linacre Professor of Anatomy and Physiology in Oxford, and of a former student of St. Bartholomew's —the late Sir George Murray Humphry, of Cambridge. In 1854, when Turner had become a member of the Royal College of Surgeons of England, John Goodsir, Professor of Anatomy in Edinburgh, paid his friend Paget a visit, and took Turner back with him to act as a demonstrator of anatomy in the University of Edinburgh. At the time of his arrival in Edinburgh anatomists all over Europe were investigating the microscopical structure of the body, and it was as a microscopist that Turner originally applied himself to the progress of our knowledge of the human frame. His earlier researches in Edinburgh were made in partnership with another young Englishman, Joseph Lister. With the publication of the "Origin" in 1859, the nature of Turner's researches immediately changed. Darwin had given a new significance to the structural variations which occur in the human body, and Turner was quick to see their importance as evidence of man's origin. In May 1861 he contributed a paper to the *Edinburgh Medical Journal* on the "Irregularities of "the Omo-hyoid Muscle"; in 1862 an important monograph on the "Irregularities "of the Pulmonary Artery, Arch of the Aorta, and Primary Branches of the "Arch," appeared in the *British and Foreign Medical-Chirurgical Review* (July, October, 1862).

In 1862 we see in his research the influence of another movement. In 1861 Huxley gave his lectures on the "Zoological Relations of Man to Lower Animals," controverting the statement made by Owen that the *hippocampus minor* was a human characteristic. Rolleston and Flower rallied to Huxley's support; Goodsir favoured Owen, but his demonstrator took the opposite side, and published in the *Proceedings of the Royal Society of Edinburgh* (Vol. IV, 1862) an account of the "Anatomical "Relations of the Surface of the Tentorium to the Cerebrum and Cerebellum in Man "and the Lower Mammals." Another paper which provided Darwin with welcome material in 1865 was entitled, "On Variability in Human Structure, with Illustrations "from the flexor muscles of the fingers and toes" (*Trans. Roy. Soc., Edin.*, Vol. 24). Papers on the "Malformation of the Organs of Generation" followed in the *Edinburgh Medical Journal* of 1865 and 1866. It was at the same period that he applied himself to the study of craniology. In January 1862, Huxley lectured in the Philosophical Institute of Edinburgh; the substance of these lectures appeared in 1863 as "Man's Place in Nature." There, for the first time, the human calvaria found at Neanderthal in 1857 was subjected to a complete analytical investigation. A survey of the list of anthropological publications, appended to this note, and taken from a list prepared by Sir William Turner in 1910, shows how deeply the craniological problems raised by Huxley had interested him. From a consideration of ancient skulls found abroad, it was a natural sequel that he should turn to those

found in his adopted country. Hence in 1864 there appeared, "Notes on the "Characters of a Cranium found in a Short Cyst at Duns" (*Roy. Soc. Anthr., Scot.*, Feb. 1864). For fifty years, by his own personal endeavours, and by help of his numerous and enthusiastic pupils, he gathered in his museum the material on which are based two standard monographs, "A Contribution to the Craniology of the People of Scotland," Part I, Anatomical (*Trans. Roy. Soc., Edin.*, Vol. 40, 1903), and Part II, "Prehistoric, Descriptive, and Ethnological" (*Trans. Roy. Soc., Edin.*, Vol. 51, 1915). Scotland has produced many anatomists and anthropologists, yet it is to two Englishmen that she is mainly indebted for a knowledge of her own sons—the late Dr. John Beddoe and Sir William Turner. Beddoe's "Contribution "to the Anthropology of the Scotch People" was published in 1853, the year preceding Turner's arrival in Edinburgh.

In 1865 he began to apply himself to a study of the cranial characters of modern human races. His first contribution is a modest one, "Notice of the Cranium "of a Manganya Negro" (*Proc. Roy. Soc., Edin.*, Vol. III, 1865). By means of pupils who had taken up residence in foreign lands he assembled in the Museum of the University—one might justly call it the Goodsir-Turner Museum—the collections which form the basis of his many and varied contributions to physical anthropology —his contribution to the "Craniology of the People of the Empire of India" (1899, 1900, 1906), to the "Craniology of the Natives of Borneo, Formosa, and Tibet" (1907); "Ethnological Enquiries especially connected with the Western Esquimaux" (1873); "The Cranial Characters of the Admiralty Islanders" (1881). The return of H.M.S. "Challenger" brought him the rich collection of specimens on which are based his papers on the Australian aborigines contributed to the "Challenger" Reports, 1884–1886. His important monographs on the "Craniology, Affinities, and "Descent of the Aborigines of Tasmania," appeared at a later date, 1908, 1910. Indeed it was during the last twelve years of his life—from his seventy-second until his eighty-fourth year, when he carried out the onerous duties that fall to the Principal of the University of Edinburgh, that he prepared and wrote his most important contributions to physical anthropology. More than any man of his time he helped to build a solid foundation for a scientific knowledge of human races. In his "Challenger" Reports he opened up new lines of investigation—on the lumbar curvature of the human spine, the use of the characters of the pelvis and of the sacrum as race marks. In addresses, and in papers of a more general nature he dealt with the laws and principles of anthropology. In his presidential address to the Anthropological Section of the British Association in 1889, he selected "Heredity" as his subject; when he was again president at Montreal in 1897, he spoke on "Some Distinctive Characters of Human Structure." He made one of the most notable contributions to the discussion which followed the discovery of the remains of *Pithecanthropus Erectus*, by Dr. Eugene Dubois, in Java (1891–94). He arranged and edited the "Scientific Papers and Addresses" of his friend Professor George Rolleston (1874); he collected and edited the invaluable writings of his master and predecessor John Goodsir, whom he succeeded in 1867. He was a founder of the *Journal of Anatomy and Physiology*. Without exaggeration it may be said that Sir William Turner's greatest contribution to anthropology was the pupil who succeeded him in the chair of anatomy in 1903, Professor D. J. Cunningham, whose death in 1909 was a loss of the first magnitude to British anthropology.

Here only one aspect of a many-sided career of a really great man has been touched on. His researches on the structure of the brain and of the placenta, his numerous papers on comparative and human anatomy, his public lectures and addresses, his power as a teacher, his statesmanlike and continuous services to Medicine, to medical men, to learned societies, to public life, and to the prosperity of the

great University over which he presided, and of which he became the chief ornament—all these aspects of his busy life are purposely omitted. His was a robust, outstanding personality, with a sound judgment of men and affairs, with a marvellous capacity for work and for endurance, arriving slowly but certainly at definite decisions, and covering a warm nature and a quiet and keen sense of humour by a manner which was apparently severe and brusque. His life was a continuous series of episodes of enquiry and research. He was born as the Cuvierian epoch was coming to an end; he rose to maturity in the Darwinian period, when he served as a pioneer; he died when the early Darwinian enthusiasm was changing the direction of its efforts and when Europe was in the turmoil of the greatest war. He lived to see his pupils filling many and distinguished chairs at home and abroad. Honours and friendships crowded in upon him, and he deserved them all. He filled the Presidentship of the British Association in 1900; he was knighted in 1886 and made a K.C.B. in 1901. All his contributions to science are of a permanent kind; time can only enhance his reputation. He succeeded the greatest of Edinburgh anatomists, John Goodsir, in 1867. In 1903 he resigned the chair of anatomy to become principal of the University which he served faithfully and ably for a period of altogether 62 years.

A. KEITH.

List of the Principal Anthropological Papers of Sir William Turner.

1861. "On Irregularities of the Omo-hyoid Muscle, with remarks on their bearings on the Surgical Anatomy of the Muscle." *Edin. Med. Journ.*, May 1861.

1862. "On Irregularities of the Pulmonary Artery, Arch of Aorta, and Primary Branches of the Arch, with an attempt to illustrate their mode of origin by a reference to development." *Brit. and Foreign Med.-Chirurg. Rev.*, July and Oct. 1862.

1862. "On the Anatomical Relations of the Surface of the Tentorium to the Cerebrum and Cerebellum in Man and the Lower Mammals." *Proc. Roy. Soc., Edin.*, Vol. 4, 1862.

1863. "On Cranial Deformities, more especially on the Scapho-cephalic Skull." *Reports Brit. Assoc. Advance. Sci., Newcastle-on-Tyne*, p. 124, 1863.

1863. "Anatomical Characters of a Human Cranium found at Amiens." *Anthr. Rev.*, Vol I; *Reports Bristol Assoc. Advance. Sci., Newastle-on-Tyne*, 1863.

1864. "On Cranial Deformities, more especially on the Scapho-cephalic Skull." *Nat. Hist. Rev.*, Jan. 1864.

1864. "Notes on the Characters of a Cranium found in a Short Cyst at Duns." *Proc. Soc. Antiq., Scot.*, Feb. 1864, Vol. 5, 1865.

1864. "Anatomical Characters of a Human Cranium found at Amiens." *Quart. Journ. Sci.*, April 1864.

1864. "On Human Crania allied in Anatomical Characters to the Engis and Neanderthal Skulls." *Quart. Journ. Sci.*, Plate, April and Oct. 1864. *Proc. Roy. Soc., Edin.*, Vol. 5.

1864. "On Cranial Deformities; Trigono-cephalus." *Reports Brit. Assoc. Advance. Sci., Bath*, p. 129, 1864.

1864. "On some Variations in the Arrangement of the Nerves of the Human Body." *Nat. Hist. Rev.*, Oct. 1864.

1865. "On Variability in Human Structure, with illustrations from the flexor muscles of the fingers and toes." *Trans. Roy. Soc., Edin.*, 4to, Vol. 24. *Reports Brit. Assoc. Advance. Sci., Birmingham*, p. 111, 1865.

1865. "Some Malformations of the Organs of Generation: Case 1, in the male; Case 2, Uterus unicornis; Cases 3 and 4, Uterus bicornis unicollis." *Edin. Med. Journ.*, 1865.

1865. "Occurrence of Epicondyloid Foramina in the Humerus of Man." *Trans. Roy. Soc., Edin.*, Vol. 24, p. 176, 1865.

1865. "Report on some Human Crania found in Stone Coffins near the 'Catstane,' Kirkliston." *Proc. Soc. Antiq., Scot.*, April 1865; Vol. 6, 1868.

1865. "On Cranial Deformities; Trigono-cephalus." *Nat. Hist. Rev.*, Jan. 1865.

1865. "Note on a Human Skull found at Fyrish, Inverness-shire." *Proc. Soc. Antiq., Scot.*, March 1865, Vol. 6, 1868.

1865. "Notice of some Human and other Remains recently found at Kelso." *Proc. Soc. Antiq., Scot.*, June 1865, Vol. 6, 1868.

1865. "On some Congenital Deformities of the Human Skull. *Proc. Roy. Soc., Edin.*, May 1865. *Edin. Med. Journ.*, July and Aug, 1865.

1865. "Notice of the Cranium of a Manganya Negro." *Proc. Roy. Phys. Soc., Edin.*, Vol. 3, 1865.

1866. "Malformations of the Organs of Generation, second series. On Fœtation in a Rudimentary Uterine Cornu." *Edin. Med. Journ.*, May 1866.

1866. "The Convolutions of the Human Cerebrum topographically considered." *Edin. Med. Journ.*, June 1866. Published separately, Edinburgh, 1866. Noticed in *Journ. Anat. and Phys.*, Vol. 1, p. 149, 1867.

1867. "On the Muscular Sternalis." *Journ. Anat. and Phys.*, Vol. 1, Plate, p. 246, 1867. *Proc. Roy. Soc., Edin.*, Vol 6, p. 65, 1867.

1868. "Anatomical Memoirs of Professor John Goodsir, F.R.S., collected and edited by Wm. Turner." Two volumes. Edinburgh, 1868.

1868. "Notes on the Occasional Occurrence of the Muscular Rectus Thoracis in Man." *Proc. Roy. Soc., Edin.*, Vol. 6, p. 268, 1868; *Journ. Anat. and Phys.*, Vol. 2, p. 392, 1868.

1869. "Negro Crania from Old Calabar, West Africa" (along with J. A. Smith, M.D.) *Journ. Anat. and Phys.*, Vol. 3, 1869.

1870. "Supernumerary Cervical Ribs." *Journ. Anat. and Phys.*, Vol. 4, p. 130, 1870.

1871. "Case in which in Man the Pericardium was unattached to the Diaphragm, with a parallel illustration from the Walrus." *Journ. Anat. and Phys.*, Vol. 5, 1871.

1871. "A Rudiment of the Panniculus Carnasus superficial to the Trapezius." *Journ. Anat. and Phys.*, Vol. 5, 1871.

1871. "Address to the Department of Anthropology of the British Association." *Reports Brit. Assoc. Advance. Sci., Edin.*, p. 144, 1871.

1871. "On Human and Animal Bones and Flints from a Cave at Oban, Argyllshire." *Reports Brit. Assoc. Advance. Sci., Edin.*, p. 160, 1871.

1872. "Occurrence of Epicondyloid Foramina in the Humerus of Man." *Journ. Anat. and Phys.*, Vol. 6, p. 434, 1872.

1872. "Note on a M. Tensor Fasciæ Suralis and a Tensor Fasciæ Poplitealis." *Journ. Anat. and Phys.*, Vol. 6, 1872.

1872. "Variations in the Distribution of the Nerves of the Human Body." *Journ. Anat. and Phys.*, Vol. 6, 1872.

1873. "Ethnological Enquiries especially connected with the Western Esquimaux." *Journ. Anthr. Inst.*, Vol. 2, p. 305, 1873.

1873. "The Convolutions of the Brain in Relation to the Intelligence." *West Riding Asylum Reports*, 1873.

1874. "Scientific Papers and Addresses of Professor George Rolleston, F.R.S. Arranged and edited by Wm. Turner." Two volumes. Oxford, 1874.

1874. "Further Examples of Variations in the Arrangement of the Nerves of the Human Body." *Journ. Anat. and Phys.*, Vol. 8, p. 297, 1874.

1874. "The Relation of the Cerebrum to the Outer Surface of the Skull and Head." *Journ. Anat. and Phys.*, Vol. 8, p. 142, 1874.

1874. "An Illustration of the Relations of the Convolution of the Human Cerebrum to the Outer Surface of the Skull." *Journ. Anat. and Phys.*, Vol. 8, p. 359, 1874.

1878. "A Human Cerebrum imperfectly divided into two Hemispheres." *Journ. Anat. and Phys.*, Vol. 12, 1878.

1878. "Case of Supernumerary Incisor Teeth." *Journ. Anat. and Phys.*, Vol. 12, 1878.

1879. "Notes on the Dissection of a Negro." *Journ. Anat. and Phys.*, Vol. 13, 1879.

1880. "Notes on the Dissection of a Second Negro." *Journ. Anat. and Phys.*, Vol. 14, 1880.

1880. "Two Masks and a Skull from New Guinea." Plate. *Journ. Anat. and Phys.*, Vol. 14, 1880.

1881. "The Cranial Characters of the Admiralty Islanders." *Trans. Internat. Med. Congress, London*, Vol. I, p. 146, 1881.

1883. "A Secondary Astragalus in the Human Foot." *Journ. Anat. and Phys.*, Vol. 17, 1883.

1883. "Some Variations in the Bones of the Human Carpus." *Journ. Anat. and Phys.*, Vol. 17, 1883.

1883. "Cervical Ribs and so-called Bicipital Ribs in Man, in relation to Corresponding Structures in the Cetacea." *Journ. Anat. and Phys.*, Vol. 17, 1883. *Proc. Roy. Soc. Edin.*, Vol. 12, p. 127, March 1883.

1884. "Hereditary Deformity of the Hand." *Journ. Anat. and Phys.*, Vol. 18, 1884.

1884. "Report on the Human Crania and other Bones of the Skeletons collected during the Voyage of H.M.S. 'Challenger.'" Part I, "Crania." 4to, seven plates. "*Challenger*" *Reports, Zoology*, Part 29, 1884.

1885. "Absence of Extensor Carpi Ulnaris and Presence of an Accessory Sural Muscle." *Journ. Anat. and Phys.*, Vol. 19, 1885.

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1886. "The Lumbar Curve of the Spinal Column in several Races of Men." *Journ. Anat. and Phys.*, Vol. 20; "*Challenger*" *Reports*, Part 47, 1886.

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1886. "Sacral Index in various Races of Mankind." *Journ. Anat. and Phys.*, Vol. 20; "*Challenger*" *Reports, Zoology*, Part 47, 1886.

1886. "Report on the Human Crania and other Bones of the Skeletons collected during the Voyage of H.M.S. 'Challenger.'" Part II, "Bones of the Skeleton." 4to, three plates. "*Challenger*" *Reports, Zoology*, Part. 47, 1886.

1886. "Notes on the Navajo Indian Skull." *Journ. Anat. and Phys.*, Vol. 20, 1886.

1887. "Variability in Human Structure as displayed in Different Races of Men, with especial reference to the Skeleton." *Journ. Anat. and Phys.*, Vol. 21, 1887.

1889. "On Heredity. Presidential Address, Section H, Anthropology." *Reports Brit. Assoc. Advance. Sci., Newcastle-on-Tyne*, p. 756, 1889; *Nature*, Vol. 40; *Times*, September 14th, 1889.

1889. "On Implements of Stag's Horn, associated with Whales' Sheletons, found in the Carse of Stirling." *Reports Brit. Assoc. Advance. Sci., Newcastle-on-Tyne*, p. 789, 1889; *Nature*, Vol. 40.

1890. "Human Neck with the Odontoid Process distinct from the Body of the Axis Vertebra." *Journ. Anat. and Phys.*, Vol. 24, 1890.

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1891. "Double Right Parietal Bone in an Australian Skull." *Journ. Anat. and Phys.*, Vol. 25, 1891.

1891. "The Relations of the Dentary Arcades in the Crania of Australian Aborigines." *Journ. Anat. and Phys.*, Vol. 25, 1891.

1892. "On a Coiffure from the South Seas." *Reports Brit. Assoc. Advance. Sci., Edin.*, p. 906, 1892.

1892. "A Pair of Supernumerary Teeth in the Molar Region." *Journ. Anat. and Phys.*, Vol. 26, 1892.

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Anthropology. Parsons.

A Reply to Mr. Pycraft's Plea for a Substitute for the Frankfort Base-line. *By F. G. Parsons, Prof. of Anat., Univ. of Lond.* **43**

I can fully sympathise with Mr. Pycraft in his dissatisfaction with the Frankfort base-line; it has all the disadvantages he points out, and yet I fear it is the best means we have at present of orientating a skull.

Our trouble is that there is nothing really constant about the skull; as far as I know, the only thing approaching constancy is that the long axis of the orbit is

horizontal for distant vision, and this position the use of the Frankfort plane approaches more nearly than anything else.

If we adopt Mr. Pycraft's alternative nasio-meatal line we shall not have attained any constancy, because the meatus is a variable point and has no constant relation to the base of the skull, while the nasion moves forward and backward with the development of the frontal sinuses. For purposes of orientation the nasio-meatal line would be of very little use, because the face is tilted down so much that, in the norma facialis, the shape of the orbits and nasal aperture are unrecognisable, while the norma verticalis is viewed from above and behind, and its shape is quite different from that seen when it is looked at directly from above.

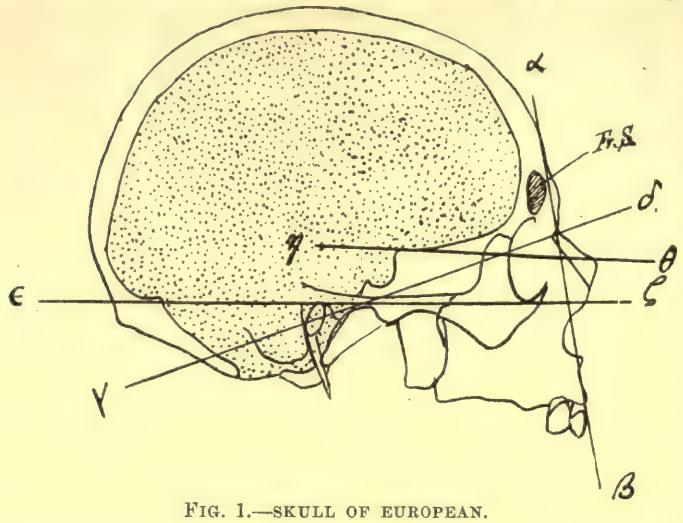

FIG. 1.—SKULL OF EUROPEAN.

The Frankfort plane at least enables us to obtain a direct instead of an oblique view of the top, front, and back of the skull, and the substitution of another plane would make a great deal of recent craniometrical work valueless for comparison.

With regard to the facial angle, we must first clearly define what we want to record by it.

I should like it to tell me how far the face has departed from the anthropoid condition, in which it is in front of, rather than below, the brain case. When I say "in front," I assume, of course, and I think anyone would understand, that the head is in the position for distant vision which the Frankfort plane reproduces more or less successfully.

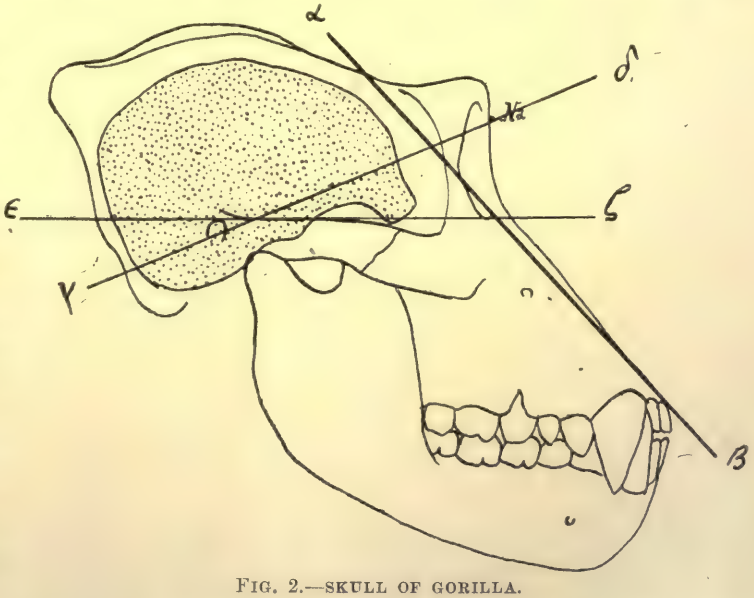

FIG. 2.—SKULL OF GORILLA.

I should take a plane ($\alpha\ \beta$) from the most anterior part of the true brain case, *i.e.*, the frontal eminence (*see* Fig. 1), and determine its inclination to the horizon, which is represented in Fig. 1 by $\eta\ \theta$, the long axis of the middle of the orbit, and it will be noticed how nearly parallel this line is to the Frankfort plane $\epsilon\ \zeta$.

In Figs. 1 and 2, the brain-containing area (dotted) has been ascertained by superimposing two dioptographic tracings, one of a sagittal section of the skull, the other of the norma lateralis. A glance at the nasion in the European and Gorilla will show how obviously dependent it is on the development of the frontal air sinuses and how far away in Fig. 2 it is from the brain-containing part of the skull.

If we were to use Mr. Pycraft's new angle we should not be doing justice to the real prognathism of this skull, if by prognathism we mean the projection of the jaws in front of the brain case, because the frontal sinuses have pushed the nasion far in front of the brain case, and we are now introducing a new factor, the size of the frontal air sinuses, into our record of prognathism.

In Fig. 1 the line $\alpha\ \beta$ cuts the nasion, but it does not do so in skulls of a lower human type.

It will be seen in both figures that the nasio-meatal line $\gamma\ \delta$ corresponds very loosely with the cranial base.

As I have said, everything depends on what one means an index or angle to convey.

If Mr. Pycraft wants to record the angle which the face makes with the base of the skull, his meato-nasial line is very useful, except that he is obscuring his record by also recording the development of the frontal sinuses.

If, on the other hand, one would record the relation of the jaws to the most anterior part of the brain case, *i.e.*, the frontal eminence, the method I suggest seems preferable. Neither is ideal, and we are under a debt of gratitude to Mr. Pycraft for pointing out the defects in our methods and for opening a discussion on this very difficult and rather unsatisfactory question of cranial measurements.

F. G. PARSONS.

Archæology. Glauert.

Western Australian Stone Implements. *By L. Glauert, F.G.S., F.R.A.I., Keeper of Ethnology, Western Australian Museum, Perth, W.A.* **44**

The remarks of Dr. R. Hamlyn Harris upon the "stone tools housed in the Queensland Museum" (MAN, 1915, 95) has re-directed my attention to Miss A. C. Breton's summary published earlier in the year (MAN, 1915, 25).

As far as Western Australia is concerned, Miss Breton's references by their brevity are apt to create a false impression. The Western Australian Museum in Perth has a large gallery devoted exclusively to Australian ethnology, and in it due prominence is given to Australian stone implements of every kind, although Western Australian objects only are referred to in these notes.

STONE SPEAR HEADS.

The serrated stone spear head is essentially a Western Australian product, its manufacture being restricted to the Kimberley district. Professor Baldwin Spencer records the article from various localities in the Northern Territory, and this museum possesses specimens from the South Alligator River, Arnhem Land, N.T., Lake Disappointment, W.A. (120° E. and 23° S.), and other localities whither the articles had travelled as a result of barter.

The exhibited series of specimens number about one hundred, and include finished heads made of quartz, quartzites, and basalt, in addition to several series prepared to illustrate the method and stages of manufacture. Specimens in the collection dug up at Lambo Station, near Hall's Creek, E. Kimberley, suggest that the early type was coarsely serrated and that the remarkably fine work is a modern development. All varieties known to me are represented except the one described by King, and figured in the *British Museum Handbook to the Ethnographical Collection*, Plate V, Fig. 2.

Serrated spear heads of glass, porcelain, insulators, and earthenware, are also shown, though their interest, like that of the iron and steel implements, is not as strictly scientific.

Hafted Stone Knives.

Two specimens only are in the collection; the blades are triangular in section, and the hafts are made of resin; one is exhibited in its original "paper-bark" sheath. These knives are said to have been obtained in Kimberley; they are probably the work of Northern Territory aborigines.

Stone Flakes and Scrapers.

A very varied series of 35 specimens contains forms that range from simple flakes to carefully-worked scrapes. The materials are quartz, quartzite, jasper, basalt, etc.

In addition there are some beautifully-worked implements from Kimberley, and the Murchison used for performing the operations of "circumcision" and "subincision." These objects are flat flakes that have, as a rule, been carefully trimmed till their outline has become roughly circular or elliptical; other examples are crude, but equally serviceable.

Stone Gouges and Pygmy Flints.

Forty-two specimens, mostly from Mills Stream Station, 80 miles south-west of Roeburne, include typical gouges of the types affixed to spear throwers and throwing clubs (*dowarks*), and other implements remarkably like the famous pygmy flints. These have already been mentioned by Mr. J. P. Johnson (Man, 1914, 75). It may be of interest to add that the use of these objects is unknown to the aboriginals now living in the district.

Stone Axes (Tomahawks).

The ten hafted examples include three of the rear type formerly made by the natives of S.W. Australia. These consist essentially of a mass of blackboy-gum, into which are fixed two chips of stone, the one forming the cutting edge and the other the hammer; a strong pointed stick forms the handle. The other seven axes are of the usual Australian type with withe handle, etc.

A number of finished axe-heads and a series of specimens illustrating the method and stages of manufacture are also exhibited.

Milling Stones, Hammer Stones, and Pounders.

Stone mills from all parts of the State are exhibited. The complete sets are generally of granite, but quartzite and diorite upper stones are often used in conjunction with granite mills.

Hammer stones, rubbers, and pounders of diorite, and occasionally of granite, are not rare in the south-west of the State, where they are often found by the settlers. Many of them are pitted or grooved, presumably for convenience in holding.

The above notes refer exclusively to Western Australian specimens on view in the gallery at the time of Miss Breton's visit. Implements in the reserve collection or acquired since August 1914, are not considered. L. GLAUERT.

REVIEWS.

North America. **Moorehead.**

The American Indian in the United States: the Present Condition of the American Indian; his Political History and other Topics, a Plea for Justice. **45**

By Warren K. Moorehead, A.M. Andover, Mass. 1914, The Andover Press, pp. 440.

Mr. Moorehead's book is the first of a series he is preparing which will deal comprehensively with the Indians of the United States. In this volume he deals

only with the Indian of to-day and his history in contact with civilisation during the last fifty years. Though not without hope for the future, it is by no means pleasant reading. The history, for instance, of the treatment of the Indians in the matter of land-tenure or of the Indian wars, though written without any attempt to heighten the colour of the picture, is a grave indictment of the methods by which the Indian problem has been handled. E. N. F.

South America. **Whiffen.**

The North-West Amazons: Notes of some Months spent among Cannibal Tribes. By Thomas Whiffen, F.R.G.S., F.R.A.I. (Captain, h.p., 14th Hussars). Constable, 1915. **46**

This excellent work will be very welcome to anthropologists. It treats of the tribes between the Putumayu and Japura, Columbian tributaries of the Amazon, chiefly of two tribes, the Boros and Huitotos, dwelling near the head-waters of those rivers, and isolated from the corruption of so-called civilisation. Few travellers had visited or been near these tribes before Captain Whiffen's long visit of several months. We have the writings of Crevaux, Koch Grünberg, Hardenburg, Hamilton Rice, Simson, and Robuchon, who were all among or near the Indians of the Japura and Putumayu, and we have the Putumayu Blue Book; but none have collected information respecting these interesting tribes with such ability, intelligence, and perseverance as our author.

Captain Whiffen commenced his researches with a persevering effort to ascertain the fate of the unfortunate but almost equally persevering traveller, Eugene Robuchon, and he received the thanks of the French Government for his attempt. He then set to work with a methodical study of these little known tribes. One is struck with the thoroughness and perseverance with which he has performed his task, and with the care with which he strove to inform himself of all that has been previously written on the subject.

The arrangement of his material leaves nothing to be desired. He first introduces the reader to the country, its rivers, and its dense vegetation, well describing some of the palms, although he disclaims any authority as a botanist. He describes this density, and the feelings to which it gives rise, the silence of the forest, and the sense of loneliness, in a masterly way; and then enters upon his study of the inhabitants, commencing with an account of their homesteads and daily life. A very interesting chapter follows on classification of groups and tribes, inter-tribal strife and its causes, and tribal organisation. Then follow chapters containing full information respecting every detail of the lives of these isolated tribes, including their myths, supernatural beliefs, and languages, with vocabularies and poetry, as well as their cannibalism. But this practice is only a ceremonial observance and not real cannibalism, which is the habitual practice of using human flesh for food.

Captain Whiffen's conclusion is that the natives of this region were a neolithic people originally, agricultural but not yet pastoral, and that such they have remained throughout the centuries. His conclusion appears to be based on a careful study of their condition as he found it. But to complete the material for forming such a conclusion he has not gone back to the records of the sixteenth century. The records of the explorers who were employed by the Velser Company of Venezuela at least require consideration. It was in about 1536 that George of Spires resolved to solve the mystery which enveloped these unknown regions. The story of his march is most interesting. His farthest point was the River Japura according to Humboldt, or the Guaviare as Colonel Acosta assumed.

Another important expedition was led by Philip von Huten, a relation of the Velsers of Augsburg, who had served with George of Spires. In the winter of

1541 he had penetrated far beyond his predecessor, and heard of a city called Macatoa. He actually reached this settlement on the Japura, and found it to consist of streets of huts with open spaces at intervals inhabited by Uaupes Indians. Still advancing, he came to the region between the Guaviare and Japura, and in sight of another large and populous town, said to belong to the chief of the Omaguas. The so-called town must have been a well inhabited district with many huts. Here the Spaniards were defeated by the Omaguas and forced to retreat, von Huten being wounded. The Omaguas were more advanced in civilisation than any other Amazonian tribe, and their territory once extended to the head-waters of the Japura. Now they are reduced to a small number of families, and it is uncertain what relation the present tribes on the Upper Japura and Putumayu bore to them in the sixteenth century. But the stories of the explorers of the Velser Company should be studied before any final conclusion can be reached respecting the ancient condition of the existing tribes in this region. The story of the expeditions under the Velser Company will be found in Castellanos, Simon, Piedrahita, Herrera, and Oviedo y Baños. The discovery of the whole course of the Amazons by Orellana took place just before the expedition of Philip von Huten.

These evidences will, we hope, be considered by Captain Whiffen before he comes to any final conclusion respecting the origin or former condition of the tribes he has studied with such care and with such valuable as well as interesting results. His book is a model of what a work on primitive races should be, and how the subject should be treated. The results of most careful, persevering, and judicious studies on the spot have been put together and presented to the reader with quite unusual ability and skill. CLEMENTS R. MARKHAM

Honolulu Folklore. **Westervelt.**

Legends of Old Honolulu. Collected and translated from the Hawaiian by W. D. Westervelt. Boston, Geo. H. Ellis Co.; London, Constable and Co., Ltd., 1915. **47**

The beantiful island on which Honolulu, the capital of the islands we call the Sandwich Islands, but called by the Americans by the collective name of Hawaii from the name of the largest of the group, stands, is composed of two ranges of volcanic hills separated by a wide valley. Honolulu itself is situated on the south side of the island, near the eastern end of a wide bay, looking towards the west; and whether the name mean "sheltered hollow" or "abundance of peace," it is at the present day equally justified. Almost every spot about it has been celebrated in the ancient traditions of the deeds of gods and men. These traditions Mr. Westervelt has set himself to collect, and has printed them in several Hawaiian periodicals, and reprinted them here.

At the time of the discovery of these islands they were inhabited by a branch of the Polynesian race, a gifted people, but voluptuous, restless, and cruel. The origin of the race is still to seek. The author is an adherent of the theory of Judge Fornander, who held that the people were Aryans from India or Arabia. This would take much proving to bring conviction; and nothing that has yet been offered as evidence approaches the point of proof. On the other hand, there is little doubt of a very large Malay element, whatever its relation to the other components of the race. The subject requires very careful research at the hands of a well-equipped anthropologist: it cannot be decided offhand by the authority of Fornander, or by any superficial observations. Only a student with the perseverance, the minute care for details, and the skill and tact to perceive and follow up every possible clue, such as Dr. Rivers possesses, can successfully investigate the problem.

Meanwhile to assume that any of these legends are to be trusted as history

is to lean on a broken reed. Not one of them can be accepted without rigorous examination. Many of those here given are variations on world-wide themes. We are familiar elsewhere with the incidents of water obtained by striking the rock (p. 35), the appeasing of monster guards (p. 42), the water of life (p. 38), the clever thief (p. 148), the child born from an egg (p. 205), and so on. The stories are on the whole well told. How closely they render the originals is another question, on which we have no means to form an opinion, save the fact that most of them are reprints from more or less "popular" journals. On p. 108 more than a page has been by accident omitted before the paragraph beginning "They began their watch." It has been misplaced, beginning on p. 109, line 3, and ending on p. 110, line 5.

Many of the illustrations from photographs are clear though small; but however well they reproduce individual scenes they cannot give any idea of the exquisite verdure and "atmosphere" of that happy climate, where the sun is always shining and the softest showers for ever fill the land with blossom and with fruit.

E. SIDNEY HARTLAND.

Mexico. **Salazar.**

Crónica de la Nueva España. By Dr. F. Cervantes de Salazar. Pp. xxiv + 843. Madrid: The Hispanic Society of America. 1914. **48**

The Hispanic Society of America has done a good work in publishing with care and accuracy and distributing freely this important history of the conquest of Mexico, long missing, and discovered in the manuscript department of the Biblioteca Nacional at Madrid, by Mrs. Zelia Nuttall in the spring of 1912.

The learned Dr. Cervantes de Salazar was secretary to the Archbishop of Seville, and professor of rhetoric in the university of Madrid, where he had known Hernan Cortes, before proceeding to Mexico in 1551. There he was professor of rhetoric, and later Rector of the University. He was appointed chronicler of the city in 1560 and died there in 1571. Knowing many of the *conquistadores* still living there (some of whom had written accounts which he consulted), he was in possession of all the facts relating to the conquest, and had a knowledge of personalities and localities that makes his narrative most spirited and lifelike. The book reads almost like a translation of Prescott, without his errors, and is most valuable as the result of a balanced judgment, written sufficiently long after the events described to view them clearly and without prejudices. Herrera, a later historian, had the manuscript and used it freely for his own work, transcribing whole chapters, whilst Salazar quotes a good deal from Motolinia and from Cortes' letters, so that there is not much that is actually new. But he marshals his details well, adding much, and confirms previous accounts of the civilization of Mexico which some modern writers have tried to belittle.

The chronicler begins with an account of the country and its productions, the inhabitants and their customs. He says of the towns that, unlike those of other countries, they were not placed near the sea or rivers, but in high and rugged situations, difficult to reach and easy to defend. Each house was surrounded by its own plot of sown land, and a town of 1,000 householders would cover four leagues. Dwellings were kept apart, so that during an epidemic the infection might not spread. The Spanish friars induced the people, with great difficulty, to come together into towns of closely built streets, where they could be more easily supervised. Treating of the character of the Mexicans (Aztecs), Salazar says: "they "were the worst of any Indians and always had been as they came with tyranny "and forcibly took all that the native Otomi possessed." At the same time, there were among them men of great judgment and capacity, and the large dominion was

kept in good condition. Crimes were severely punished, all lived in peace and honesty, and their prince was reverenced.

Six languages were in use at Tacuba (a suburb of Mexico): Mexican, Otomí, Guata, Mazaua, Chuchumé, and Chichimeca, but Mexican (Nahua) was the general medium of communication. "As in Latin and Spanish, some speak in a more "cultivated way than others and Mexican and Tarasco give most scope for variety "of expressions. Mexican is more suited to women than any other tongue." This would be from the many graceful turns and degrees of flattering courtesy that it permits.

Describing the doctors and wizards (p. 40), Salazar mentions that the latter could change themselves into animals, especially the tiger (*F. onca*) and leon (*F. concolor*). A leon, trying to carry off a boy, was wounded by a Spaniard, who next day found the local wizard wounded in the same part. A century later the Dominican Gage describes instances known to himself in Guatemala of such animal changes, and they still occurred twenty years ago in the State of Guerrero, in popular belief.

The age of marriage was "from 25 years old and upwards, because it was "found that if married younger, they and their children were of little use for hard "work, and strength was needed for porterage, as was the custom. The elder men "say the people lived longer then and had less sickness than now." There was one principal, legitimate wife, and many other women, who were employed chiefly in weaving and making the garments which were part of the heavy tribute exacted from all. Olintetl, lord of Zacatami (between Zacapoaxtla and Texiutlan, near the town of Tlatlauhqui) had 30 wives, all in one large house, with more than a hundred other women to serve them, and he had 30,000 vassals.

The conditions of service (p. 296) varied. There was an infinity of cultivators who contributed with their persons and possessions, either renting land from others and paying tribute in addition to the rent, or farming their inherited property and giving to Motezuma one third of the produce. The tenant class was worst off, was much oppressed by the tax gatherers, and could only live in the poorest fashion. The nobles and lords were expected to spend their revenues chiefly at the Court, and in case of war to bring large bodies of retainers.

The great markets of the city of Mexico are described from the author's own knowledge, with their vast concourse of people which he dared not enumerate as no one would believe who had not seen it. Like other writers he dwells on the exquisite feather-work, such as portraits better than any paintings, or imitations of birds and flowers on which the workers would spend whole days without pausing, so absorbed were they in placing each small feather perfectly. The goldsmith's work was the marvel of the best Spanish goldsmiths, who could not understand how they accomplished such things as a fish with scales alternately of gold and silver, or a parrot that could move its head, wings, and tongue.

Cortes's remarkable character is well shown throughout the story of the conquest —his diplomatic tact, dissimulation, power of physical endurance, attention to details, indomitable perseverance, fine judgment, curious mixture of religion and greed of gold, capacity for bluff, for controlling his men and for saying the right thing at critical moments—all the qualities needful for such an enterprise were his.

The chronicle gives the whole story of the conquest until after the siege of Mexico, but is unfinished, ending with the heading of a chapter. Indexes of the names of persons and places (which vary so often in writings of that period), and a careful introduction by M. Magallón, add to the value of this most interesting work. It is to be hoped that an adequate translation into English may be made.

A. C. BRETON.

Sociology: Religion. **Durkheim.**

The Elementary Forms of the Religious Life: a Study in Religious Sociology. By Émile Durkheim. Translated from the French by Joseph Ward Swain, M.A., London: George Allen and Unwin, Ltd., N.D. (1915). 15*s.* net. **49**

Professor Durkheim's important work on *Les Formes Élémentaires de la Vie Religieuse: Le Système Totémique en Australia*, was reviewed in these pages in June 1913. The present volume is a translation, which, so far as I have tested it, is accurate and idiomatic. It gives an admirable notion of the distinguished author's clarity of diction and logical sequence of thought; and it ought to result in making the book more widely known in this country. Concerning the work itself I have nothing to add to what I have already said in the review above mentioned and in *Ritual and Belief* (Williams and Norgate, 1914). E. SIDNEY HARTLAND.

Archæology: Palæolithic Art. **Sollas.**

Ancient Hunters and their Modern Representatives. By W. J. Sollas, D.Sc., LL.D., F.R.S., etc. London: Macmillan & Co. 1915. Pp. xxiv + 591. Figs. 314. **50**

The first edition of Professor Sollas' book, *Ancient Hunters*, was reviewed in MAN, 1912, **109**, by the present writer. In the preface Professor Sollas expresses regret that the first edition was so soon exhausted. Prehistorians, on the contrary, will find it a matter for satisfaction that a new and enlarged edition of this indispensable work has been forthcoming so soon. It must undoubtedly have occasioned much labour to the author, but we may be sure that this has been a "labour of love," and not an irksome task, or the subject would not be presented to us with such charm.

The magnitude and importance of the additions which have been made in the second edition can best be understood by stating that the pages have increased from 416 to 591, and the figures from 235 to 314.

Among the new points, one may note that, on the controversy which has arisen with regard to the restoration of *Eoanthropus*, Professor Sollas supports Dr. Smith Woodward's reading of the evidence.

On the subject of the eoliths, Professor Sollas continues to lend his powerful support to the sceptical side. But he selects two examples of the "rostro-carinates," with certain other flints (which are not described in detail) from the mid-glacial sands of Ipswich as the types of a problematical "Anglian" industry at the base of the Palæolithic series. The page-and-a-quarter devoted to the subject seem a little inadequate for the establishment of a new industry of such dramatic import, especially as it implies an apparent inconsistency with our author's attitude towards the "rostro-carinates" in general.

In the first edition Professor Sollas held that the Mesvinian was the oldest-known human industry, but in the present edition our author (following Professor Commont) comes to the conclusion that this was based upon an error of determination in the dating of the overlying industries, and that the Mesvinian flakes are certainly not older than Upper Acheulian. The present writer drew attention to this error in 1905 (*Journ. Anthr. Inst.*, Vol. xxxv, p. 341, footnote), but did not venture to go so far as Professor Commont has done.

Such occasional errors of determination do not discredit the established succession of the Palæolithic industries. The mass of evidence so ably brought together by Professor Sollas should convince even the most sceptical of the reality of the Palæolithic evolution.

There is little doubt that it is the instability of the nomenclature which has largely caused the subject to appear confused to the onlooker. The singularly

unhappy change in the application of the term "Acheulian" is a notable instance. The Aurignacian, too, has during the last ten years absorbed much that was formerly called Lower Solutrian. Such changes are necessarily somewhat confusing.

In the previous review considerable doubt was expressed about the supposed Aurignacian date of the Cave frescoes. Many of these are referred to the Magdalenian epoch in the new edition.

Ancient Hunters is not only a very full and up-to-date compendium of the continental evidences, but, as already said, the subject is made fascinating by the manner—most admirable in every way—in which it is presented.

S. HAZZLEDINE WARREN.

ANTHROPOLOGICAL NOTE.

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SOME CAIRENE PERSONAL AMULETS.

ORIGINAL ARTICLES.

Egypt: Folklore. With Plate F. Hildburgh.

Notes on some Cairene Personal Amulets.

By W. L. Hildburgh.

52

In MAN, 1915, 102, I described a number of personal amulets, in use at Cairo, dependent primarily for their supposed virtues upon qualities inherent in the materials of which they are composed. The objects shown on the plate accompanying the present article are, for the most part, in contradistinction to those amulets, dependent for their supposed virtues primarily upon qualities which have been imparted to them by artificial means. While a number of the specimens of the present plate are of silver, to the use of which, as I have indicated (*loc. cit.*) preservative virtues are attributed, the employment of those objects as amulets is, I think, probably due more to the forms into which the silver has been wrought than to the use of the metal. The specimens have been selected from the same series as those previously described, and my information regarding them was obtained from the same, or from similar, informants.

Fig. 1.—Silver brooch, in the form of a kind of merman, a male of a sort of sea-creature, half human, half fish-shaped, which may be of either sex. This creature raises its body partially out of the water and calls out as if for help, then draws beneath the surface people who are foolish enough to approach and to try to assist it. Its likeness is quite commonly represented in or upon personal ornaments, which then are, in most (perhaps all) of the examples I have observed, of silver, with the intention of repelling the attacks of evil-working supernatural beings. Such ornaments are, I have been told, generally to be worn by women or children; occasionally, but comparatively rarely, by men. They were said to be used by women especially during illness, and (according to one informant) more particularly during pregnancy (*i.e.*, at a time when a woman is believed to be peculiarly susceptible to malevolent attacks). As I have already pointed out (*loc. cit.*), a number of close, sometimes complete, similarities exist between some modern Cairene amulets and some amulets still, or until recently, in use among European peoples having a Latin culture. It is, therefore, not strange to find the fish-like creatures of the Cairene amulets having their close counterparts in the siren-formed ornaments of Italy* and the *sirenes* (including triton-shaped ornaments) of Spain†, employed as preservative against the evil eye. The creature of the present specimen has, it may be observed, a splendid moustache and a peculiarly modern-looking coiffure, while the upper part of his body appears to be clothed in a jacket of eastern type; the position of his left arm and hand is reminiscent of that of the corresponding members of the comb-bearing European sirens, although it may possibly be due to (or have been modified by) the belief in an image of the hand as a warder-off of evil.

Fig. 2.—Silver pendant; an upward-pointing crescent to which seven pendant bells (compare MAN, 1915, 102, p. 177) are attached. On one side is an unclothed female creature of the kind described above, while on the reverse are engraved "Bismillah" and "Allah [? is the Lord]."

Fig. 3.—Silver gilt downward-pointing crescent, engraved on one face with a pair of semi-human (?) sea-creatures and with names of God, and on the reverse with inscriptions in honour of God.

Fig. 4.—Small soapstone fish, with a hole for suspension. An image of a fish is a favourite Cairene protection against the evil eye.

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* *See* F. T. Elworthy, *The Evil Eye*, pp. 356 *seqq.*, and G. Bellucci, *Catalogo Descrittivo, Amuleti Italiani*, Perugia, 1898, Tablet XII, for some notes on these.

† *See* my "Notes" and "Further Notes" on "Spanish Amulets," in *Folk-Lore*, Vol. XVII, p. 462, and Vol. XXIV, p. 71.

Fig. 5.—Conventionalized fish, formed of a rich blue glassy material, pierced with five holes. (Another similar object, obtained with this one, has four holes.) Objects made of this material,* of various forms (some of which are described below), generally roughly shaped and seemingly always pierced with a series of holes, are very favourite and common children's protections, at Cairo, against the evil eye; they may be worn by the child suspended from the hair, attached to the cap, on cords with other amulets, or in some other way. Generally, but not invariably, they are worn without metal mountings.

Fig. 6.—Six-pointed object, formed of the blue glassy material, with four holes. The object seems to represent the double-triangle (sometimes known in Europe as the Seal of Solomon), a protective design very commonly to be found represented in or upon Mohammedan amulets and objects needing to be guarded, although the positions of the holes (excepting the central one) do not correspond to the divisions formed by the crossings of the edges of the triangles.

Fig. 7.—Circular object, of a blue glassy material (or of blue-glazed pottery), with seven holes, mounted as a pendant in a silver frame with five small dependent objects. The disposition of the holes in this specimen suggests that its form is a conventionalized derivation of the double-triangle noted under Fig. 6.

Fig. 8.—Circular object resembling a wheel, of the blue glassy material, with seven holes. Its form suggests that it may possibly represent a further step in conventionalized objects derived from the double-triangle.

Fig. 9.—Open hand, of the blue glassy material, pierced with four holes. Images of an open hand are very commonly used, at Cairo, for protection against the evil eye, both as personal and as house amulets.

Fig. 10.—Open hand, similar to that of Fig. 9, but having five holes.

Fig. 11.—Flat silver hand (with a finger in the place of the thumb), with outspread fingers, inscribed "Allah." Formerly a part of a personal ornament, and having small dependent objects attached to three of the fingers.

Fig. 12.—Small pendant of carnelian, in the form of a highly-conventionalized open hand.

Fig. 13.—Small pendant open hand, of a greyish soft stone.

Fig. 14.—White metal arm with open hand, arranged for suspension; in form it is very similar to large wooden amulets placed on house-fronts. Although it resembles, and possibly was originally made to serve as, a Christian votive offering, it was described to me, and not improbably was used, as an amulet against the evil eye.

Fig. 15.—Silver pendant in form of a pointed loop, with a small dependent bell within it, and five similar bells suspended from its lower edge. To be worn by a child as a protection against evil supernatural beings. Although I was given to understand that its protective value lay in the silver of which it is made, I am inclined to believe that that value lies largely in the sound produced by the little bells, and perhaps, to a certain extent, in the form of the loop, a form which may, I think, possibly have phallic associations.

Fig. 16.—Silver pendant, similar in type and purpose to that of Fig. 15, but having a ring in the place of the pointed loop. Several of the small bells are missing.

Fig. 17.—Silver gilt head ornament, pierced in such a manner as to show the word "Ma'shallah." Said to be worn for relief against headache.

Fig. 18.—Silver pendant having a form somewhat resembling that of an arrow-head; in the upper half is an opening seemingly prepared to receive a piece of

* This material greatly resembles the glaze applied by the ancient Egyptians to some of their ceramic objects, including many amulets.

stone; on either face of the pointed part is the word "Allah." Seven small tinkling objects are hung from the triangular part, and one is within the circular opening behind the place for the stone. The pendant is formed of pieces of sheet metal, and, being hollow, perhaps may enclose some protective object or inscribed paper. The form of the specimen, one frequently found in Cairene amulets, has, I was told, a protective value.

Fig. 19.—Ornament formed of a dark reddish glass; of foreign manufacture. Said (by a native dealer in imported goods) to be a favourite amulet, among the Bedouins, for the relief of troubles affecting the throat. Since similarly-shaped ornaments made of glasses of other colours were said to have similar properties, I think that possibly the form of the object, causing it to resemble somewhat a section of the throat, has led to its selection for the purpose mentioned.

Fig. 20.—Charm against colds, commonly used, principally for children, among the Bedouin villagers near Cairo. It consists of a piece of the leaf of a palm "which has been planted by a man who has died and whose property is in his "children's hands," cut before sunrise and (in order to secure the best results) preferably on a Saturday, inscribed with certain formulæ (partly magical, partly from the Koran, I was told), and then folded so that it may be carried easily. When in use, it is hung from the patient's neck, generally protected by a wrapping of some kind.

ADDENDUM.

Figs. 21A and 21B.—Pair of stones, said to be used to make love-potions. One stone is a piece of thick, dark greenish slate; the other is a thick, flat, roughly elliptical piece of the black stone used as a touchstone at Cairo. Similar pairs having the properties of this pair were said to be rather rare. According to the informant from whom the stones were obtained, and in whose family they were said to have been preserved for several generations, the black stone was to be rubbed, within water, in the hollow of the slate, in order to cause the water to acquire the virtue of producing a state of love in a person swallowing it. My informant could give me no further details as to the method of employment of the stones, nor any reason for their supposed properties; he seemed to regard their use as a business for women, and to be trying to give the impression that he himself knew too much to believe in such things.

W. L. HILDBURGH.

East Africa. Fenwick.

Note on some Nandi Remedies. *By Norman P. Fenwick.* **53**

The Nandi make use of portions of many trees, shrubs, herbs, &c. as medicines. Some of these medicines are as follows:—

Headache.—Some bark of a tree named tendwet is boiled in water after having been shredded and well pounded. The decoction is then given to the sick person to drink.

Pains in the Heart.—The patient is given a piece of the root of menjeiyuet to chew and spit out (but not to swallow) while drinking a decoction of tendwet bark prepared as for cure of headache.

Blackwater Fever.—A large quantity of cheroliet root is scraped and boiled in water for two or three hours together with a small quantity of well shredded seyet bark. Natomiet root is taken, scraped, and kneaded in cold water. It is mixed then with the decoction of seyet and cheroliet and with milk from which all the cream has been removed, and is then given to the patient.

The immediate result is violent vomiting and purging.

Constipation.—A small piece of the root of kapkarasiet is chewed.

Worms of any Species.—Usuet root is dried in the fire and the bark peeled off it.

Boñgoniet berries are dried, ground fine, and then eaten together with the usuet.

As a substitute for boñgoniet berries may be used berries of sagatetek prepared in a similar manner, or sikumariet root, which is roasted in the fire.

Snakebite.—A piece of the hard inner bark of ikomiet, taken from the base of the trunk, is scraped into a powder, and chiberenet root is pounded and boiled for a long while.

A little of the powder of ikomiet bark is rubbed into the wound and some is chewed together with fresh chiberenet leaves and spat out. Next, the decoction of chiberenet root is drunk and more of the powder is beaten up with an egg and swallowed.

To complete the cure the sufferer must have sexual intercourse with a woman at once.

Gonorrhœa.—Root of senetwet is cleaned, beaten, and boiled for an hour together with lameiyuet bark which has been shredded. Lapotuet root is cleaned, beaten, and boiled and the two decoctions are then mixed together and drunk.

Small-pox.—Leaves of batkawet are pounded and soaked in water, and leaves of siseyat are rubbed well in the hands. The two are then mixed together and the patient washed with the solution. He must then go to the Orkoiyo (the paramount chief and principal witch doctor of the Nandi), who alone can complete the cure.

As a preventive charm against small-pox, the leaves of membetiet are pounded and steeped in water and the man washes himself in the solution, afterwards hanging in his hut the bark of membetiet, together with ororiet leaves.

When setting out on a journey, if a Nandi wishes to render himself secure against small-pox he chews the leaves of these two plants, spits them into his hands and rubs them on his head. He then burns some bark of membetiet and rubs the ash into seven small incisions which he has made, one in the centre of his forehead, one on the forehead over each eye, one on the outside of each forearm, and one on each shin.

In some cases these medicines are prepared when there is no immediate need for them and put aside for use when occasion arises. For instance, the above cure for snakebite is usually kept ready, owing to the long time which it takes to prepare. In every case in which a decoction is made, it is set aside to get cold before being drunk by the patient.

The knowledge of these and other specifics is shared by many members of the tribe and is not confined to the orkoi and kipsakein (witch-doctors), though certain medicines and treatments (usually, if not always, of a magical nature) are known only to them ; as, for example, in the case of small-pox, the patient must go to the Orkoiyo to be cured.

The use of the above medicines is unaccompanied by magical ceremonies of any kind.

The man on whose information this note is based is named Mabruki Arap Kurur, and is a member of the Kipasiso clan.

Of the native trees and other plants mentioned I have been able as yet to ascertain the European names of only five, viz. :—

Senetwet=*Cassia didimobotrya.*
Lapotuet=*Solanum campylanthum.*
Usuet=*Ardisia sp.*
Menjeiyuet=*Indigofera sp.*
Lameiyuet=*Ximenia americana?*

This last is doubtful.

NORMAN P. FENWICK.

Obituary. Haddon.

54

Sir Laurence Gomme. *By A. C. Haddon.*

George Laurence Gomme was born in Hammersmith in 1853, and was educated mainly at the City of London School, which he left at an early age. After a short period of time in the employment of a railway company, he entered the service of the Fulham District Board of Works, and later that of the Metropolitan Board of Works. When the London County Council was established he joined the Comptroller's Department, then he was made head of the Statistical Department, and in 1900 was appointed Clerk to the Council, which office he held until last March. In 1875 he married Alice Bertha Merck, who also became a distinguished folklorist. They had seven sons, who are still living. He was knighted in 1911. Sir Laurence lived a very strenuous life, and there can be no doubt that the illness which carried him off on February 24th was brought on by overwork.

Such is the bare record of a life devoted to municipal service, the depth and scope of which is known only to those who have an intimate knowledge of the operations of the London County Council. Sir Laurence was not merely a conscientious official, but he was always on the side of progress and broad views of policy, and not a few of the new departures or experiments in municipal affairs were due to his initiative.

Now that Sir Laurence can no longer instruct us along the lines which he has in a peculiar sense made his own, we may enquire what has been his particular contribution to anthropology.

The small but important book, *Ethnology in Folklore*, 1892, may be described as an attempt to introduce more scientific methods into the study of folklore, and thereby cause it to rank with the modern treatment of ethnological data. In it he says, "The most important fact to note in the examination of each fragment of "foklore is the point of arrested development. . . . If the incoming civilisations "flowing over lower levels of culture in any given area have been many, there will "be as many stages of arrestment in the folklore of that area" (pp. 11, 12). In following out this argument he points out that two primary lines of arrested development can be traced in British folklore, the one that of a savage non-Aryan culture which was arrested by the culture of Aryan-speaking peoples; the other was the culture of these immigrants, which was arrested by the conflict between Paganism and Christianity (p. 14). The book is mainly an expansion of this argument.

The methodisation of folklore was carried further in the valuable essay "On "the Method of Determining the Value of Folklore as Ethnological Data" (*Report of British Association*, 1896, p. 626). Sir Laurence took as his example of method fire-rites and ceremonies in the British Islands. In his "Conclusion," he says, "After the work of classification and comparison is completed for any one custom, "there are further conditions before the first results of comparison can be properly "and finally accepted. One of these conditions imposes the necessity for proving "that the fire customs which have by the application of the comparative method "been identified with the fire customs of the early tribal system of Aryan peoples "shall, upon examination, be found to be associated with other customs which, upon "classification and comparison, can be identified with the Aryan inhabitants of these "islands. This work is, of course, a matter of time and further research, and we "can only accept the conclusion I have drawn in this report as preliminary to the "final results whenever they be obtained" (p. 655). It does not appear that the method of study Sir Laurence suggested, which was further advocated in his *Folklore as an Historical Science* (pp. 165*ff*), has been seriously taken up for British folklore, but in principle it is essentially similar to that which has been carried out by Dr. Rivers in his *History of Melanesian Society* (1914), with a

wealth of sociological detail which strongly appealed to Sir Laurence. In the same paper Sir Laurence suggested the employment of a diagram, which he termed "the ethnological test-figure," but this suggestion appears to have been dropped.

In *Folklore as an Historical Science* (1908) it is shown how pure history is intimately related to folklore at many stages, but this relationship has been ignored by both historian and folklorist (p. xii). "Without analysis we cannot properly "arrive at a classification; without classification we cannot work out the association "of survivals. . . . Custom, rite, and belief treated in this fashion become veri- "table monuments of history---a history too ancient to have been recorded in script, "too much an essential part of the folk-life to have been lost to tradition" (pp. 169, 170). "Not only is it necessary to ascertain the proper position of each item "of folklore in the culture area in which it is found, but it is also necessary to ascer- "tain its scientific relationship to other items found in the same area; and I have "protested against the too easy attempt to proceed upon the comparative method. "Before we can compare we must be certain that we are comparing like quantities" (p. xiii). Two examples are given to "serve as a warning against the too general "acceptance of the custom and belief of savage and barbaric races as identical with "the custom and belief of early or primitive man. Such identification is in the main "correct. . . . Comparative folklore, then, to be of value, must be based upon "scientific principles" (pp. 176, 177). "A custom or belief exists as a living force "before it sinks back into the position of a survival. It is the lingering effect of "this living force which helps to preserve it for so many ages, and in the midst of "such adverse circumstances, as a survival among other customs and beliefs existing "under a different living force. It is not possible, therefore, to ascertain the origin "of custom or belief in survival except as a fragment of the social institution to "which it originally belonged" (pp. 304, 305). "In India primitive economics and "religion go hand in hand as part of the village life of the people; in England "primitive economics and *survivals* of old religions, which we call folklore, go "hand in hand as part of the village life of the people. And it is not in the pro- "vince of students to separate one from the other when they are considering the "question of origin" (p. 360).

Sir Laurence's love of London and his keen historical sense led him to study the history of London and its institutions, which his ethnological bias enabled him to deal with along original lines. Apart from the more technical aspects of municipal affairs, he published two memorable books which supplement each other—*The Governance of London: Studies on the place occupied by London in English Institutions* (1907), and *London* (1914).

The main points made in these books are (in the author's own words) that the Romans administered Britain when it was inhabited by Celtic Britons who were in the tribal stage of political evolution; the Romans themselves were in an advanced stage of imperial politics; while the English who conquered the Celtic tribesmen and the Roman cities were in the same tribal stage of political life as their Celtic opponents. These are the essential factors in the early history of London, and their influence upon each other have to be traced. London was originally a stronghold of the Celts where a cult was practised of the Celtic deities Lud and Belinus, and the anomalous treatment of London by the Romans is explained by the predominance of this Celtic element. Londinium was no doubt in the position of a municipium, and not a colonia like Lincoln, York, or Gloucester. It was thus a city of the Empire, and not merely a city of Roman Britain; it was built on a Roman road which connected it with Rome as the centre of the Empire. All that Lundinium contains by way of contribution to the full history of London comes from Roman law and the Roman constitution. When Roman London was freed from the sovereignty

of Rome, this Celtic influence asserted its dominating force and helped to make post-Roman London a primary institution of the country. Roman London, thus influenced, in its turn dominated the inner working of mediæval London, and in its essence dominates modern London. London constitutionally never appears in Anglo-Saxon history at all; it appears as a fortified bulwark against the invaders of the country, but it asserts rights against Anglo-Saxon laws and owns no formal allegiance to an external sovereign power, and no Anglo-Saxon king granted it a constitution. The Danes were kept out of London until London accepted them as overlords. The Normans were kept out of London until they entered by agreement. In Norman and later times London as a chartered city has once more an external sovereign to whom it owes its constitution, but at the same time there was a fierce conflict with the monarchs who granted it charters; Norman London must have received from Anglo-Saxon London strange and strong rights of independence which Anglo-Saxon London could only have built up out of its Roman predecessor. Sir Laurence develops this thesis in a masterly manner, showing great insight in his interpretation of documents, and topographical and other data.

There are many other aspects of past and present social life in which Sir Laurence took a keen interest and to which he contributed illuminating ideas, but enough has been quoted to indicate the general trend of his thought, which was backed up by a wide range of learning. It is obvious that had he been able to enjoy the leisure that he had so well earned we might have expected yet greater contributions to historical folklore.

Sir Laurence was a member of several learned societies, in most of which he had held office. At the time of his death he was president-elect of the Anthropological Section of the British Association. He was as ready to impart information as to receive it; he was catholic in his sympathy, and always welcomed the results of investigations in departments of anthropology other than those which he more particularly studied. It is a terrible blow for his friends to feel that no longer can they have converse or correspondence with so cheery and suggestive a comrade.

ALFRED C. HADDON.

Egypt. **Giuffrida-Ruggeri.**

A Few Notes on the Neolithic Egyptians and the Ethiopians. 55

By V. Giuffrida-Ruggeri, University of Naples.

Were the neolithic Egyptians identical with their successors? Professor Naville says they were: "La tribu qui, en possession du cuivre, s'est établie dans la vallée " du Nil, au dessous de la première cataracte, et qui mêlée aux indigènes néolithiques, " a produit la civilisation des Pharaons était africaine et j'ajoute chamitique, car les " recherches attentives du Dr. Elliot Smith ne lui ont révélé aucune différence entre " les crânes des primitifs et ceux des dynasties thinites."* This tribe, which manufactured and used copper tools, was still predynastic, and if it really followed the jackal "Apuatu" in its descent down the Nile,† it was another wave of Ethiopians comparable to the preceding neolithic wave. But they may have been the same neolithic people of Upper Egypt who had found a means of obtaining copper from the neighbouring mines of Sinai, which would explain the absence of great anthropological differences between the more ancient predynastic skulls and those more recent, including those of the first dynasties.

But things change when we get to the end of the 3rd dynasty, when mummi-

* Naville, E., "L'origine africaine de la civilisation Egyptienne." *Revue archéologique*, 1913, II, p. 56.

† Naville believes they came with copper from the regions south of Abyssinia, which I cannot think probable. Naville, E., "Le passage de la pierre au métal en Egypte." *Archives suisses d'Anthropologie générale.* T. I (1914), n. 1-2, p. 58.

fication and a whole new era begins, that of the Pyramid builders. The passage which seems so brusque in Upper Egypt, can only be explained, according to Naville, by admitting that a slow change has taken place in Lower Egypt. The anthropological exponent of this change is found in the series of Giza (4th, 5th, and 6th dynasties) of Lower Egypt and in other and later series in Upper Egypt.

Comparing these series with Predynastic Egyptians we find the latter *more dolichocephalic, more prognathous, and more platyrrhinian,** thus justifying the opinion that the prehistoric series were, at least to a large extent, made up of Ethiopians, and that afterwards a great infiltration in the opposite direction took place; this infiltration must have been fed from the near east, that is from Syria, the peninsula of Sinai, and the North Arabian coast, territories already occupied by the Mediterranean race, *i.e.*, by Leucoderms. Nevertheless, because the Leucoderms crossed with the Ethiopians, there still remained some characteristics of Ethiopian affinities in the Egyptian people; especially visible to themselves was the colour of their skin, so that they noticed the difference between themselves and the Libyans, and called these latter *Tehenu*, which means "pale yellow."†

Naville tells us that on a monument attributed to the 1st dynasty is to be found a representation of the triumph over the Anu which became a traditional fête, the Anu being represented by a kneeling African prisoner.‡ Now the Egyptians of the historic epoch called their predecessors, the primitives, by the name of Anu, of which the *Anu Seti* were the inhabitants of Nubia who lived on the banks of the Nile. Tradition tells us that Horus represents Lower Egypt and Set Upper Egypt,§ and as Lower Egypt is said to have been victorious, what Naville says to the contrary‖ can only refer to the anterior descent of the Ethiopians.

The populations comprised under the generic name of Anu which Naville considers as the Hamites who occupied North and East Africa were possibly Ethiopians, first descending victoriously from the South, then defeated by Horus; therefore it is evident that the defeat of this people, correctly represented as African, may indicate the moment at which took place the brusque change in Upper Egypt spoken of by Naville.

Another point to modify is this: "Les recherches du Dr. Elliot Smith ont "établie définitivement ce qu'avant lui le Dr. Fouquet, le Dr. Lortet et d'autres "avaient affirmé; c'est que l'Egyptien de la période néolithique n'est point un nègre, "il appartient au type caucasique"; this is too hurried a conclusion, his not being a Negro does not necessarily mean he is a Caucasian; neither can Elliot Smith affirm that there is not a difference between the neolithic Egyptian and the white man, as he agrees with me in placing the Predynastics with the Ethiopians,¶ and the Ethiopians are certainly not Negroes, but neither are they a Mediterranean people.

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* It is for this reason that MacIver, D. R., and Wilkin, A., in *Libyan Notes*, London, 1901, p. 107, wrote: "In face of these results it is impossible any longer to maintain the view that the "Prehistoric Egyptians were Libyans", a conclusion I have lately confirmed: Giuffrida-Ruggeri, V., "Were the Predynastic Egyptians Libyans or Ethiopians?" MAN, 1915, 32, p. 56. In the printing of this note some errors occurred, *e.g.*, p. 52, l. 22, for "fading away" read "further away"; p. 56, l. 9, for "white stained" read "white skinned."

† Naville, E., "L'origine africaine," &c., *loc. cit.*, p. 50, "Tehennou veut dire les jaunes "claires, ce que nous appelerions les blancs."

‡ *Idem*, p. 53.

§ Erman, A., *La réligion Egyptienne*, trad. franç., Paris, 1907, p. 31, "sous cette appellation "*Horus* et *Set*, on perçoit comme un écho des anciens souvenirs laissés par ce temps préhistorique "dans lequel l'Egypte était partagée en deux royaumes hostiles l'un à l'autre." Here also it is stated that Set was the divinity of Upper Egypt.

‖ Naville, E., "L'origine africaine," &c., *loc. cit.*, p. 55.

¶ Elliot Smith, G., "Professor Giuffrida-Ruggeri's Views on the Affinities of the Egyptians." MAN, 1915, 41, p. 71. Elliot Smith never made use of the term "Caucasian."

It is in the degree of difference between the Ethiopians and the Mediterranean peoples that we are not in accord, as Elliot Smith finds a closer affinity between the Mediterranean people and the Ethiopians* than between the Mediterranean people and the Blond Nordic, while I think the contrary. Such appreciations are always debatable, being dependent on personal judgments, and in all cases ought to be examined in the light of the entire taxinomic classification.

Our taxinomic classification is made up of a certain number of elementary species, which are divided into varieties and sub-varieties, that is to say, they are elementary species inasmuch as they all together form a "collective" species, but each is susceptible of subdivision, as De Vries also admits. There is, therefore, no "heterogeneous series of disparate elements" in *Homo sapiens indo-europaeus*, but a wealth of subdivisions, while on the other hand *Homo sapiens indo-africanus* is a parallel species, but poor in subdivisions, probably because those living between Hindustan and Somaliland have disappeared. However, this ought not to surprise as it happens in many other animal species, especially as one has a Northern habitat and the other an Equatorial habitat.

According to the habitat we distinguish between Equatorial and Boreal species; the former are :—

H. s. australis, spec. elem.
„ „ australianus, var.
„ „ veddaicus, var.
„ „ tasmanianus(?), var.
„ „ melanesiensis, var.
H. s. pygmaeus, spec. elem.
„ „ melanesiacus, var.
„ „ asiaticus, var.
„ „ africanus, var.
„ „ steatopygus, var.
H. s. niger, spec. elem.
„ „ protomorphus, var.
„ „ occidentalis, var.
„ „ meridionalis, var.
H. s. indo-africanus, spec. elem.
„ „ dravidicus, var.
„ „ aethiopicus, var.

The latter (Boreal) are :—*H. s. indo-europaeus* and *H. s. asiaticus*, with their kindred species *H. s. americanus* and *H. s. oceanicus;* these last are considered as Northern from their origin, though they are geographically not so. Each of these species is subdivided, as are the precedent, into varieties and sub-varieties, which for *H. s. indo-europaeus* are the following :—

H. s. indo-europaeus, spec. elem.
„ „ brachimorphus, var.
„ „ „ alpinus, sub-v.
„ „ „ armenicus, sub-v.
„ „ „ pamiriensis, sub-v.
„ „ dolichomorphus, var.
„ „ „ nordicus, sub-v.
„ „ „ mediterraneus, sub-v.
„ „ „ indo-afghanus, sub-v.

* Elliot Smith, G. ("The Influence of Racial Admixture in Egypt." *The Eugenics Review*, October 1915, pp. 9–10), unites both in one "Brown Race," which is contrary to any analysis of the facts.

Perhaps Professor Elliot Smith is scandalised at seeing brachycephals and dolichocephals united in one species, but this also happens in other species. Everybody knows that in Japan are found brachycephals and dolichocephals, as in other parts of the habitat of *H. s. asiaticus*, so also the habitat of *H. s. americanus* includes brachycephalic varieties and dolichocephalic varieties, and also the habitat of *H. s. oceanicus* includes the dolichocephalic Maori (*H. s. oceanicus pseudo-mediterraneus*), who resembles the Mediterranean people. But there are other characteristics which unite the Maoris to the other Polynesians, even to the brachycephalic Polynesians, just as there are other characteristics which unite the Mediterranean peoples to the northern peoples, and, *more remotely*, to the brachycephalic Eurasians. If, on the other hand, one unites the brachycephalic people of Alpine countries, of the Balkans, of Armenia, and other parts of Asia, to the Polynesians and the brachycephalic Americans, one totally disregards any geographical consideration in homage to a form of the skull which does not imply any correlation to other physical characters. This skeletal character owes its exaggerated importance to the fact that it is very visible in the living man and in the series of skulls collected in museums, but in my opinion it is only valuable in determining varieties; therefore it has no value in joining together across the terrestrial space all those who are alike in that character.

Similarly I think that in linking together the Ethiopians and the Dravidians in one human species, *H. s. indo-africanus*, which has an equatorial habitat and a peculiar group of characters (especially primitive), I ought not to take into account the resemblance that they may have to other varieties or sub-varieties belonging to a different elementary species, for instance, to the Mediterranean sub-variety of *H. s. indo-europaeus*. One cannot take into account such a resemblance, because the Mediterranean sub-variety has a mass of other characters (proportions of the body, orthognathism, leptorrhiny, depigmentation of the skin) which are common to other sub-varieties belonging to the northern habitat in which *H. s. indo-europaeus* lives. The resemblances between varieties or sub-varieties belonging to different elementary species only show that these belong to one collective species: *i.e.*, *Homo sapiens*, which in its various branches may have originated parallel forms,* that in one or even more features may be identical.

V. GIUFFRIDA-RUGGERI.

REVIEWS.

Ethnology. **Thalbitzer.**

The Ammassalik Eskimo.—Meddelelser om Grönland. Vol. XXXIX. Contributions to the Ethnology of the East Greenland Natives. Part I. Edited by William Thalbitzer. **56**

This volume of *Meddelelser om Grönland*, which is written in English, forms a comprehensive anthropological study of the Eskimo inhabiting the Ammassalik (Angmagsalik) district on the east coast of Greenland at 65 deg. 39 min. N. lat. It consists of seven parts, which fall into two main divisions.

1. Parts I–VI (pages 1-317) are a collection of papers by G. Holm, H. Rink, and others, published originally in Danish in *Meddelelser om Grönland*, Vol. X (1886, 1888), and here translated into English, and to some extent revised and enlarged, the most important addition being Holm's account of his voyage and discovery of Ammassalik. They constitute the anthropological results of Holm's expedition in 1883–85, in which, by discovering Ammassalik, he "brought an entirely new people within the "pale of Anthropology."

The Ammassalik Eskimo had previously had no direct contact with Europeans. The drift ice which flows down from the north along this coast almost throughout the

* This has been widely demonstrated in my book, "L'uomo attuale, una specie collettiva." Roma, Albrighi-Segati, 1913.

year had proved an obstacle to earlier navigators, none of whom appears to have penetrated far north, with the exception of Graah, who, in 1829, reached 65 deg. N. lat., and was there falsely told that that was the limit of human habitation. Thus, when Holm and his staff of anthropologists arrived on the scene to spend the winter, they found a people who were quite unspoiled by contact with explorers, traders, or missionaries, and whose isolated position had enabled them to preserve and develop their peculiar culture in an exceptionally high degree of purity. This fact alone gives a particular interest and value to the work of Holm's expedition for all students of primitive life. As to the scientific fruits of the expedition, Thalbitzer agrees with the dictum of Schultz-Lorenzen that, "in the ethnographic field at any rate this one "winter with its detailed investigation has yielded more information than the more "than 150 years of colonisation and scientific investigation of the west coast."

These six parts comprise a general sketch of the Ammassalik Eskimo, a paper on their physical anthropology, a complete census of the population of the east coast of Greenland, notes on their dialect with a vocabulary, and, finally, a collection of legends and tales with comparative notes.

2. Part VII (pages 321–755). This part, the work of Thalbitzer himself, has not been published previously, and forms a most important contribution to our knowledge of this interesting people. It forms a continuation to his "Description of the Amdrup "collection from regions north of Ammassalik" (*Meddelelser om Grönland*, 1909). It consists in the main of a thorough and detailed description of the material culture of the Ammassalikers, together with comparative notes on points of agreement with other Eskimo regions.

It is based chiefly upon three large ethnographical collections, now in the National Museum of Copenhagen, viz.:—(1) That of G. Holm, made in 1884–85; (2) that of Amdrup in 1898–1900 (described by Amdrup in M.o.G. XXVIII); and (3) the collection accumulated by Petersen during his stay in Ammassalik since 1894, together with Thalbitzer's own small collection. The descriptions are liberally illustrated with more than 300 excellent photographs.

There is an interesting digression on page 486 on the use of iron in former times. Neither meteoric nor tellurian iron have hitherto been found on the east coast, though both are known in N.W. Greenland. Iron has, however, been used by the Ammassalik since the early eighteenth century, being obtained by barter from the west coast. In another digression (page 542) Thalbitzer suggests a new explanation of the origin of the word *Eskimo*, which he thinks may have been an Algonkin corruption of *Excomminquois* or *Escoumins*, meaning "excommunicated" or "heathen," terms used by the Jesuit missionaries in 1612 in alluding to the Eskimo. This suggestion, though ingenious, seems more than doubtful, and the author modifies it in his Addenda in the light of information contained in Petitot.

Following the descriptive portion are some important Addenda, *e.g.*, on the mediæval Norse colonies in South Greenland; and, finally, the author sums up his conclusions, and discusses at length the origin of the Ammassalik people, and the routes of migration of the Greenland Eskimo in general, as indicated by cultural evidence. A bibliography, a full list of objects in the Amdrup and Thalbitzer collections, and a map complete this section of the volume. It is a notable piece of work, and such criticisms as we have to offer concern only minor points of detail.

An index would have added greatly to the usefulness of the work, and its omission is regrettable; but perhaps it will be supplied in Part II. The English is not always perfect, or free from the awkwardness to which translations are liable, and there are a disagreeable number of misprints. The metathesis "gods" for "dogs" (?) (page 731) is unfortunate. But these are minor flaws. The list of

objects peculiar to the Ammassalik district, given on page 728, should be treated with caution; it includes, we understand, many items which are found on the west coast also. Such are Nos. 2, 3, 4, 6, 13, 14, 15, 16, 20, 25, 27, 28, 29, 31, 33, 37, 39, mentioned in a recently published paper by M. Porsild on "The Material Culture of West Greenland." A certain amount of overlapping in Parts I and VII is inevitable, and we can only be grateful that Holm's paper has been given to us here complete.

As to the general excellence and thoroughness of the work there can be no two opinions. It gives us an unusually full and detailed picture of a people, who alike for their remarkable adaptation to an inhospitable environment, and for their ingenuity and artistic skill, are deserving of careful study. It is evident that no pains have been spared to render the work as complete as possible from every point of view, and it will undoubtedly remain the standard authority for this particular field of ethnography.

The titles of the seven parts are as follows:—

(i) *Ethnological Sketch of the Angmagsalik Eskimo, by G. Holm*, 1911 (substantially a translation of the Danish in M.o.G., X, 1888, but enlarged and revised by the author).

Contains an account of the voyage and first meeting with the natives; a description of the country, its fauna and flora; the people, their material culture, social and spiritual life; and general *résumé* of their character and attitude towards the expedition. pp. 1–147. 63 illus.

(ii) *Contributions to the Anthropology of the East Greenlanders, by Sören Hansen* (translated from Danish, published M.o.G., X, i, 1886, and revised by the author in 1911).

Contains an account of their physical anthropology, and measurements taken in 1884 and 1898. pp. 149–179.

(iii) *List of the Inhabitants of the East Coast of Greenland, made in Autumn, 1884, by Johannes Hansen, Catechist. Notes on the List by G. Holm* [1887], 1911. pp. 181–202.

(iv) *The East Greenland Dialect, by H. Rink*, 1887 (revised by Thalbitzer, 1911).

General peculiarities, changed vowels, softened consonants, periphrases. Vocabulary, arranged by classes of objects. pp. 203–223.

(v) *Legends and Tales from Angmagsalik, collected by G. Holm, and translated by Johan Petersen* [1887], 1912.

Introductory notes, 47 tales, 5 drumsongs, 3 magic charms. pp. 225–305.

(vi) *Notes to G. Holm's collection of Legends and Tales from Angmagsalik, by H. Rink* [1887], 1912.

Twelve or fourteen are identical with, and another twelve or fourteen have elements in common with West Greenland tales. Sixteen are more or less peculiar to Ammassalik. There are a few elements of Labrador and Baffin Land tales. pp. 309–317.

(vii) *Ethnographical Collections from East Greenland (Angmagsalik and Nualik) made by G. Holm, G. Amdrup, and J. Petersen, and described by W. Thalbitzer*, 1912.

Introduction. History and ancestors. Population and settlements. Material culture. Addenda. Conclusions and discussion of routes of immigration. Bibliography. List of objects in Amdrup and Thalbitzer collections. Map. pp. 321–755. 335 illus.

The Ammassalik Eskimo.

The inhabitants of Ammassalik call themselves *Eewin* (W.Gr. *inuit* = "natives") or *Taawin* (shades); *Ammassalik* means "where caplins are caught," and the place

is so called owing to the abundance of this fish, which occurs nowhere else on the east coast. Physically the Ammassalik are to be regarded as pure Eskimo, without any trace of Norse admixture; the two sets of measurements taken at an interval of fifteen years reveal great average stability of the type, in spite of individual variations. They are mesaticephalic, with a tendency to dolicocephaly (av. ceph. ind., 76·4). Their stature is medium to low (1,650 mm.). Their physical development is superior to that of other Greenlanders. The frequent absence of one or more of the last molars or "wisdom" teeth is remarkable in a people whose masticatory system is otherwise powerfully developed. The appearance of a blueish-black spot in the sacro-lumbar region during the first year of life is a peculiarity noted in many Asiatic peoples, though very rare in Europe, and affords another mark of their Mongolian affinities. The men's hair is black or dark brown; the lighter shade of the women's hair is attributable to their practice of washing it in the urine-tubs. The percentage of women to men is 123·7. Early marriages are common, and give rise to frequent divorce, which is not attended by any ceremony or disgrace, a man sometimes changing wives five or six times. Polygamy is common, though no instance is on record of a man having had more than two wives simultaneously. First cousins do not marry. The men spend most of their time in hunting, skill in which is a *sine quâ non* of existence. Women are in a very subordinate condition, and spend most of their life sitting on the domestic platform cooking, sewing, and minding the children. Children are generally suckled till the age of two; they are treated with the greatest affection by their parents. It is interesting to note that colds and chest diseases are their commonest ailments, against which an arctic climate would not appear to afford any immunity. They have no real remedies for internal disease. Old or sick people often commit suicide by throwing themselves into the sea, when they are no longer able to support themselves.

They believe their existence to be threefold, consisting of body, soul, and name; the latter is easily offended, in which case it deserts the owner, and the body falls ill. Hence a natural reluctance to pronounce their own names. The name of a recently deceased person may not be mentioned; thus, if he was called after a common object, that object has to be renamed or a periphrasis adopted. This accounts for certain dialectic peculiarities which cannot be explained on philological grounds.

They are a quick witted and hospitable people, with considerable artistic talent, which is shown mainly in embroideries on clothes, and ivory reliefs on wooden utensils. In times of extreme dearth they have been known to eat the corpses of their dead; European whalers of the eighteenth century, by causing the disappearance of the whale on this coast, are partly responsible for these occurrences, which have given rise to a persistent though unfounded belief among West Greenlanders, that the Ammassalik are cannibals.

There is no lack of driftwood at Ammassalik; for besides wrecks, whole firs from Siberia are frequently brought thither by the Polar current; they obtain stones too in the same way, and were actually found in possession of a bamboo and a cocoanut by Holm's expedition.

Their material culture is on the whole typically Eskimo; a list of its provincialisms, mentioned already, is given on p. 728. These include hinged toggle heads on ice-sealing harpoons and salmon spears, triangular needle skins, wooden sucking tubes, bags of dried caplin heads sewn together, and spindle buzzes. Their wooden maps, carved to represent the coastline, are ingenious and remarkably accurate. The hinged toggles are known nowhere else except on the north-west coast of America, and spindle buzzes only at Behring Straits and among the Chuckchee.

The latter may be a degraded relic of the true spindle, which would lose its function in an arctic climate, owing to the lack of material suitable for spinning.

At the time of Holm's arrival they were unacquainted with fishing by means of nets or hooks; the latter were introduced by Holm, but did not find much favour. Another notable omission is the ivory needle-case, so common to most Eskimo regions; tobacco was only known to them in the form of snuff, and but rarely in that form. There are a few intrusive elements which must be ascribed to indirect European influence; such are peaked caps, iron compound saws, mortised work in kaiaks and tubs, and red and white glass beads. The use of the cross-bow as a toy and for shooting small birds must be a survival from the mediæval Norse colonists in the south of Greenland, and the rectangular form of house was perhaps derived from the same source. The Ammassalik do not appear ever to have come into direct contact with the mediæval colonists; their only tales concerning former conflicts with Europeans seem to be localised versions of West Greenland legends. In spite of careful investigation, Holm found no trace of Norse settlements on the east coast.

As to the route of immigration by which the Ammassalik arrived at their present habitat nothing can be stated with certainty. Until further archæological investigations have been made, it will be impossible to define the exact relation in which they stand to the people who formerly inhabited the more northerly parts of the east coast of Greenland, and whose relics are found at intervals all the way up the coast to the 80th parallel. The continuity in material culture between these people and the present Ammassalik is only partial, many objects represented in the one being absent from the other; but allowance must be made for several centuries' further development of the Ammassalik, as well as for the change from an arctic to a subarctic climate. Rink and Holm both held that the Ammassalik were descendants of these north-east Greenlanders, and that they had come round the extreme north of Greenland from Grinnell Land. Thalbitzer, on the other hand, while withholding final judgment, prefers to think that they are a blend of two streams of migration from the north and from the south. The main problem for solution is whether the northern and southern migrations ever really fused, and if so at what point? Is Ammassalik that point? The question is complicated by recent migrations of the Ammassalik northwards, where they have perished and left their relics to bewilder archæologists. Moreover, of recent years, Western influences coming up from the south have been paramount among the Ammassalik, and have tended to obscure some of their older cultural features. But in any case we fear that racial origins can never be settled by an appeal to elements of material culture alone, since migrations of implements take place independently of peoples.

Ammassalik is now the only inhabited place on the east coast of Greenland, the inhabitants having concentrated round the Danish missionary station established there by Amdrup in 1894. It is pleasing to note that they show no signs as yet of succumbing to the attacks of "civilisation," and their numbers have of late years been continuously on the increase, rising from 247 in 1895 to 554 in 1909.

H. J. BRAUNHOLTZ.

Siberia. **Czaplička.**

Aboriginal Siberia: a Study in Social Anthropology. By M. A. Czaplicka, with a preface by R. R. Marett. Oxford, Clarendon Press, 1914. Pp. xvi+374, with Plates and Map. Price 14*s.* net. **57**

In this volume Miss Czaplička has summarised the available information relating to the sociology and religion of the aboriginal tribes of Siberia—a piece of work for which she indeed deserves well of anthropologists. Not only is it a convenience

to have these facts collected from many scattered sources. It is a greater service to have made available valuable information which in its original Russian was to many of us a sealed book.

It would be unjust to Miss Czaplička if it were made to appear that she has done nothing more than compile and translate. She has dealt critically with her material, has classified and systematised it, thus affording a sure guide for the lines of future research.

Miss Czaplička divides the tribes into two groups, for which she suggests the titles "Palæo-Siberians" and "Neo-Siberians." In the former group she places the tribes of the lowland zone of the north and north-east, such as Yukaghir, Chukchee, Koryak, Giliak, &c., and in the latter the Finnic, Turkic, and Mongol tribes of the higher lands, more recent migrants into Siberia from Central Asia. This classification is not, perhaps, above criticism on ethnological grounds, but as a working basis in dealing with Siberia as a unit it is convenient, and represents certain broad distinctions.

The author has naturally devoted considerable attention to that important person, the shaman, and it is interesting to note that the difference in social organisation and in religious ideas which are found in the different racial and geographical environments of the two groups are also apparent in the character of the shaman, who, in the Neo-Siberian group is more pronouncedly a professional. In the northern group what Miss Czaplička has called "family shamanism" prevails, and the faculty tends to be hereditary. The author has also devoted attention to the relation of shamanism and sex, and propounds a theory of the shaman's virtual relegation to a third or neutral sex.

One very interesting chapter deals with "arctic hysteria," an affection which leads the subject to imitate any action performed before him or her. Miss Czaplička compares it to *latah*, which occurs in the Malay Peninsula, and after a consideration of the possible influence of environment, suggests that it may be an affection of the Mongol race.

Those who have read this book will have little doubt as to Miss Czaplička's qualifications for her subsequent journey to Siberia, and will await the publication of her results with eager anticipation. E. N. F.

Literature.

58 King.

A History of Babylonia and Assyria. Vol. II: A History of Babylon from the Foundation of the Monarchy to the Persian Conquest. By Leonard W. King, Litt.D., F.S.A. Chatto & Windus. 1915.

It is five years since the appearance of the first volume of Professor King's *History*, that dealing with the history of Sumer and Akkad. The subject of the present volume will be more familiar to the general reader since it covers a period with which Greek, Hebrew, and Egyptian records have put all who are interested in ancient history in touch. Nevertheless, this new volume fills a yawning chasm in our literature on the ancient East. Since 1886, when Tiele published his *Babylonisch-assyrische Geschichte*, no book has entirely taken its place, though the subject has been dealt with, *inter alia*, by Eduard Meyer in his *Geschichte des Altertums*, by Mr. Hall in his recent *Ancient History of the Near East*, and in many excellent short accounts and monographs on special subjects by English, American, and European scholars. In spite of all this it was necessary till now to turn to Tiele for the best detailed account of Babylonian history, although his book was written before the discoveries at Tel el Amarna and Boghaz Köi, Carchemish, and Knossos had revolutionised previous conceptions of the history of the Near East in the second millennium, B.C. The first detailed history of Babylonia to supplant Tiele's is Professor King's.

Most historians have treated Assyria and Babylonia together in their books. Dr. King has preferred to follow their fortunes separately. Though his method involves dangers of repetition it is probably the best possible. At least, in the case of Babylonia it avoids the tendency to devote too much space to the unending succession of campaigns of Assyrian kings, on whose triumphant exhibitions of frightfulness modern historians are inclined to fix their attention, to the detriment of the study of the Babylonian people. Dr. King's history should tend to correct this tendency and to strenthen our sense of the continuity of Babylonian history, which suffered no real interruption from Amorite or Kassite or Assyrian conquests.

In a book like this, which will be, perhaps may be called already, a standard work, it is difficult to single out special parts for comment. In his opening chapters Dr. King shows himself abundantly qualified for the task he has set himself, of historian on the grand scale. Alike in his account of the results of Koldewey's excavations at Babylon, in his statement and handling of the chronological problem, and in his treatment of the ethnological questions that arise in connection with the 1st Babylonian Dynasty, Dr. King shows himself a historian of the front rank. Chapter III may be cordially recommended to such readers as have generally been bored by discussions of chronological questions. His account of the Age of Hammurabi is excellent, and such as was to be expected from one who has already produced important work on the subject.

We have no cause of quarrel with Professor King but this—that he could not have given us even more. Many readers of Chapters V and X may perhaps wish that Dr. King had written a still further chapter on the Age of Nebuchadnezzar, or those still but little described centuries that witnessed the decline and fall of Babylonian civilisation. It is with the cordial wish that Professor King may yet add an account of the Götterdämmerung in Babylonia that we close this brief review. LEEPER.

France : Archæology. **Baudouin.**

L'orientation des Mégalithes funéraires et le culte solaire à l'époque néolithique. Les Rochers à Sabots d'Equidés et la théorie de leurs légendes. **59** (*Sculptures vraies et Dépressions naturelles*). *Congrès International d'Anthropologie el d'Archéologie prehistoriques.* By Dr. Marcel Baudouin.

Dr. Marcel Baudouin, Secretary of the Société Prehistorique Française, is one of the foremost authorities on the megalithic monuments of his country, and his conclusions respecting them deserve the most attentive consideration. With regard to the French dolmens he holds that there are none opening to the north, and that most of them have their entrances open to the sun at mid-day, or to the sun rising or setting, western entrances being specially exceptional, and that this was intentional, not accidental. The fact that some openings do not face the sun at any time, which Sir Norman Lockyer would explain by an intention to refer to a certain star at some period, Dr. Baudouin attributes to the precession of the equinoxes having altered the position of the astronomical north, and he infers from this that some of the monuments must be 10,000 years old.

Cavities on rocks assumed to be footprints of horses, mules, or asses, belonging to saints or other distinguished personages, and other cup-markings, appear to be much more frequent in France than in our islands, and Dr. Baudouin, while distinguishing between those which are artificial wholly or in part and those which are natural, traces them all back to Pegasus, the flying horse of the sun, and finds a system of orientation connected with them as well as with the dolmens. He goes into a great quantity of details in a very thorough manner, in which the space available in MAN does not enable us to follow him as we could wish.

A. L. LEWIS.

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[Photo, F. Woolnough, The Museum, Ipswich.

FIG. 1.—SKULL OF NEOLITHIC YOUTH.

[Photo, F. Woolnough, The Museum, Ipswich.

FIG. 2.—RESTORATION OF URN FOUND WITH NEOLITHIC YOUTH.

[Photo, Aldophus Tear, Ipswich.

FIG. 3 (*a*).—ROMAN POT.

FIG. 3 (*b*).—BRONZE BROOCH.

NEOLITHIC DISCOVERIES IN THE IPSWICH DISTRICT

ORIGINAL ARTICLES.

Archæology. With Plate G. Moir.

On the Discovery of some Human Bones, &c., of Neolithic and later Date, in the Ipswich District. *By J. Reid Moir.* 60

During excavations conducted to reach the base of the Red Crag of Suffolk, some discoveries have been made of human bones, &c., buried in the superficial deposits forming the present land surface, and though these discoveries are not, perhaps, of any great scientific interest, it seems desirable to place the details and circumstances on record.

THORINGTON HALL, WHERSTEAD.

During 1913 extensive diggings were conducted in the Shelly Red Crag at Thorington Hall, Wherstead, near Ipswich. The crag at this spot is in places capped by a very hard loam (probably decalcified boulder clay), and on August 28th of the year mentioned a human skeleton in the contracted position, together with the remains of an urn, were found lying in a slight hollow excavated in the crag and under 6 feet of the loam (Plate G, Figs. 1 and 2). The author was present when the skeleton was found, and superintended every stage of its removal.

An examination of the section above the remains showed clearly that a grave had been dug down from the present surface to the underlying crag, the sides of grave being quite visible, the infilling being composed of a mixture of loam and shelly crag. The body had evidently been placed in the grave upon the back, the face being turned towards the left shoulder and looking due west. The remains of the urn were found at the right side of the body. This urn Mr. Reginald Smith regards as of late Neolithic or early Bronze Age date.

No implements or ornaments of any sort were found in the grave, nor, so far as is known, have any Neolithic implements been found in the immediate district.

This discovery demonstrates very clearly that the signs of digging of a grave of the Neolithic period remain visible in clayey soil, such as occurs above the crag at Thorington Hall, and there can be little doubt that if a grave had been dug down through the compact loam covering the human bones found in the sand pit of Messrs. Bolton & Co., Ltd., Henley Road, Ipswich,* signs of such digging would have been easily observable; but, as was recorded at the time, no such evidence of disturbance was present in the section. The skeleton found at Thorington Hall was sent to Professor Arthur Keith, F.R.S., of the Royal College of Surgeons, London, who has furnished the author with the following report :—

Anatomical Description of the Skeleton.

"The depth and nature of the grave, the posture of the various parts of the skeleton, having been already described by Mr. Reid Moir, there remains for me to give merely a brief account of the kind of individual represented by the bones. The condition of growth of the various parts of the skull and skeleton, the stage of tooth-eruption leads me to infer that a lad aged between 12 and 14 years was buried in the grave. The second of the permanent molar teeth is coming into use; so are the canine teeth. The pre-molar teeth have just come into use but are as yet unworn. The crowns of the wisdom teeth (third molars) are forming and are still buried in the jaw. The growth or epiphyseal lines of the long bones are still open. The cause of death cannot be ascertained, there is no mark of disease to be seen on the bones. As regards stature and stage of development, the Wherstead lad is directly com-

* J. Reid Moir and Arthur Keith. "An account of the discovery and characters of a human "skeleton found beneath a stratum of chalky boulder clay at Ipswich." *Journ. Roy. Anthr. Inst.*, Vol. XIV, July–December, 1912; also *Proc. Prehis. of E. Anglia*, Vol. I, Part II, pp. 194–209.

parable to a modern English boy whose skeleton is preserved in the museum of this College. I estimate that the stature of the Wherstead neolithic lad was 3 feet 11 inches or 4 feet—1,200 mm. The stature of the modern lad is 4 feet 4½ inches—1,315 mm. It is impossible to give the exact length of the limb bones because, in most cases, the ends—epiphyses—are missing. The following table shows how the corresponding bones of the Neolithic and modern boy compare :—

	Neolithic.	Modern (R.C.S.).
Femur - - -	315 mm.	383 mm.
Tibia - - - -	232 mm.	265 mm.
Clavicle - - -	104 mm.	107 mm.
Humerus - - -	248 mm.	267 mm.
Radius - - -	179 mm.	177 mm.

" Thus, although the teeth in these two individuals are at the same stage of eruption the two lads may not be of the same age ; the Neolithic lad may be the more precocious in cutting his teeth. It is more likely, however, that the two may be of about the same age, and that the Neolithic lad is of a decidedly smaller and slighter make than the modern lad. The skull has been deformed by earth-pressure, so that one cannot give its exact dimensions. I infer that its maximum length was 194 mm. (average modern male, 190 mm.) ; maximum width, 138 mm. (average modern, 140 mm.) ; height of vault above ear passage, 118 mm. (average modern, 115 mm.) ; capacity, 1,500 cc. (1,480 cc. average for modern male). We have thus a lad with a relatively large head and brain, with a skull slightly longer, narrower, and higher than is common in England to-day, but of a form which is the prevailing type in the long or Neolithic barrows of England. There can be no doubt that the lad is of the 'long-barrow' type. There are certain measurements I desire to record so that they may be used for comparison in the case of other discoveries of this nature.

" *Measurements of Teeth.*

" The width (interdental diameter) of the upper first incisor is 8 mm. ; of the second incisor, 6·5 mm. ; upper canine, 8 mm. (interdental) by 8 mm. (labio-lingual) ; first premolar, 7 mm. ; second premolar, 7·2 mm. ; first molar, 10·5 mm. (interdental) by 11 mm. (labio-lingual) ; second molar, 10 mm. by 11 mm. ; third molar (unerupted), 7 mm. by 10 mm. These measurements present no exceptional feature. The teeth were all free from disease. The femur and tibia in most Neolithic skeletons are peculiarly flattened—the upper third of the femur from front (extensor) surface to back (flexor) surface ; the tibia from side to side. In this lad the flattening is not present ; it is possibly a character which appeared late in the growth of the Neolithic individual. The upper third of the femur in the modern lad had the following measurements : side to side, 28 mm. by 23·5 mm. (front to back) ; the corresponding measurements in the Neolithic lad were 19·5 mm. by 16 mm., the bones of the Neolithic lad being much less robust but not more flattened. As regards the tibia : at the junction of the upper with the middle third, in the modern lad the front to back diameter is 19 mm. ; side to side, 15 mm. ; in the Neolithic lad the corresponding figures are 14 mm. by 12 mm. The tibia of the latter is more slender and less flattened than that of the modern lad. One other feature—often observed in the Neolithic people of Britain—is the relatively long forearm."

Messrs. Bolton and Co.'s Brickfield, Ipswich.

On February 2nd, 1914, a gang of workmen were engaged in moving the sandy surface soil above the glacial gravel and decalcified crag in Messrs. Bolton and Co.'s lower brickfield, Ipswich, and a series of human skeletons pertaining either to the late Roman or Anglo-Saxon periods were discovered. The author was conducting

excavations at the base of the Red Crag below where the men were working when the first human bones were found, and was thus able to superintend the work of exhumation from the commencement. A very ancient-looking and dolicocephalic skull cap was first discovered, together with a portion of a femur, at a depth of 4 feet 10 inches from the surface of the ground. These remains appear to be in a different condition to the remainder of the human bones found, and it is possible they belong to a more ancient epoch, but the discovery of a late burial ground in the immediate vicinity naturally makes such a supposition rather unsafe.

The burials occurred in rows extending from east to west and at a depth of about 3 feet to 4 feet 6 inches from the surface.* Very few cultural remains were found with the skeletons, but one small perfect urn, buried with a male skeleton, is of importance.

Mr. Reginald Smith, of the British Museum, has examined the urn, and has kindly given the author the following opinion of it: "Your pot, returned to-day, is Roman, " and is clearly in imitation of cut-glass; we have nothing like it. The date depends " to some extent on the kind of burial (cremation till about 250; inhumation, " 250–400)" (Plate, Fig. 3(*a*)).

As the body with which this urn was found was not cremated, it is evident the Roman graves found are referable to the later date given by Mr. Reginald Smith. A number of fragments of Roman pottery were found in the diggings, especially in what appeared to be refuse pits to the west of the cemetery, but no coins of any sort were discovered. It seems that this burial ground may be associated with the Roman villa situated about one quarter of a mile to the north-west (the site is now occupied by a large farm-house known as "Castle Hill"). Excavations were conducted several years ago on the site of this villa, and in the Ipswich Museum there is a fine example of tesselated pavement and an amphora found during the excavations. But, unfortunately, no written record appears to have been kept of these discoveries.

Mr. John S. Corder, of Ipswich, has, however, been so good as to furnish the author with the following opinion: "My opinion is that it was a Roman villa of " considerable importance and size, and it is generally understood that important " functionaries had these residences in places where there were no actual Roman " stations or Roman main roads, and acted as supervisors and tax-gatherers. It is " obvious that though built on an elevated site there is no indication of any " fortification or means of defence, and the structure would be purely a residential " one."

The burial ground occurs on an elevated piece of ground overlooking the valley of the Gipping, and the graves were placed about 8 to 10 feet apart.

All the bodies were in the extended position, with the feet pointing to the east.

In one of the deeper graves a bronze brooch with an iron pin was found lying on the right pelvic bone of a male skeleton (vestiges of some fabric seemed also present), and this brooch Mr. Reginald Smith regards as probably of Anglo-Saxon age (Plate, Fig. 3(*b*)).

In another grave containing a very large female skeleton with the skull placed between the feet, two pieces of iron were found which Mr. Reginald Smith thinks may represent fragments of a lance-head.

Some idea can be formed of the archæological richness of the valley in which Messrs. Bolton and Co.'s brickfield occurs, when it is remembered that up to the present it has furnished some of the finest Sub-Crag, Middle Glacial, and Boulder

* It was noticed that the infilling of the graves showed in many cases a rough stratification due apparently to the deposition of salts of iron, etc., in somewhat wavy lines.

Clay flint implements, together with many examples of worked flints, etc., referable to at least two of the later Cave Palæolithic periods. The remains of the Ipswich skeleton were also found in the Middle Glacial sand-pit at the eastern end of the valley, and less than a quarter of a mile away these later human skeletons have now been discovered. The human remains were sent to Professor Keith, who has kindly furnished the following account of them.

Report on Human Remains received from Mr. J. Reid Moir, Ipswich, 6th February 1914.

"The circumstances under which these remains were found have been already described by Mr. Moir, the depth at which they occurred, the nature of the overlying strata, the posture of the skeletons, and the discovery of pottery of the Roman period. Altogether there were parts of at least seven individuals but of these only four had skulls sufficiently intact to give the three chief dimensions of the cranial cavity, maximum length, breadth, and auricular height.

"Only two had the facial parts complete. The age at which these people lived must be determined solely on the archæological evidence. There are certain features of their teeth and jaws which have been observed only in people living in highly civilised communities. Their teeth were attacked by caries, there being two or three in each jaw showing large carious excavations in the crowns. In two jaws, both upper, the wisdom teeth had never erupted, although the individuals had long reached adult life, further the crowns of the teeth are less worn than in Neolithic, Bronze Age, or even Saxon communities, evidence in favour of their having lived on a cooked and prepared dietary.

"Amongst British skulls, attributed to a prehistoric or pre-Roman date a markedly prominent nose is very rare; I have never seen a single case. In one of the skulls unearthed by Mr. Reid Moir the root and bridge of the nose are remarkably prominent, forming a hawk-like projection between the orbital cavities. The outlines of the orbits are smooth and rounded, and the skulls and palates have the form and characters which we are accustomed to see in the remains of modern British communities.

"The condition of the teeth, nose, and face indicate a people who had lived for generations under civilised conditions.

"Amongst the bones unearthed was the roof part of a skull, a calvaria with fragments of long bones which were altogether in a different condition of preservation. The bones found with the Roman pottery are of a light brown or greyish yellow colour; they have the appearance and texture of hard chalk when broken across. The other remains, the calvaria just mentioned and adjoining long bones, are more eroded and of a deep brown colour. They appear to be older than those attributed to the Roman period, but how much older there is no evidence to show. The older calvaria differs in shape from all the others; it is narrow and long, maximum length 192 mm., maximum width 135 mm.; cephalic index 69–3, an extremely dolico-cephalic individual. The bones are thick, the parietal on the roof measuring from 8 mm. to 9 mm. The markings suggest the female sex. Viewed from above all the skulls found exhibit very prominent parietal bosses or eminences; such eminences are lacking in the narrow elliptical pre-Roman calvaria. It is a form with which we are familiar in British Neolithic communities. We may presume that the long calvaria represents a native Briton.

"The other skulls bring up a much-discussed question; to what extent were new racial types introduced into Britain during the Roman occupation? I think that all who have investigated this matter are agreed that at least one type of skull

appears in Britain for the first time with the Roman occupation. This type is not difficult to recognise: it is long, usually 190–195 mm.; it is wide, 146–152 mm., but its roof, when the width and length are taken into consideration, is low.

"The auricular height varies from 112–120 mm. The type is long and wide, with a low, flat roof, a wide rather low forehead. But the parietal eminences are not usually prominent and marked as in these Ipswich skulls. The Ipswich skulls are, as regards absolute length and width, not very different from the Roman type.

"I now set down the chief details relating to each skull.

"No. 1.—Skull of an aged man. Maximum length, 195 mm.; width, 140 mm.; cephalic index, 71·8; height (supra-auricular), 116 mm.; cubic capacity, 1,470 cc.; minimum width of frontal, 96 mm.; width between angular processes of frontal, 108 mm. Palate, length 47 mm. (measured from incisor border to line joining hinder borders of last molars); width, 60 mm. (measurd between outer borders of second molar teeth).

"*Note.*—As regards dimensions, shape and capacity No. 1 represents a very common modern English skull.

"No. 2.—Man probably between 30 and 40 years. Skull, length, 187 mm.; width, 148 mm.; cephalic index, 79·1; auricular height, 128 mm.; cubic capacity, 1,600 cc.; minimum frontal width, 98 mm.; a metopic suture is present, partially obliterated; width of face (bizygomatic), 135 mm.; length of upper face (nasionprosthion), 70 mm. Palate, length, 46 mm.; width, 58 mm.

"*Note.*—Also a common English form in modern times.

Photo. F. Woolnough, The Museum, Ipswich

FIG. 4.—BRAMFORD ROAD ANGLO-SAXON SKELETON *in situ*.

"No. 3.—Man probably 40 or over. Length, 189 mm.; width, 147 mm.; cephalic index, 77·8; auricular height, 128 mm.; minimum frontal, 95 mm. The thickness of parietal bone, 6 mm.; cubic capacity, 1,600 cc. Nose extremely narrow and prominent.

"No. 4.—Man over 40 years. Posterior or occipital part of skull is lacking. Width, 140 mm.; height, 120 mm. Thickness of parietal bone, 8 mm.

"No. 5.—Skull of a woman over 40 years of age. Length, 182 mm.; width, 139 mm.; cephalic index, 76·4; height, 111 mm.; cubic capacity, 1,220 cc.; minimum frontal, 96 mm. Between external angular processes of frontal, 102 mm. Face width (bizygomatic), 131 mm.; length (nasion-prosthion), 68 mm.

"As regards the stature and muscular development, it is to be regretted that,

although the skeleton was represented in each case, the long bones were so fragile and fragmentary that it was found impossible to obtain complete reconstruction.

"The men were not tall, their height appeared to vary between 5 feet 4 inches and 5 feet 8 inches, nor were their arm or leg bones of exceptional strength.

"Neither the tibia or upper third of the thigh bones show flattening of the type seen in remains of the Neolithic, Bronze Age, and (in some cases) of the Anglo-Saxon period."

BRAMFORD ROAD, IPSWICH.

A number of human skeletons were found in a digging on the property of the late Mr. Grimwood, of Ipswich. The discoveries were made on rising ground to the east of the Bramford road and the Gipping Valley. Unfortunately the majority of the skeletons were destroyed by the workmen engaged in the excavation, and only one was left *in situ* when the author was notified of the discovery. This skeleton, which was lying at a depth of about $2\frac{1}{2}$ feet from the surface of the ground, was carefully removed and forwarded to Professor Keith, who regards it as being of the usual Anglo-Saxon type (Text, Fig. 4).

No relics were found with the remains, nor were any apparently discovered with the skeletons dug up by the workmen.

The author wishes to offer his best thanks to Professor Arthur Keith, F.R.S., and Mr. Reginald Smith for all the help they have given him in compiling this note, and also to the owners of the Fonnereau and Wherstead estates for permission to conduct the necessary excavations. J. REID MOIR.

Sierra Leone. Migeod.

The Poro Society: The Building of the Poro House and Making of the Image. *By F. W. H. Migeod.* **61**

Poro is the great society of the Mende, a nation which occupies the eastern and larger part of the colony of Sierra Leone. It is commonly described by Europeans as a "secret" society. The male sex alone can belong to it, women having their own society. Occasionally long settled strangers are initiated, but only to the lower grades. The children of mixed marriages may also belong.

The series of small cuts Mendes have on their backs, down the spine and branching off on both sides, indicate that they belong to the society, and also the degree of initiation.

Some Mendes have never been initiated, possibly for the sole reason that they were taken from their homes as infants, and did not return till they were grown up. To these the name *Kpowa* is applied. Their backs are unmarked.

The society is one which has no equivalent in any modern civilised nation. It is at once a vast club with grades separated by rigid barriers; a political society; an educating board and school for boys; a religious body comprising laymen as well as priesthood; and it comprises also such guilds as those of dancers, medicine men, jugglers, acrobats, &c. All secular and religious knowledge and learning come within its scope. It practically represents the freedom of the nation.

Seeing that with few exceptions all male persons belong to it, to call Poro a secret society is somewhat of a misnomer. Practically it is only foreigners who are not allowed to know anything of its doings, except such as are public ceremonies, though it must be noted that each class or grade has its secrets from those of another grade. Each class or grade has its fees, which must be paid by those desiring admission.

The following is an account dictated to me some time since by a Mende who

has been with me a number of years, showing the manner in which the Poro spirit is given a local habitation and a name.

The Building of the Poro House and Making of the Image.

Ke nunga woveisia ti ngurui wai inani, nguwe ifere,
And the old men they [had a place at] four large trees, two cotton trees[1]
ke mbere ifere, ngongo. I doi gore woma.
and two sasswood[2] *trees, very big ones. It stood outside the stockade.*
Ke ti tokpo[3] yase dewenga, ti kpate a kaha jongo.
And they cut oil-palm[3] *fronds, they made something like a basket.*
Ti peli mahaga ngongo hu, a li poro. Ti koko (= kokolo) yeyei
They cleared a big road inside to go to the Poro bush. They
gbekpwa na sawa. Ti tokpo vengoi kia kaha[4]
stretched three bark ropes across. They took the woven palm like a basket.
Ke ti ndekpea ngeya gbekpangoi ma yira. Ke ti kpoyoa.
And they leaned it on one of the three stretched ropes, and they finished.
Ke ti wa gboma a tokpo vengoi kina kaha na.
And they came again with palm leaves woven like a basket.
Ke ti ndekpea ngeya gbekpangoi ma. Ke ti kpoyoama.
And they set it against a stretched rope. And they finished on that.
Ke ti yama gboma, ti wa tokpo vengoi kia kaha.
And they returned again, they came with a palm woven basket.
Ke ti ndekpea gboma ngeyei yekpakolagema. Ke ti gboyoama.
And they leaned it also on the bottom rope. And they finished on that.
Ke ti ya. Ngeyei lo ndogbo hu, mu yei ma tuli a ndimomoi.
And they went. There is a rope in the bush, in our country they call it ndimomo.
Ke ti gbia gbotongo. Ti wala kamela.
And they brought plenty. They brought it to the Poro bush.
Ke ti sia tokpo vengoi na ma, bi toa, be, kaha.
And they fastened the woven palm branches on it, [if] you saw it you would say, it is a "kaha."
Ke ti siama. Ti ngakpia.
And they fixed it on. They completed it.
Ke ti tatoa yepeke na ma gboma, bi toa, be, kaha vengoi.
And they began on the other one next, if you saw it, you would say it is a woven "kaha."
Ke ti tatoa, ke ti ngakpia, ke ti yama. Ti tatoa ikpakolagei ma,
And they began, and they completed it. And they returned. They began
bi toa, be, kaha vengo.
at the last one, if you saw it you would say it was a woven kaha.
Ke ti siama, ti ngakpia. Ke ti na gboyoama.
And they fastened it, they completed it. And they finished on that.
Ke ti pei (= pelei) huma kama yitiya, bi toa kia kikiri na.
And they measure the house in the poro clearing, you see it was round.
Ipei tato, a fo yakpei ti kpoyo. Ke ti pei huma na.
The house begins, on one single day they finish it. And they measure the house there.
Ta li ngeya deme na. Ta li jaiya deme na.
They go to cut rope there. They go to cut wattles there.
Ta li njasea deme na. Ta li poro bome na.
They go to cut thatch there. They go to dig clay there.
Ta li poro wuame na. Ta li nja wulime, ta wala.
They go to mix clay there. They go to draw water, they bring it.

Ta pu pore hu na. Ta li dingboi deme na.
They pour it on the clay there. They go to cut posts there.
Ta li pojunge deme na. Ta li kpura[5] deme.
They go to cut rafters there. They go to cut canes.
Ke ti ngeya debra nu longa ti duli ma, ke ti wa.
And they sent a man to call the rope cutters, and they came.
Ke ti nu longa njasa lebra gama, ke ti wa.
And they sent a man to the thatch cutters, and they came.
Ke ti nu longa dingbo debra gama, ke ti wa.
And they sent a man to the post cutters, and they came.
Ke ti nu donga ngeya debra gama, ke ti wa.
And they sent a man to the rope cutters, and they came.
Ke ti nu longa poro bo beleisia gama, ke ti wa,
And they sent a man to the clay diggers, and they came.
Ke ti nu longa poro wua beleisia gama, ke ti wa.
And they sent a man to the clay mixers, and they came.
Ke ti nu loa pojunga debra gama, ke ti wa.
And they sent a man to the rafter cutters, and they came.
Ke ti nu loa kpura debra gama, ke ti wa.
And they sent a man to the cane cutters, and they came.
Ke ti kpele ti gomea. Ke ti ndowe bonga ipu mahu fere.
And they all collected. And they dug holes twelve [*in number*].
Ke ti towe hitenga, ipu mahu fere. Ke ti gbeme yilinga.
And they let down into the holes the twelve forked posts. And they tied the beams on them.
Ke ti gboyoa. Ke ti ndia honga a kpulai.
And they finished. And they secured them in the middle with cane.
Ti ngeyei bumbu ti ngili la, ke ti nda ikoye yira.
They take rope to tie with, and they lay one strand [*close to the ground*].
Ke ti ngeyei bumbua, ke ti ngilia, ke ti kpoyoa.
And they took rope, they tied it, and they finished.
Ke ti jaiya lebra ke ti lulinga, ke ti wa. Ke ti tatonga a jaiyala.
And they called the wattle cutters and they came, and they began to tie the wattles.
Ke ti jaiya, ti kpoyoa. Ke ti pojunga lebra lulinga,
And they intertwine the wattles, and they finished. And they called the rafter cutters.
Ke ti wa. Ke ti pojuanga, ke ti kpoyoa.
And they came. And they put on the rafters, and they finished.
Ke ti dingbo lebra lulinga. Ke ti toa indiei a ngeleya we,[6]
And they called the post cutters, and they set the middle one up,
ke ti kpoyoa. Ke ti nu longa kpa lebra gama.[7]
And they finished. And they sent a man to the lath cutters,
Ke ti kpa ke ti kpoyoa. Ke ti nu longa poro wua bela (or, b'ra) gama.
And they tie the laths, and they finished. And they sent a man to the clay mixers
Ke ti pore mbelia. Ti mbelia ti pua pe yekohui.
And carried the clay. They carried, they put it down inside the house.
Ke ti mahoa. Ke ti kpoyoa. Ke ti njase lebra lulinga.
And they plastered, and they finished. And they called the thatch cutters.
Ke ti dea yengombe (= ingombe), ke ti tatoa a madela a hele yase.[8]
And they climbed on to the roof, and they began to cover it with hanging thatch.
Ke ti madea, ke ti kpoyoa. Ke ti pe ndame gbatea,
And they thatched it, and they finished. And they made the doorway,

ke ti kpoyoa a ngi ndei. Ke ti nete venga, ti gboyo.
And they finished that part. And they wove the door and finish.
Ti to nda. Ti ngili a mbalui.[9] Ti ngili ndiei yira,
They stand it in its place. They tie it with mbalu-rope. They tie it with a rope in the middle.
Ti ngili mahu yira. Ti ngili ikoye yira.
They tie it on top. They tie it with one rope at the bottom.
Ke ti kpoyoa. Ti ngeyei do indiei, ti ngului wumbu,
And they finished. They put a rope in the middle, they take a stick,
ti ngua hu. Ke ti kpoyoa. Ke ti kponga, te,
they thrust it in. And they finished. And they locked it, saying,
ngafa we mia ti tonga. Te, a wa,
it is a spirit's house they have built. They said, come,
wu ngafei hokpa hugbia. Ke ti wa a ngare yira.
bring out your present. And they came with one mat.
Ke ti wa a konde gule. Ke ti wala yira, te, ba nani mia.
And they brought a country cloth. They brought one. They said it is four "ba" [in length].[10]
Ke ti nda ngale hu. Ti fe konga we ti ngafa we doni.
And they laid it on the mat. They give it to the young men who built the spirit's house.
Te, ngafe mia ma hokpa hu gbia.[11] Te, mu kurua.
They said, it is a present from the spirit we give you. They said, we accept it.
Ke ti na gboyoama a fo yira. Ke ti yama nunga wawa gama.
And they finished on that in one day. And they returned to the big men.
Te, a mu gbanduinga gbate. Ke ti ti molia,
They said, let us make a sacred place. And they asked them,
te, ma gbate mi lo? Te, njahu weli hu nga.
they said, where shall we make it? They said, along the water road.
Te, a li njahu weli hu. Wu kowoi gbe nguru wai na bu,
They said, go along the water road, you look to the left under that big tree,
wu haga na. Ke ti na haga, ke ti gboyoa.
you clear the ground there. And they cleared there and they finished.
Ke ti wa tei hu. Ti nde nunga wawaisia ma, te,
And they come into the town. They say to the big men, they say,
Mu gboyoa a nguru wai bu hagala. Te, ma ye pe?
We have finished clearing under the big tree. They said, what shall we do?
Te, a nunga gbiakpia hu. Ke ti nunga gbiakpia hu.
They said, pick out some men. And they picked out some men.
Ti na do nguru deme. Ti na do njasa deme.
They sent some to cut sticks. They sent some to cut thatch.
Ti na do ngeya deme. Ti na do pojunga deme.
They sent some to cut rope. They sent some to cut rafters.
Ti na do dingbo deme. Ti na donga ngeya deme.
They sent some to cut [long] posts. They sent some to cut rope.
Ti gokolia hu. Ti hea, ta ti mawulo. Ke ti ya,
They divided them out. They sat down to await them. And they went,
ti wa a fo ngundiei. Ke ti ya a njase njahu weli hu nga.
they came at midday. And they went with the thatch along the water road.
Ke ti wala nguru wai bu. Ke ti wa a ngului,
And they brought it under the big tree. And they came with the sticks.
ti la njahu weli wunga. Ke ti yala nguru wai bu.
they laid them in the water road. They took them under the big tree.

Ke ti ya a pojunga njahu weli hunga, ti lila nguru wai bu.
And they went with the rafters to the water road, they took them under the big tree.
Ke ti wa a ngeyei ti lila njahu weli wunga, ti la nguru wai bu.
And they brought the rope, they took it along the water road and laid it under the big tree.
Ke ti wa a ngeyei, ke dingboi ti makpoa,
And they brought rope, they tied it to the posts,
ke ti ya a venja ngeyei ke dingboi, ti yala njahu weli wunga.
and they took both rope and posts, they took them along the water road.
Ti lila nguru wai bu. Ke ti pei huma.
They took them under the big tree. And they mark out a house.
Ipei ti toni a kpekpe lo. Ke ti ndowe bonga,
The house they built was to be square. And they dug the holes,
ti kpoyo, ibeka pu, ikakei ji ma pu, ke dingboi dome fere.
they finish, ten this side, ten that side, and two standing places for the long posts.
Ta mia i ke numu yira gboyongo mahu fere. Ke ti hitia hitia.
So it showed twenty-two. They they put each in [*his hole*].
Ti mbimbi ti kome. Ke ti ngumba honga.
They pass round, they meet. And they put on the ridge beam.
Ke ti pojuanga, ti kpoyo. Ke ti kpanga a nguru mumui,
And they laid the rafters, they finish. And they laid small sticks for cross laths,
ti kpoyo. Ti madea a tivoi.
they finish. They roofed it with cross-wise laid palm thatch.
Ke ti madea, ke ti kpoyoa. Ti mahoni, ke ti kpoyoa.
And they thatched it, they finished. They plastered and they finished.
Ke ti ya, ti nde nunga wawaisia ma, te,
And they went, they said to the big men, they said,
a ngafe hokpa hugbia. Ke ti molia, te, gbe hai va?
bring out the spirit's present. And they asked, saying, What for?
Te, mu gbanduinga gboyua. Ke ti wa ngare yira,
They said, we have finished the sacred place. And they brought one mat,
ke kule yira, ma tuli a konde gule, ba nani,
and one cloth, we call it country cloth, four "ba" long,
ke ti nda ngale hu, ti fea konga we, te
and they laid it on the mat, they gave it the young men, saying,
ngafe mia ma hokpa hugbia. Te, mu kunga (= kurunga).
it is the spirit's present we bring out to you. They said, we accept it.
Ke ti na gboyoa a ngi ndei. Ke ti ya kolo debra gama.
And they finished that part of the work. And they went to the bark [*or—skin*] *cutters.*
Te, mu wa, bi pore ngui gbate mu ye. Ye, ngi loko lo ma.
They said, we come, make a Poro head for us. He said, I agree [*lit. his hand on it*].
Ye, a li wu yi nani, wu wa poma. Te, mu kurua.
He said, go away and sleep four nights, and come back. They said, we agree.
Ke ti ya ti yi nani. Ke ti wa na, te, mu wai.
And they went they slept four nights. And they came now, saying, we come.
Ye, hakei ge, we, ngi gbate, ngi kpoyoa a kpatela.
He said, the thing the other day, you said, I must make, I have finished making it.
Ye, a wa wu nya pawa. Te, a gbe jongo? Ye, navo yira.
He said, come and pay me. They said, how much? He said, one head of money.
Te, navoi gbotongo, maye kru. Ye,
They said, the money is a lot, reduce it a little. He said,

ke a nya go a navoi yekuti. Te mu kurua.
then give me half. They said, we agree.
Te, ti wa gbale sawa, ke ti fea ngi ye.
They said they had brought three "gbale" [of cloth],[10] and they gave him.
Te, mua mia ma bi pawa. Ke i wa a Poro wui gbatengoi.
They said, here we are we pay you. And he brought the Poro head made.
Ke i fea ti ye. Ye, wu hakei mia. Te, mu kurua.
And he gave it them. He said, this is your thing. They said, we accept it.
Ke ti yama tei hu. Ke ngele wa, ke ti pore dea kamela.
And they returned to the town. And next morning they passed with the Poro to the Poro bush entrance.
Ke numu gbi ke ti dea kamela, ti Poro wui magona.
And everybody passed to the Poro bush entrance, they made obeisance to the Poro head.
Ke ti magona, ti kpoyoa. Tei gbi, te, mu kurua.
And they saluted, they finished. All the town said, we have accepted it.
Ke ngele wa, ti wa a mbili wai, ke sangbwe, ke nyene,
And next morning they came with a big drum, and small drum, and (?) rattles,
ke susui, ke yianje, ke ti kpele ti dea kamela.
and castanets, and cymbals, and they all passed to the Poro bush.
Ke Pore i ngi mayilinga. Nunga gbi tei hu, ke ti lekpia.
And the Poro dressed himself. Everybody in the town stood in line.
Poro i do kulo. Ke ti ya tei hu dulime.
Poro stood in front, and they all went into the town to dance.
Nyahanga ti gbi ti gohu nengo.
All the women rejoiced [lit. Their belly was sweet].
Ti luva dulime gben. Ke ti kpoyoa a kpoko voloi.
They spent the whole day dancing, and they finished towards sunset.
Ke i yama kame hu. Ke na i gboyoa a ngi ndei.
And he returned inside the Poro bush. And that part was finished.
Ke ngele wa, ke ti nunga wawaisia molinga, te, ngafe ji gbenge
And next morning they asked the big men, they said, this spirit yesterday
i wa be dulime, ngi biyei? Ke ti ngi molia.
who (= he) came to dance, what is his name? And they asked him [i.e., the chief].
Ye, ngi biyei a Goboi. Ye pekei mia a Povuli,[12] ye pekei mia a
He said, his name is Gorboy. Another name is Porvoolee. His other is
Gbeni. Ye, mbiye mia ngi fe ngi ye sawai na. Ke i gboyoa.
Gbennee. He said, those are the three names I give him, and it was finished.
Ye, tamia, numui gbi wa ngi lulila. Ye, fale, i gboyoa.
He said, so it is, you all shall call him so. He said, there it is, it is finished.
Ye, mu gele mia lo. Ina i gboyoa a ngi ndei.
He said, we have finished with it. That part was finished.

[FIRST DAYS DICTATION FINISHED AND RESUMED.]

Ngafe yepe benge a kpokoi i gboyoi,
Our talk yesterday evening about the spirit was finished,
ta mia mu tatoma. Ngi biayei, bi toa, kena nguru mayilingo.
so it is we are beginning again. Its appearance, you see, was like a dressed-up stick.
Ke nguru i le. I wa lo loi yehalage makuhango.
But it was not a stick. It came on the first day very tall.

I yama lo mu yi na woma sawa. I wa gboma kutungo.
It came back after we had slept three nights. It came again short.
I yama gboma kamehu. I wa lo na woma, i kutu, i guhani.
It returned again to the Poro bush. It came after that. It was not short, it was not tall.
Bengo hu kpi. Ke ti loe denga, te,
It was a medium size. And they passed over a day, they said,
sina yakpe a gbia hu. Te, gbi wu gome, te,
to-morrow only is cut out. They said, all of you assemble. They said,
ma sawa la. Ke ngele wa ke ti gomea.
we are going to lay down a rule. And next morning they all assembled.
Te, ngafe mia mu kpatea i gbia tei hu dulime,
They said, the spirit that we have made [when] it comes out into the town to dance,
i gula lo, nyahanga gbi ti wa pebu.
if it falls down, all women must go indoors.
Hinga wu lekpe, wu bumbu, wu lila kamehu.
Men you fall in, you pick him up, you carry him to the Poro bush.
Te, ina i kula weli hu, te, wa Kate[10] nani
They said, if he falls down in the road, they said, bring four "kate" of cloth,
wu fe te ipekei na hu bela we. Te, i ya te yepekei na be hu
you give them to the people of that town. They said, if now he goes into another town
dulime, i gula lo, tia be ta kate nani ti fe ijia we.[13]
to dance, and he falls down, they also will give four "kate" to these.
Ke poro mahanga ti ndenga konga ma, te,
And the Poro chiefs said to the youny men, they said,
sawei mia mu ndani, te, wu kurua?
the rule we have laid down, they said, do you accept it?
Te, i. Te, mu loko lo ma.
They said, yes. They said, our hand is on it.
Ke ti na gboyoama a ngi ndei.
And they finished that part.

NOTES.

[1] *Bombaces.* [2] *Erythrophlæum guineense—Leguminosæ.* [3] *Elais guineensis—Palmæ.*

[4] *Kaha* is an open basket-like structure about 4 feet by 1½ feet by 1½ feet, carried on the back, in which produce for the market is packed. It would appear that the constructions erected after the shape of a *kaha* were shelters for the old men to sit under whilst they supervised the work.

[5] *Kpura* is a climbing plant used for rope. It is a kind of rattan.

[6] The speaker lost his reckoning. He ought to have mentioned the central post before the rafters.

[7] These sticks—thin ones—go across the rafters.

[8] In laying thatch this way the palm branches hang lengthwise.

[9] *Mbalu* is a cane used for rope.

[10] A *ba* is a cloth measure and represents a piece 2 fathoms long, *i.e.*, the spread of both arms twice. It varies with the width:

1 kate = 6 bale. 1 bale = 2 ba. 1 ba = 2 fathoms.

[11] *Ngafe hokpa hugbia.* This has been explained to me as meaning, though I cannot be absolutely sure of it, "to pull the contents out of the spirit's nose." It is an idiomatic expression asking for a present for service rendered. Something as small as the ejection from the nose is all that is asked; but of course the humility of the request must not be interpreted too precisely when the present is made.

[12] *Povuli* = ? *Poro vuli* (= *vului*), *i.e.*, Poro himself.

[13] With reference to paying a forfeit for falling down, compare *George Grenfell and the Congo*, p. 252, by Sir H. Johnston.

F. W. H. MIGEOD.

REVIEWS.

India : Religion. **Macnicol.**

Indian Theism from the Vedas to the Muhammadan Period. By Nicol Macnicol, M.A., D.Litt. Oxford University Press, 1915. Price 6*s.* net **62**
(The Religious Quest of India.)

The Oxford University Press is to be congratulated on the publication of a series of manuals discussing the phases of Indian religious thought. The object of the series is twofold : First, to illustrate in a sincere and sympathetic spirit the perplexingly involved developments of religious thought in India ; secondly, to set each form of Indian religion by the side of Christianity in such a way that the relationship may stand out clear. The first object, that is to say, a historical review of the growth of the theistic idea, is one which commends itself to all students of Comparative Religion, and may be usefully discussed in these pages ; the second, being devoted to Christian propaganda, is necessarily controversial, and thus stands outside the aims of this journal. It may, however, be said that the treatment of such a subject by a writer who combines an adequate knowledge of the literature and the command of a polished style marks what is almost a new development in missionary methods. If Hinduism is to be encountered and refuted on its own soil, the advocate of the claims of Christianity must first endeavour to understand the views of his opponents, and must attain a dispassionate knowledge of the philosophy which underlies the strange medley of beliefs and ritual on which this, one of the great religions of the world, is founded.

Dr. Macnicol's opening chapters take the form of a historical review of the diverse phases of Hinduism, with a view to tracing the circumstances under which the conception of monotheism, a living and still increasing development of the faith both of the philosopher and the peasant, has progressed.

To begin with the Rig Veda—Varuna, god of the wide firmament, of day and night, holds a leading place. There is, as Dr. Macnicol admits, much in the hymns devoted to this deity which recalls the lofty language of the Hebrew seers and psalmists. In particular, he is often conceived as a controlling Providence, the searcher of his servants' hearts, the father of their spirits. But too much stress must not be laid on language of this kind in face of the fact that while among the people of Irān the primitive Aryan doctrine became ethical, optimistic, distinctly unphilosophical, in India, possibly as the result of a change of environment and contact with aboriginal races professing a crude form of Animism, it tended to become monistic, pessimistic, persistently speculative. At the same time another tendency was developed, that called by Max Müller henotheism or kathenotheism, the belief in individual gods alternately regarded as the highest. In other words, the poet, swayed by the impulses of the moment, is inclined to exalt to a position of superiority the special god to whom at the time his devotions are offered. This may in time lead to monotheism, but it is not monotheism in the sense in which it is regarded by later controversialists.

The pure nature worship of the Vedas, probably under the increasing control of the environment and the growth of pessimism produced in an age of political unrest, with its natural results on the economics of the people, gave rise to what is called Brahmanism, the exaltation of the professional priest and his ritual at the expense of true devotion. This system was obviously opposed to monotheism, and we need not expect to find many traces of this doctrine either in the ritualistic treatises or in the philosophical discussions, which were in the main pantheistic.

But this absorption in a formal ritualism led to a reaction against Brahman pretensions on the part of the Kshatriya or higher laymen of the community. It seems to have been under their auspices that the doctrine of Bhakti or intense

devotion to a single god, found its origin, and it was in the Kshatriya land of Bihār, not in the Holy Land of the Brahmans along the upper courses of the rivers Ganges and Jumna, that Buddhism took its rise. As formulated by its founder, Gautama Buddha, this was distinctly atheistic. But in its later development it replaced the rather dreary theology of its founder by a devotion towards his personality as a guide and helper of the weary, almost helpless, worshipper.

In this form Buddhism was the precursor of the later cult of Vishnu, originally a Vedic sun god, who came gradually to assume the position of a guide and personal saviour. Brahmā, it is true, might at one time have occupied this place in Hinduism, but his cultus was overwhelmed by that of the sectarian deities, and he is now little more than a *roi fainéant* who stands aloof from human passions and aspirations.

The next important development came from Southern India, in the personalities of Sankara and Rāmānuja. Sankara devoted his splendid powers of philosophical thought to the extension of Saivism. But under the teaching of Rāmānuja the personal factor in Vaishnavism was enforced. The doctrine of the Avatāras, or successive incarnations of the deity, provided a convenient mode of assimilating divergent cults and doctrines. In Krishna and Rāma, both in their origin deified heroes, the needs of those who craved for a personal deity were satisfied.

The further developments of this doctrine among the Vaishnavas are carefully traced by Dr. Macnicol. Hinduism by the teaching of this school became democratized; it was no longer confined to Brahman or Kshatriya, but men of low estate—the currier, the barber, the weaver, from whose ranks many of the disciples of Rāmānanda were drawn—shared in the work of popularisation. In this development the leading figures are Kabīr, whose sententious aphorisms are on the lips of every peasant in Northern India; his disciple Nānak, the apostle of Sikhism; Chaitanya, the saint of Bengali Vaishnavism; Mīra Bāi, the sweet singer of the erotic doctrine of Krishna; and Tulsi Dās, who by his translation of the Rāmāyana supplied the masses with their Bible.

This tendency in the direction of monotheism was stimulated by foreign influences. Christian Portuguese missionaries in Western India and the Muhammadan conquest of the north, which brought in the cold, clear-cut monotheism of Islām, could not fail to impress their influence on the ill-organised system of Hinduism. Dr. Macnicol hardly lays sufficient stress on the change of view among the modern peasants of the Panjab and the United Provinces of Agra and Oudh. The names of Nārāyan or Vishnu and Parameshwar, "the Great God," are ever on their lips, and when they salute a friend it is in the words "Rām! Rām!" Of course, with his marvellous eclecticism, the peasant of to-day bows before the images of the sectarian gods, the sun, the holy tree, the sacred cow, the tomb, which is often that of a Musalmān martyr who died in persecuting Hinduism; but this he does not find inconsistent with his instinctive monotheistical feeling.

The future development of Hinduism is a matter of pure speculation. It may break up into a body of divergent sects, or some great teacher, a second Buddha, Kabīr, or Nānak, may effect its purification and reorganisation. In this struggle Christianity is certain to play a leading part. But the Indian Church of the future will probably assume an oriental form, and its doctrines will bear the impress of Vedantism and Bhâkti. Meanwhile, both for the statesman and the missionary the one thing needful is to study Hinduism, not in the spirit of the fanatic, but with respect and sympathy. For this investigation Dr. Macnicol has provided valuable materials, and the spirit in which he discusses a religion to which he is strenuously opposed is highly to be commended.

W. CROOKE.

Balochistan. **Bray.**

The Life-history of a Brāhūī. By Denys Bray, I.C.S. London: R. Asiatic Soc. 1913. **63**

In this little book Mr. Denys Bray has given in homely idiomatic English, well suited to its subject, the narrative which he gathered from the lips of Mirza Shēr Muhammad Zahrī, a Brāhūī of Jhalawān. Here we have in detail the events which accompany a Brāhūī from birth to burial, as told by one who has been through the whole, and not as noted down by an alien observer, and it is such a record as we should be glad to have for every primitive or barbarous race, but mostly hope for in vain. Personally, I may add that I have read it with great pleasure, although I can claim no more than a bowing acquaintance with Brāhūīs, having looked at them through a Baloch medium, and having never had an opportunity of learning their interesting language. Mr. Bray has already in his work on this language, and in the Census Report of Balochistan (1911), shown his intimate knowledge of this race and their neighbours, and without such knowledge the present work would have been impossible. This valuable record has been made none too soon. Customs are changing rapidly, and, as the narrator frequently complains, the men are abandoning their primitive usages, which, as elsewhere, find a refuge only among the womankind. The mass of detail is great; strange and interesting customs meet one at every turn. For instance, under the head, "Burial," we are told that a man's grave should be as deep as a man's middle, and a woman's as deep as a man's breast, and also that it is a good sign if the earth is found to be soft in digging a grave, but evil if it is hard and stony, for it shows that the earth is unwilling to receive a wicked burden. And the extraordinary custom in connection with miscarriage given in Section 11 is, perhaps, unparalleled. The Brahūīs, in spite of their Dravidian speech, are a very mixed race, containing undoubted North Indian and Iranian elements, and the language itself, as Mr. Bray has shown in his Census Report, is in an unstable condition, apt to be encroached on by Jaṭkī and Balochī. Long ago in the seventies, when I met the then Khān of Kalāt Mīr Khudādād Khān and conversed with him in Balochī, I learnt that though he was a Kambarānī Brāhūī living in a Brāhūī-speaking tract, yet Balochī was the language of his family; and we learn now through Mr. Bray that the Brāhūīs themselves consider their language unsuitable for poetry and make use of Balochī, and occasionally of Dēhwārī (a dialect of Persian) for their ballads and nursery rhymes. Yet perhaps it is not Balōchī but the rude Jatkī or Lahndā speech that is destined to supersede Brāhūī, and not impossibly Balōchī as well.

In conclusion, this little book can be heartily recommended to all students of custom as not only of the greatest value, but also extremely entertaining.

M. LONGWORTH DAMES.

Sociology. **Ford.**
Blackmar, and Gillin.

The Natural History of the State: An Introduction to Political Science. By Henry Jones Ford. London: Princeton, University Press. Milford, 1915. Price 4*s.* 6*d.* net. **64**

Outlines of Sociology. By Frank W. Blackmar, Ph.D., and John Lewis Gillin, Ph.D. New York: Macmillan Co. 1915. Price 8*s.* 6*d.* net.

Both these volumes are, in a broad sense, of interest to Anthropologists. Their merits, however, in the handling of anthropological data are far from equal. The aim of the first-named is to demonstrate the connection between Darwinism and politics by showing that of Darwin's alternatives of individual variation and variation on lines of community, the latter, which the author calls the social hypothesis, is supported by the biological, psychological, linguistic, and anthropological evidence;

the conclusion being that as long as man has been man he has been a member of a society. To most readers it is to be feared that the author will appear either to have missed his mark or to be labouring the obvious.

In the second named—a text-book for students—more than one-third is devoted to a consideration of social origins; the authors give a comprehensive survey of the material furnished by anthropology towards the elucidation of the specific problems of sociology. Those who wish to obtain a grasp of the broad principles governing the sociological application of the detailed information which it is one of the functions of the anthropologist to collect, examine, and classify, could not do better than consult this volume. E. N. F.

ANTHROPOLOGICAL NOTE.

ACCESSIONS TO THE LIBRARY OF THE ROYAL ANTHROPOLOGICAL INSTITUTE.

(*Donor indicated in parentheses.*)

Social Progress and the Darwinian Theory. A Study of Force as a Factor in Human Relations. By George Nasmyth, Ph.D. 7½ × 5¼. 397 pp. G. P. Putnam's Sons. 7*s.* 6*d.* net. (The Publishers.) **65**

Scythians and Greeks. A Survey of Ancient History and Archæology on the North Coast of the Euxine, from the Danube to the Caucasus. By Ellis H. Minns, M.A. 11¾ × 9½. 662 pp. 9 Plates. 9 Maps and Plans. 351 Illustrations. Cambridge University Press. £3 3*s.* net. (The Publishers.)

Indian Prehistoric and Protohistoric Antiquities. Notes on their Ages and Distribution. By Robert Bruce Foote. 9¾ × 6½. 226 pp. 64 Plates and Map. Government Press, Madras. (The Superintendent.) 14*s.* 8*d.*

The Moorish Conception of Holiness (*Baraka*). By Edward Westermarck, Ph.D., LL.D. 153 pp. Akademiska Bokhandeln, Helsingfors. (Author.)

Side Lights on the "Dravidian Problem." Some Suggestions on the Study of South Indian Ethnology. By F. J. Richards, I.C.S. 10 × 7¾. 47 pp. (The Author.)

The Shans. Vol. I. By W. W. Cochrane. 9 × 5½. 217 pp. Illustrated. Government Printing, Rangoon. (The Secretary of State for India.)

L'Autriche et la Hongrie de Demain. Les différentes Nationalités d'Après les Langues Parlées. Par A. Chervin, ancien Président de la Société de Statistique de Paris et de la Société d'Anthropologie. 11 × 7¼. 119 pp. Avec de Nombreux Tableaux Statistiques et 6 Cartes Ethniques. Berger-Levrault, Libraires-Éditeurs, Paris. 3 fr. 50. (The Author.)

The Universal Mind and the Great War. By Ed. Drake. 7 × 4¾. 100 pp. C. W. Daniel, Ltd. 2*s.* 6*d.* net. (The Publishers.)

An Introduction of the Grammar of the Tibetan Language. With the Texts of Situhl Sum-r Tags, Dag-je, Sal-wai, Me-long, and Situhl Shal-Lün. By Sarat Chandra Das, C.I.E. 11 × 8¾. Darjeeling Branch Press. 15*s.* (Lieutenant-Governor of Bengal.)

Central American and West Indian Archæology. Being an Introduction to the Archæology of the States of Nicaragua, Costa Rica, Panama, and the West Indies. By T. A. Joyce, M.A. 9 × 6. 263 pp. With a Coloured Frontispiece, 28 Plates in Half-tone, Text Illustrations, and 2 Maps. Lee Warner. 12*s.* 6*d.* net. (The Author.)

Intercourse between India and the Western World from the Earliest Times to the Fall of Rome. By H. G. Rawlinson, M.A., I.C.S. 9¼ × 5¾. viii + 196 pp. With 4 Illustrations and a Map. Cambridge University Press. 7*s.* 6*d.* net. (The Publishers.)

EYRE AND SPOTTISWOODE, LTD., His Majesty's Printers, East Harding Street, London, E.C.

FIG. 1.—WEST COAST NATIVES.

FIG 3. NATIVES NEAR OUBATCHE.

FIG. 2.—NATIVES OF GUARU, WEST COAST.

FIG. 4.—BILU, NATIVE OF NORTH OF EAST COAST.

NATIVES OF NEW CALEDONIA.

ORIGINAL ARTICLES.

With Plate H.

New Caledonia : Ethnology. Macmillan Brown.

Notes on a Visit to New Caledonia. *By J. Macmillan Brown.* 66

Though the nearest to Australia of all the Melanesian islands, New Caledonia has attracted little attention from British ethnologists. They have studied with some care the culture of the New Hebrides ; but this, the most westerly and the most southerly of that group, they have practically neglected, partly because it is French and partly, doubtless, because the passenger tariff (at the rate of 4*l.* a day for the voyage) is almost prohibitive.

Having spent a winter in the Solomon Islands and one in the New Hebrides, I felt bound to complete my personal study of Melanesia by a visit to New Caledonia. After my visit this last winter I have come to the conclusion that there is, ethnologically speaking, no more interesting island in the whole of Melanesia.

It reveals even more clearly than Malaita, in the Solomons, how deeply Polynesian immigrants have impressed themselves on these islands. The contrast between the natives of the east coast and those of the west coast in hair, physiognomy, and stature is very striking. Even if my photographs of the people of the two coasts had been unmarked, I could easily have apportioned them to their locality. On the west the negroid face and hair predominated, though it was difficult to say whether the tall or medium stature or the pigmy marked the majority. On the east coast the finer features and the taller stature of the Polynesians were strikingly more apparent ; and the tufts of the original negroid hair were lengthened out into curls or long undulations. The skin, too, was generally lighter in colour, though there were differences on both coasts according to the latitude. The photograph (Fig. 1 of Plate) was taken on board the coastal steamer on the west coast ; the figure on the left side is that of a native from the shore, and shows clearly the exaggerated negroidism of many of the aborigines. Fig. 2 was taken in the winter forest about a hundred miles north-west of Noumea ; it was difficult to get these women to stand ; and the old lady balked me by turning her face down to the child at the root of the tree just as I was clicking the exposure. Both children were crying bitterly at the sight of a stranger. The party was from the native village of Guaru, which I had just visited. I could recognise in many of these natives of the west coast a close resemblance to the last Tasmanians who died in the third quarter of last century.

The photograph (Fig. 3 of Plate) shows a complete contrast in both mother and children ; the face and hair have been largely stripped of excessive negroidism, and the children were unalarmed, although they belonged to a village even farther in the bush and farther away from Noumea. Fig. 4 is the picture of my guide, Bilu, who led me to this village, far off the ordinary route of European traffic. It was on the east, away up in the more tropical north, near the reef anchorage called Oubatche. His face and hair tell their own story, and the story of the east coast and its Polynesian saturation. He was very intelligent, and, happily could speak a little French, so that I was able to get a great many of the words of his village language. The word for tribe was *Waka*, and this also was the name for boat. This identity with the Polynesian word for canoe confirms many other indications that it was Polynesians who introduced the tribal system.

The linguistic condition is the same as in the matrilineal New Hebrides ; every village has its own language, which is not easily intelligible to its neighbour, however close. This is the usual result of matrilineal exogamy and division into kins or clans. Property and power can never accumulate sufficiently in any family to allow of conquest or amalgamation of villages or territories. Wherever this multiplicity of languages prevails in an island, it is a sure sign of kin-division and mother-right.

But here, in New Caledonia, we have father-right, and tribal division with hereditary chiefships. Evidently there has been a substitution of one social system for the other, and that in times too recent to allow of the new having its full effect in destroying the network of barriers that divided every village from every other. Amalgamation had begun to take place along the valleys of some of the northern rivers, and in the island of Belep to the north-west, before Europeans arrived. But the process had not gone far. The last and most powerful Polynesian incursion must have been comparatively recent, like that into Uvea, of the Loyalty group, to the east, which is said by tradition to have taken place about a hundred years ago. That it changed the social system in each village, indicates its warlike character; that whilst introducing many Polynesian words it failed to change the phonology, indicates its purely masculine character. The native mothers moulded the speech-organs of the boys, whilst the alien warriors, who were their fathers, moulded their vocabulary. The change of customs was almost wholly confined to the employments and arts of the men, like the making of houses, fishing, navigation, and carving. The women continued to bake their frail pottery, an art which the Polynesians never knew; they continued their old arts of cultivation, their taro and yam-irrigated terraces; they continued to use the fibre of certain plants and trees to make their mats, girdles, and headdresses, but failed to take up the Polynesian women's art of beating out the inner bark of certain trees into tappa; it was the men who did this work, and made the *buangui* from the bark of the *banian* tree. The steam-oven or earth-oven, so distinctive of Polynesia, must have been introduced at a far earlier period, as in the New Hebrides, by desultory Polynesian immigrations of both sexes.

There is a definite tradition in the neighbouring Isle of Pines that it was the Polynesians that introduced the double canoe and taught the art of making it, as well as the art of steering by the stars. Yet the New Caledonians, though islanders always, never became oceanic sailors, and soon lost the art of the double canoe; they had not the hardy boldness and courage that a subsiding fatherland in the middle of oceans had given to the Polynesians. They learned the art of carving in wood from the newcomers, for it was as a rule confined to the chiefs and the decoration of the houses of chiefs; each of the latter was distinguished by doorposts and central posts and the finial of the conical tower crudely carved into a human figure—a fact that seems to point to the Maori as the Polynesians who mastered New Caledonia and changed the social system; the introduction of cannibalism and the absence of *kava* point in the same direction. It was doubtless for the greenstone of New Caledonia that the Maori warriors came, and greenstone remained the perquisite of the chiefs; but the greenstone club that had been so useful in the personal combats of Maori warfare degenerated in the new land into a mere decorative and ceremonial symbol of chiefship. The only difficulty is the round tower-like house that was so distinctive of New Caledonia, and had no exemplar in native New Zealand; it might have come from the oval house of Samoa or the round-gabled house of Tonga, or from the conical house of the Moriori, but not from the rectangular house of the Maori. But I observed that in the native villages on the west coast that I visited there were no round or conical houses, and in those that I visited on the east coast, only the chief's house was round, all the rest were rectangular. And the distinctive prefix of most of the tribes and their villages on the east coast is "Ti," which is evidently a mutilation of the "Ati," or "Ngati," so distinctive of Maori tribes.

That there had been previous immigrants of Polynesian men I have no doubt, for there existed in New Caledonia secret societies or clubs like the *tamate* in the Banks Islands; and Dr. Rivers has shown, in his *History of Melanesian Society*,

I think satisfactorily, that these arose from male immigrations that were not strong enough to impose their religious customs and rites on the community in which they settled. The paraphernalia of fearsome masks, the would-be supernatural threats, the exclusion of women, and the policy of violence and plunder that characterise the secret societies of Melanesia belong also to those of New Caledonia.

There is another and more striking indication of earlier immigration from Polynesia. It is the development of stonework all over New Caledonia, but especially on the east coast. There are ramparts of stone that might have been fortifications. There are a few dolmens or trilithons. And there is an extraordinary development of carving on rocks and on blocks of stone. M. Archambault, the head of the post office in Noumea, the chief investigator of this stonework, has collected in the Noumea Museum a large number of representative specimens from all parts of the island. The figures cut are generally geometrical or geometrised; occasionally a human figure or foot or hand, as rarely the figure of an animal, especially a sea animal, a fish, a turtle, an octopus, but once or twice a lizard or a serpent; there are not infrequently monstrous human or compositely-human forms like some of those on rocks and in caves on Easter Island. But the commonest are the representatives of conventionalised trees, which are evidently drawn from the columnar, short-branched araucarias of this and neighbouring islands; and some of these are not unlike the floral or arboreal cross of stone in the Central American ruins. A few suggest weapons, a club, a baton, a dagger, a bent handle like that of the oceanic adze. There are many tatooed spirals, as on some huge blocks at Kawhia, in the North Island of New Zealand; a few spirals in relief; some in waved or notched enclosures; others developed like our S. There are conventionalised characters not unlike the ideographs on the wooden tablets of Easter Island. But perhaps the most suggestive of all are wheel-like figures that seem to represent the sun; constant repetitions of the cup and ring marks of European megalithic work, and occasionally a figure like a curved comb with its teeth upwards, found on megalithic structures in Brittany and in Bohuslan, in the south of Sweden, and interpreted by Montelius to represent a canoe with paddlers standing erect.

How far and how this indicates relationship to American and European megalithism and ancient stone carving is a question that is worth discussing. That it is related to the carved rocks and boulders of Aneiteum, in the south of the New Hebrides, and to the rock carvings in so many of the groups of Polynesia I have no doubt. It is only one of the many indications that Polynesians have been filtering into New Caledonia through long past ages. What distinguishes this infiltration from that into other parts of Melanesia is the deep impress it has left on the social system of the island; as only partially in Malaita, it changed the system of society wholly from mother-right to father-right, and from kin-division to tribal division and chiefship.

J. MACMILLAN BROWN.

Burma. **Grant Brown.**

On a Method of Manufacturing Charms in Burma. *By R. Grant Brown.* **67**

A few days ago I was travelling with an educated Burman who told me that there had been trouble among some neighbours of his owing to the daughter of the house, a girl of sixteen, having become pregnant after visits to an *insaya*, or maker of charms. The information obtained from him has since been supplemented by inquiry from others.

When a girl wishes to get a rich husband, or to excite love in some young man whom she fancies, she sometimes has resort to one of these professionals. The charm is obtained in the following way.

The sorcerer takes a broken piece of a monk's begging-bowl, which has been presented to the monk at his ordination and has afterwards been accidentally broken (the sooner the better, but the breakage must be accidental), together with a style offered on the same occasion. With the style he scratches some words or characters, probably meaningless to the uninitiated, and while he does so the piece of pottery must lie on the girl's breast and he must have connection with her. In order to make the charm successful three things must end simultaneously—the writing, his orgasm, and hers. If they are not simultaneous the rite has to be repeated. One suspects that, if the girl is young and pretty, a good many attempts may be necessary before success is attained, for the sorcerer is master of the situation.

Another way is for the sorcerer to take two pieces of silver leaf and, placing himself in position as above, to write on each, laying them in turn on the forehead, each breast, and the navel of the girl. Then he rolls them up separately, and puts one into his mouth and one into hers. He instructs her, as the end approaches, to work the roll out between her lips with her tongue, and he does the same with his roll. Lastly, at the critical moment, he takes her roll into his mouth with his lips and she simultaneously takes his.

When a man desires a charm of this kind he hires a prostitute to go through the rite. She has to be heavily feed, as it is believed that sickness sometimes results, and I am told that payment of two or three pounds is not uncommon.

R. GRANT BROWN.

Archæology. Peake.

The Origin of the Dolmen. *By Harold Peake.* 68

I.

The views advanced during recent years by Professor Elliot Smith on the distribution of megalithic structures and other cultural items have lately created considerable interest and given rise to no little opposition, but it is in no unsympathetic spirit that I propose to discuss some of the views he has put forward, for I readily acknowledge the value of his inquiries, even if I am not prepared to accept all his conclusions.

One of Professor Elliot Smith's theories may briefly be stated thus. That certain developments of the tomb in Egypt in pre- and proto-dynastic times, led to the evolution of the dolmen in some adjacent regions. Later on, between 800 B.C. and 600 B.C., the Phœnicians, in search of gold, tin, copper, and other precious commodities, carried this form of tomb as far west as Spain and as far north as Brittany, the British Isles, and the Baltic.

He believes that in Egypt, owing to the peculiar views as to a future life associated with the preservation of the body, the inhabitants were desirous of preserving the corpse free from contact with the surrounding soil. As they buried in loose sand, this led them to build round the corpse a retaining-wall of sun-dried brick, thus leading to the idea of a vault, from which he believes the dolmen to have been copied. This course of development was due, he thinks, to conditions peculiar to Egypt.*

But such beliefs as to a future life—if, indeed, the origin of the dolmen be based upon them—may well have been held elsewhere—they are certainly found generally distributed at the present day—and there are many reasons for believing that the germ, at any rate, of this belief was common to the whole Mediterranean

* Elliot Smith, "Evolution of the Rock-cut Tomb and the Dolmen" in *Essays and Studies Presented to William Ridgeway*, 1913.

race. This point, indeed, has been to some extent acknowledged by the professor himself.*

The difficulty of preserving the corpse from contact with loose sand would be felt over the greater part of North Africa—the home, it is believed, of the Mediterranean race—and this difficulty would not be appreciably less where it was necessary to bury in gravel, clay, or loose soil, that is practically everywhere. The conditions, therefore, postulated by Professor Elliot Smith as necessary for the evolution of the dolmen may be met with everywhere, except on barren rocks, where there existed members of the Mediterranean race, or of any other race which connected the idea of a future existence with the preservation of the body.

Now the distinctive feature of the dolmen is the use of slabs of rock, most of them set orthostatically, and neither of these points are met at all generally in pre- or proto-dynastic Egypt. The Egyptians desired to construct a vault or coffer, and quite naturally used the material ready to hand, that is, sun-dried brick. But we can imagine that some people elsewhere, having the same object in view, and not in the habit of using brickwork, may have discovered other means of achieving the same end, and if they happened to live in a region in which slabs of rock, whether of slate, limestone, or marble, dislodged from the face of a cliff by the action of frost, were of common occurrence, it might have occurred to them to use slabs of the material which was ready to hand as retaining-walls to keep the soil from polluting the corpse.

The above is only, of course, a possibility, and must remain a suggestion merely unless we can find some region in which a people are to be found, holding religious views somewhat similar to those of the Egyptians, in which the necessary raw material is also to be found and in which graves have been discovered lined with orthostatic slabs.

Now it appears that in several of the Ægean islands, as for instance Paros, Oliaros, Naxos, Amorgos, Siphnos, and Melos, graves have been found lined with slabs of marble, and dating from a very early epoch.† Marble is found in Paros and perhaps in some of the other islands, while the primitive population is believed to have been of the Mediterranean race. Here, then, we appear to have all the conditions requisite for the early development of the dolmen, though it would be hazardous, as yet, to assert that this form of tomb took its origin in any one of the particular islands named.

Professor Elliot Smith also makes much of the ante-chambers of the Egyptian mastabas, and points out the resemblances between them and some of the dolmens, as both seem to have been used for serving the dead with food and drink. But if we grant that the belief in an after-life of the corpse was a common inheritance of the Mediterranean race, and the presence of food vessels and the like in their graves compels us to believe this, the similarities of the mastabas and the dolmens are explained without assuming any further connection than similarity of religious beliefs.

II.

Professor Elliot Smith has stated that M. Siret has arrived quite independently at the same conclusions as he has, namely, that the Phœnicians carried megalithic culture to Spain and Brittany. It may be well, therefore, to examine M. Siret's conclusions in detail.‡ M. Siret begins by discussing the site of the Cassiterides, and cites very strong evidence to show that the tin islands of the ancients were the

* *Ibid.* p. 498.

† Dussaud, R., *Les Civilisations Préhelléniques dans le Bassin de la Mar Egée.* 2nd Edition, 1914, p. 83.

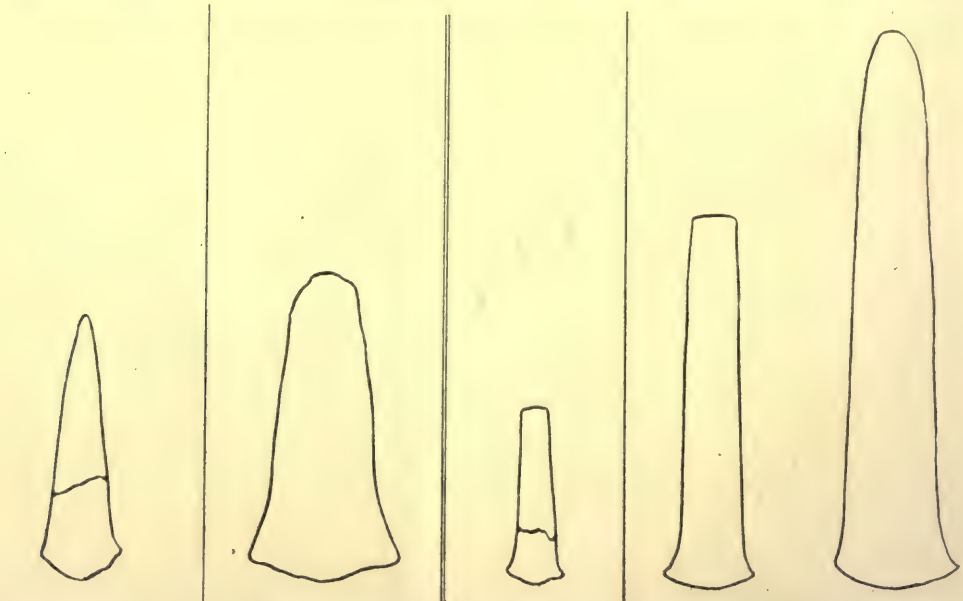
‡ Siret, L., "Les Cassiterides et l'Empire des Phéniciens," in *l'Anthropologie*, xix, 162.

isles off the coast of the Morbihan. He then proceeds to describe four periods during which the tin trade was in existence.

During the first period, which M. Siret fixes "provisionally and approximately "at the first quarter of the second millennium," he believes that the Sidonians "discovered the western sites of tin and other metals and started a prolonged and "lucrative trade." "Towards the twelfth century," he continues, "the invasion of "the Celtic peoples, friendly to the Greeks, hostile to the Phœnicians, allowed the "former, to the detriment of the latter, to develop their trade in the north-west basin of the Mediterranean." "At the time of this invasion of the Celts, the "Sidonians were compelled to evacuate Spain; the Tyrians succeeded them and by "the foundation of Gadir succeeded in retaining the monopoly of the ocean and of "the seaborne trade in tin." The third period included the Carthaginian and the fourth the Roman trade in this region.

Now this view agrees with that of Professor Elliot Smith in claiming the Phœnicians as the earliest traders with the west, but differs in placing the beginning of this trade about 2000 B.C. instead of 800 B.C. But when we look for evidence, we find nothing but tradition in support of the second period, and imagination only as the basis of the first. M. Siret writes much on his ideas of the early religion of these regions, which consisted, he states, of a male deity in the form of a cuttle-fish and a female deity in the form of an adze, but no one, I fancy, who has read his arguments would be prepared to take them seriously.

But if we must dismiss as foolish imaginings M. Siret's restoration of the primitive Mediterranean religion, and must regard his theory of ancient Sidonian trade as based on no sound reasoning, we cannot deny that he has cited evidence

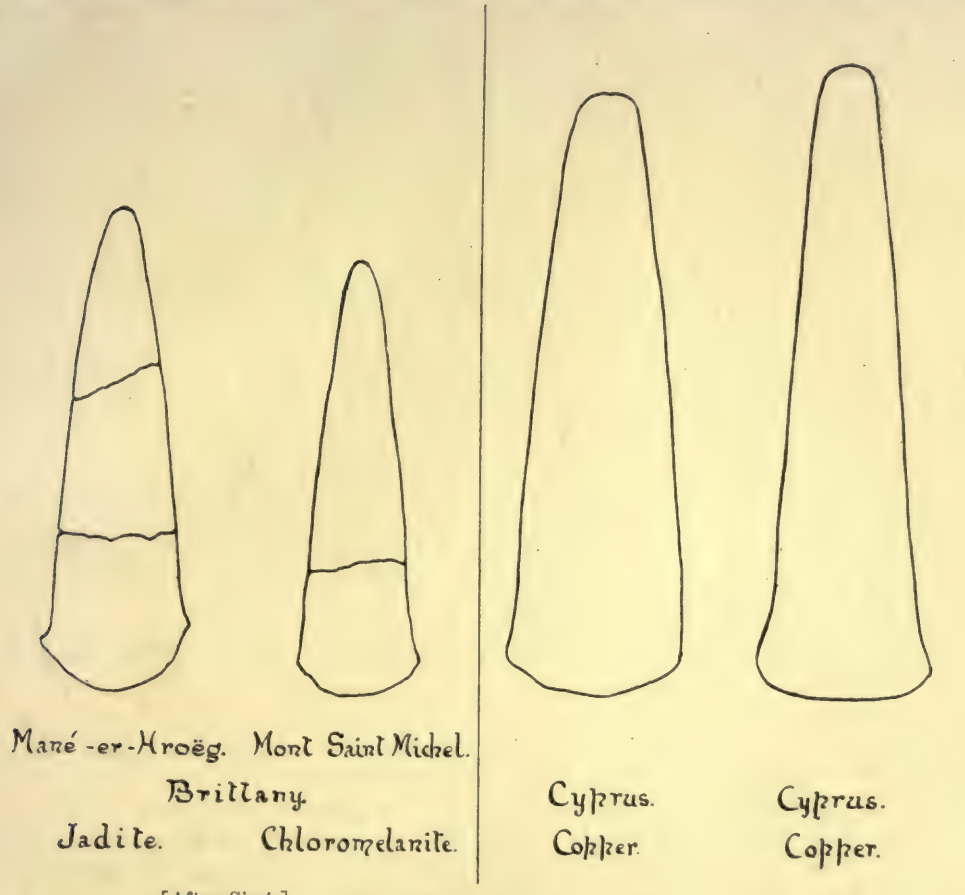


[After Siret.] [After Siret.]

These are not all drawn to the same scale.

which will enable us to form some idea as to the origins of the trade, the existence of which he has demonstrated beyond doubt.

He figures four axes, three of stone from Brittany and one of copper from Spain, which can be matched with tolerable accuracy by specimens from Hissarlik II,



[After Siret.]

These are not all drawn to the same scale.

Cyprus, and the Ægean. He figures also, from Neolithic graves, jars resembling Cycladic pyxades and owl-like figures resembling some from Cyprus and Hissarlik II. All this tends to show that, at a time when metal was almost unknown in Brittany and Spain, its mineral wealth was exploited by traders from the eastern Mediterranean, and that this took place during the existence of Hissarlik II.

In support of this one must cite the strange ivory object found at Castellucio, near Syracuse, amid copper or early bronze surroundings,* which exactly resembles one found by Schliemann in Hissarlik II,† and the statement by Déchelette that vases found by Siret in Spain resemble in shape Cretan vases of the early Minoan period, while there were also found there many stone cists consisting of six slabs, exactly resembling those found in the islands of the Ægean.‡

* Peet, E., *Stone and Bronze Ages in Italy*, 204; Orsi, P., "La necropoli sicula di Castellucio," in *Bul. Pal.* (1892), 7. Plate iv, 2.

† Schliemann, *Ilios*, 533, Fig. 565; both are figured in Déchelette, J., *Manuel d'archéologie*, ii, 75.

‡ Déchelette, J., "Essai sur la chronologie préhistorique de la Peninsule Iberique" in *Revue Archéologique*" (1908, July–December), 251, 256.

This evidence seems to suggest that this trade between Spain and the eastern Mediterranean took place during the early Minoan period, which closed, according to most authorities, about 2200 B.C., and during the existence of Hissarlik II, which, as I have recently endeavoured to show, was sacked about the same date or a few years earlier.

It may, perhaps, be worth while to narrow down somewhat the area from which these traders set forth, though it is perhaps premature to put forward a suggestion as to their home. They were evidently in trade relations with Hissarlik, the Cyclades, Crete, and Cyprus. No evidence has yet been adduced that Hissarlik had a port, though it seems to have been in touch, by an overland route, with Cyprus, which will probably account for the Cyprus-Spain resemblances. Had Cyprus been in direct touch with Spain, it would probably have learnt the use of tin earlier than it did, and so brought its copper age to an earlier close. Crete does not appear to have been in direct touch with Hissarlik during the early Minoan period, and the same seems to be true, as far as our present information extends, of the Cyclades.

Of course, in dismissing these centres as the homes of our early traders with the Spanish mines we are relying on negative evidence, always a weak rock on which to found a theory, still the distribution of the places having early Spanish connections seem to indicate that the centre of this trade was some island in the north-east of the Ægean, and none of the islands in this region have yet been explored by the pre-historian. Later analogy suggests that even in these early days sea-power shifted from centre to centre, and that there were many thalassocracies before the days of Minos. The evidence from Phylacopi suggests that an early centre was at Melos, though as its main export was obsidian, its supremacy departed when the use of metal became general. It seems possible, therefore, if not probable, that in the first beginnings of the Metal Age the trade and industry was centred in some island not yet explored.

III.

I have endeavoured to show that it is to the north-east of the Ægean that we must look for the centre from which mining prospectors set out for Spain and Brittany, carrying with them the elements of megalithic architecture. As these regions have not been adequately explored from an archæological standpoint, and are now too near to one of the centres of hostilities to be examined at the present moment, I might well leave the inquiry at this point. But I cannot forget that when history has been lacking, and archæology, for the moment, at fault, tradition has more than once, as at Troy and Cnossos, pointed the way to further investigation with surprising accuracy.

Now Greek tradition is full of references to mysterious divine or heroic beings, closely associated with the working of metals, of whom the Dactyls and Cabiri are the most prominent. Whether the former were always associated with Crete, or trace their origin, as has been suggested, to Caria, does not matter for the moment, as they were in any case associated with the south-eastern corner of the Ægean, while it is to the north-east that our attention is at present directed.

But those mythical early metal-workers, the Cabiri, were worshipped especially in Samothrace, Imbros, and Lemnos, though their cult spread later to other regions, and these three islands are in the right area and lie at no great distance from Hissarlik. The Cabiri were reputed to be the sons of Hesphæstos, and the story that the god of metals, when ejected from Olympus, fell into Lemnos, "where Sintian folk tended him," is as old as the Iliad.

Time will show whether I am right in my suggestion that Lemnos was the home of the early metal-traders who visited Sicily, Spain, and Brittany, but it may be worth while to remind my readers that at a later date Lemnos was inhabited by

Tyrrhenians, probably akin to those other ancient metal-workers, the Etruscans, and that an inscription in the Etruscan tongue, or one closely resembling it, has been found in the island. Also that Tyrrhenian Pelasgians are credited with having built the Pelasgian wall on the Acropolis at Athens, and possibly elsewhere in Greece, that similar masonry is found on the older sites in Etruria, and also in Sardinia in association with megalithic structures.

The suggestions that I wish to make—for they are suggestions only—are that prior to 2200 B.C. some traders from the north-east of the Ægean, familiar with the use of copper, and probably possessing the secret of bronze, set out from their home, which may have been Lemnos, in search of copper and tin. Their voyages of discovery led them to Sicily, Spain, and in all probability to Sardinia and the Balearic Islands. They were also in touch with the Morbihan, though possibly through the mediation of western traders, who may have been engaged, for some time past, in commerce along the Atlantic sea-board. At home they had relations with Crete, the Cyclades, and Hissarlik, and through the last-named possibly with Cyprus. They were accustomed to erect Cyclopean walls, and learnt the use of cists from the people of the Cyclades; they spread the knowledge of these two arts among the people with whom they traded, and the result was the evolution of the Dolmen.

HAROLD PEAKE.

Admiralty Islands.

Note on Native Dance in the Admiralty Islands.

By Commander H. N. M. Hardy. **69**

Hardy.

While visiting Pitelu, an island on the north side of the Admiralties, in January 1915, the dance which is the subject of these notes was given before the Administrator, Colonel Pethebridge, and his staff, of which I was at the time a member.

The males, to the number of 150, gathered on a beach at some little distance from the scene of the dance, and there could be seen searching for specimens of the large white cowry (*Ovulum ovum*), each man jambing his shell on to his penis in in such a way that the glans was gripped tightly in the opening of the shell. They then came to the dance ground, in single file, performing a step resembling the common gymnastic performance of "knees up," and collected in lines of about fifteen facing us.

The "star" performers, of whom there were eight, took their places on a prepared stage, which had been set up the day before, and which consisted of a carved beam, some 25 feet long, the upper surface being some 3 inches wide. The ends were curved upwards, and carved very similarly to the bows of a canoe, while less elaborate carving in the form of crocodiles extended the length of the beam. The whole was supported on trestles some 6 feet from the ground.

In addition to the shells, their costume consisted only of bead necklaces and bracelets and the usual head ornaments, with a few coin and shell armlets on the upper arm. No weapons were carried.

Those who danced on the beam were all men in the prime of life, but among the rest were men of all ages, from five up to sixty or seventy. The children who were too young to wear the cowry shell, of which there is only one size, knocked holes in a smaller shell, a kind of cone-shell, and threaded their members through these holes. On a signal from the Lului—the local chief—the dance began, the steps being apparently designed to make the shells oscillate as much as possible, accompanied by loud shoutings and wild leapings into the air. Each rank came in turn to the front through the gaps in the rank before it, the front rank moving back, but the "beam" men remained on their rather uncomfortable stage the whole time—about half an hour.

When the dance ended, the principal dancers were examined, with the shells still in position, and the shells were found to be most firmly fixed, although the proceeding must have been more than painful.

Women were not allowed to watch the dance, though in practice there were fifty or sixty women hiding in the scrub and viewing the whole proceeding.

I was told that the dance was universal in the Admiralties, but was unable to get any explanation as to its real meaning. It certainly seems to be of frequent occurrence in these islands, as in our short time in the Admiralties we heard of three other dances being given in other villages.

To make the above account clear it should be added that most, but not all the men, were circumcised, but that this was not so in the case of the boys. The shells themselves are of considerable interest. While in some instances it seemed that cowries collected on the beach were used without any preparation, two of the specimens which passed into my hands had been carefully prepared by chipping away the inner whorl of the shell and the columella, and then grinding smooth the rough edge which now constituted the lip of the shell, thus increasing the size of the orifice into which the glans is thrust, and also rendering the shell considerably lighter.

H. N. M. HARDY.

Mathematics. Thomas.

A Duodecimal System in South Africa (?) *By N. W. Thomas.* 70

In the Bauchi highlands there seem to be several duodecimal systems in vogue. I heard of two such quite recently, though I was able to secure a specimen of only one, given to me by the Rev. E. Evans, from the Burum tribe. It is as follows :—

1	*gwiniñ.*	7	*bitama.*
2	*bipa.*	8	*bitimui.*
3	*bitad.*	9	*šantad.*
4	*binas.*	10	*šamba or šabipa.*
5	*tuñum.*	11	*šagwiniñ.*
6	——	12	*koro.*

Migeod quotes this language from an unpublished MS. of Francis ; but from five onwards the only number agreeing with my list is seven ; ten is given as *likuru*, whereas *koro* is twelve according to my informant. Migeod's *naveviba* (twelve) is unconnected with his *likuru na agwiniñ* (eleven), which suggests a mistake ; his number for eight (*luwit*) and nine (*shavitarr*) are sufficiently like those of my list to suggest errors in copying.

By some accident my informant could not give the number for six ; but his list is, on the face of it, quite a possible one, and explains Migeod's otherwise anomalous *shavitarr*.

N. W. THOMAS.

REVIEWS.

Physical Anthropology. Duckworth.

Morphology and Anthropology : a Handbook for Students. By W. L. H. Duckworth, M.A., M.D., D.Sc. 2nd Edition, Vol. I. Pp. 304, Fig. 208. Cambridge University Press. 1915. Price 10*s.* 6*d.* net. 71

The appearance of a new edition of Dr. W. H. L. Duckworth's manual on *Morphology and Anthropology* is a matter of the highest interest for British anthropologists. Dr. Duckworth occupies an unique position ; he is the only anatomist in the Empire set aside by his University to give a systematic course of instruction on all that relates to the origin and nature of the human body. The first edition gave us the scope of his lectures in 1904 ; when we compare the present

edition with the first we see how rapidly his subject has grown in these past eleven years. How much of that progress is due to Dr. Duckworth's own unremitting toil may escape the eye of the casual reader, for the author is not one who blazons his own discoveries. His teaching is free from dogmatism and finality; there is in every page the manifest desire to deal justly with the investigations of his contemporaries and a reluctance to emphasize his own conclusions.

We have no other book in the English language which deals with that well demarcated field of knowledge covered by Dr. Duckworth's manual. He feels that the terms "anthropology and morphology" indicate in an imperfect manner the field of knowledge covered by his manual. Our conception of the position of man in the animal kingdom and of the manner in which he came to occupy that position must ever rest on facts culled from diverse sources. Dr. Duckworth has gathered his facts from the human anatomist, from the comparative anatomist, from the "primatologist," the embryologist, the palæontologist, the biometrician, and from the ethnologist. Plainly we stand in urgent need of a happier title than *Morphology and Anthropology* to cover the system of knowledge on which we base our conception of the origin and nature of the human body.

Dr. Duckworth realises that the foundation of all our speculations must be based on an accurate and systematic knowledge of the anatomy of the Primates, particularly of those members of the order which stand close to man in point of structure and of origin. Hence in the present edition he has rewritten and greatly expanded the section which deals with the anatomy of the apes, and with their position in the mammalian phylum, and issued it as a separate volume—Vol. I—of the second edition. He gives a prominent position to Tarsius; excellent figures of the cortical areas of the brain have been introduced; his own studies and sections of the larynx have found a place; the papillary system of the hands and feet are fully described. Altogether Vol. I serves as an excellent introduction to the anatomy of the Higher Primates.

The historical introduction has been expanded; it is excellent in every way, but we hope when the author applies the term "egregious" to the late Dr. James Hunt he uses the term in its literal and not in its more modern sense. The more one looks into the life and deeds of the founder of the Anthropological Society the more one is impressed with our indebtedness to him. We hope in the next edition the poor gorilla depicted in Figs. 29, 30, and 31 of the present edition may be supplied with a suitable covering of hair. The beast and the book deserve everything of the best.

A. KEITH.

Persia: History. **Sykes.**

A History of Persia. By Lieut.-Colonel P. M. Sykes, C.M.G., C.I.E., with Maps and Illustrations. London: Macmillan & Co. 1915. 2 Vols. **72**
Pf. xxv + 544, 565: 21 × 14 cm.

The preparation of a new history of Persia, in supersession of Sir J. Malcolm's classical work, which, excellent as it was considering the time when it was written, is now superseded by the results of more recent research, could not have fallen into better hands than those of Lieut-Colonel Sykes. His long residence in, and wide explorations of, the country qualify him for this difficult undertaking, and his knowledge of the local climatic and geographical conditions enables him to throw new light on the physical causes which have exercised a dominating influence upon Persian history. He has not attempted to survey the field with a first-hand study of the original sources, but he has used with good sense and considerable literary power the best modern authorities, while his acquaintance with the psychology of the race enables him to throw fresh light on many disputed problems. The only

criticism on such a work which may be ventured is that he uses too wide a canvas. The space occupied is some seven thousand years, and the author's study covers not only Persia itself but the borderlands, the history of which is everywhere found to control the destinies of the people whose history forms his special subject. After discussing the geography and ethnology of Persia itself he passes on to Elam and Babylonia, the Assyrian empire, the religion of the Medes and Persians, the rise of the Median power and the fall of Assyria, Macedonia, and the conquests of Alexander, the history of Parthia, the Roman wars, the attacks of the Huns, the Arab conquests and the beginnings of Islam. Thus the survey extends from the Mediterranean to the Punjab, and his method involves the consideration of much which is arid and uninteresting. The mass of detail tends to weary any but the most determined reader until we arrive at last at modern times, and find a new democracy aiming at a Constitution on western lines, for which Persia in its present condition is obviously unsuited.

Thus the work lacks to some degree vivacity and interest, because the mass of material tends to overwhelm the writer. But in spite of these disadvantages, inevitable on account of the scheme of the book, it is highly valuable as a careful and well-documented survey of a phase of history which has never been written with an equal degree of completeness. For the student it must long remain the classical account of Persian history. The book is supplied throughout with admirable photographs of scenery, architecture, objects of art and industry, coins and portraits of representatives of the more interesting races, while the numerous maps adequately illustrate the history at its successive periods. Lieut.-Colonel Sykes may be heartily congratulated on the completion of a work which has involved great labour and research. It will be of the highest value to all students of Oriental history.

W. CROOKE.

Anthropology. Keith.

The Antiquity of Man. By A. Keith, M.D., LL.D., F.R.S., Hunterian Professor R.C.S. 513 pp., 189 illus. 1915. Williams and Norgate. 10*s.* 6d. net. **73**

In *The Antiquity of Man* Professor Keith addresses himself to what is surely one of the most enthralling problems which can ever engage our attention. Were this doubted, we venture to think readers of the book will doubt it no longer.

Of the many different *motifs* of the book, perhaps the chief is the forcible and persistent plea which the author makes for the consideration of evidence on its merits, with a mind untrammelled by tradition and unclouded by preconceived ideas. It is a plea well worth making, for a narrow dogmatism is not in these later days by any means the peculiar prerogative of the theologian.

On the other hand, if a theory is oftentimes a bad master, it is frequently a good servant, and no one who has worked at such problems as are discussed in this book, and certainly not the author, is likely to under-estimate the value of theory in any attempt to unravel the torn and twisted skein of the Past.

The four great arguments of the book are the feasibility of reconstructing a skull from its fragments, the specific distinction which exists between *Homo primigenius* and *Homo sapiens*, the priority in time in Western Europe of *Homo sapiens*, and the possibility of the combination in a single individual of such anthropoid and human features as are to be found in the Piltdown skull.

As to the first of these, the test to which Professor Keith so courageously and characteristically submitted himself, and from which he emerged so creditably, leaves the critic almost silent; but there are a few things which should be always borne clearly in mind: firstly, one should be extremely cautious in applying data obtained from the examination of human skulls to the reconstruction of skulls belonging to

animals which are presumed to be not human, *e.g.*, Eoanthropus ; secondly, no reconstruction can ever have the value of a perfect skull, and it is unwise to base any elaborate theories upon it ; and, lastly, there must be, of course, some limit to the parts necessary for reconstruction to be possible. For example, we confess we are not impressed by the outline drawings accompanying the Bury St. Edmunds and Trenton fragments.

As to the specific distinction between *Homo primigenius* and *Homo sapiens*, we are not disposed to admit the claim with anything like the same confidence which possesses Professor Keith. It is true that the term "species" does not permit of clear definition, and that being so, what the author regards as a specific feature, the present writer, and possibly others, might perhaps reasonably be allowed to consider of less value. That *Homo primigenius*, to give him his modern title, was a distinct type, a type which, moreover, in its purest form, is now extinct, we will readily admit, but we desire other reasons than those given before singling him out for exclusion from the community of modern Man. The character of the extremely variable supra-orbital ridges, the form of the temporal articular surface so far as it can be judged from the very few specimens available, the size of the dental pulp cavities, seem to us quite insufficient for so drastic and unparallelled a measure. In cranial measurements, in cranial capacity, and, so far as we can judge, in the proportions and modelling of the face, he falls well within the range of modern man. In size of brain and in the use to which that organ was put, there is admittedly no justification for any separation. Were there any such specific distinction as Professor Keith believes, we think it would almost certainly have been reflected in the implements, but the palæoliths found with or associated with *Homo primigenius* seem to be of every whit as high workmanship as those found with *Homo sapiens*. Perhaps, however, we are to extend Klaatsch's theory—propounded to explain the presence in the same cave of the two species—that *Homo primigenius* kept *Homo sapiens* in a state of subjection, in which case it would be only natural that the latter should be the munition worker of the period.

Whatever credit is due to Professor King, of Galway, we imagine the separation of Man into two species will be chiefly identified with the name of Schwalbe. The latter, however, never seems to us to have fully appreciated the great variation which exists, on his own showing, between the various members of the so-called species between, for example, Spy I and Spy II. Moreover, the example of modern Man which he chose for his comparisons was not by any means the lowest form available.

This question is not one which should be left, or need be left, in its present unsatisfactory position. We have simply to place side by side the *highest* examples of *Homo primigenius* and the *lowest* and *highest* examples of modern Man, and we venture to think the unprejudiced anatomists will show at least considerable hesitation before he selects the two which are most akin. If, on the other hand, we take the lowest form of *Homo primigenius* which can be *imagined*, and place it side by side with the highest form of *Homo sapiens*, as the author does in Fig. 53, it is not difficult to create an impression in the not anatomically-minded of a specific or even a generic difference. All we will ask is, if Neanderthal Man was as he is portrayed in this figure, who made his implements—those masterpieces of flintcraft for which the Mousterian period is so justly famous? Denying, as we think we may, the existence of any specific distinction between the two, we remove from Professor Keith's path, in spite of himself, one great stumbling-block to the acceptance of his main thesis, the thesis with which he is peculiarly and closely identified—the priority of *Homo sapiens* ; for all we have to imagine is that *Homo primigenius* is an aberrant type of *Homo sapiens* whom possibly the movements of the ice in the Pleistocene period brought into Central and Western Europe.

It is in arguing for the priority of *Homo sapiens* that Professor Keith is at his best, and we think that in the present state of our knowledge we have no option but to accept his view, particularly as it has received recently such striking support from the discovery at Piltdown.

The latter event naturally has special prominence given to it. Dr. Smith Woodward's first model is examined in detail, and the reasons why it cannot be accepted by anatomists are clearly and firmly stated. It is unfortunate that Professor Symington's criticism of Professor Elliot Smith's interpretation of the endocranial cast was not published in time to be incorporated in the volume, for only in a less degree than Professor Keith's criticism does it succeed in finally disposing of the ill-fated first essay at reconstruction and of many of the opinions based thereon.

In the account of the discovery, we note that Professor Keith rightly admits that we cannot exclude the possibility of the cranium and mandible having belonged to separate individuals, as did, for instance, the fragmentary teeth of the Mastodon and Stegodon.

It has been pointed out that it would be strange if they were parts of two different and previously unknown animals, but now that we learn from Professor Keith's reconstruction of Eoanthropus that the cranium falls within the range of human variation, we have only to suppose that, with parts of Man was found part of an unknown anthropoid ape—after all, surely not a very high flight of imagination. Certain parts of a tooth of Stegodon were found for the first time in Western Europe in the same deposit. Mandibles have a habit of appearing apart from the rest of the animals to which they belonged, for instance, those found at Naulette, Malarnaud, and Heidelberg, and, further, it was quite time that representatives of our modern anthropoid apes were appearing.

Professor Keith, deserting, as it seems to us, the stable ground of biological experience for that treacherous country in which reign the co-efficients of chance, argues well and ingeniously for the mandible belonging to the cranium, for a temporo-maxillary joint of the human pattern, and for a dentition of which the cheek teeth are human and the front teeth anthropoid. He is not, however, to our mind, convincing, and we think that while further discussion is useful in stimulating examination and inquiry, we must wait for additional material evidence before we can arrive at a universal agreement, on this, as on so many other dark problems.

The remains of Pleistocene Man are so numerous that the author no doubt found it impossible to refer separately to each, and, rightly or wrongly, he has chosen his examples in a very large measure from those most recently found. The consequence is that the book, while it has the great advantage of including those specimens which have come under the eye of the author, has not that nicety of balance which some of us would have liked to have seen. Little, if any, mention is made of certain important discoveries, while many of which the authenticity is a matter of doubt are treated at considerable length.

We might, in passing, remark that at a time when we know much of the cranium of Pleistocene Man and but relatively little of his face, it is curious that so little attention should be paid to the two almost complete facial portions found in the stalagmite on the floor of a cave at Cattedown, and described by Dr. Beddoe in the *Transactions of the Plymouth Institution.*

Enough has surely been said to testify to the extraordinary interest of the questions discussed—an interest which gains not a little from the vivid literary style of the author. Professor Keith can reconstruct more than skulls, and on many pages he brings scenes and incidents before us with telling effect.

He has evidently exerted himself to the utmost to get at the truth of the various problems considered, and whether or not he has succeeded in every case the

future alone can decide. In the meantime we, as British Anthropologists, stand indebted to him for much—a debt which it is our pleasure to avow—in that he corrected the misshapen, reconstructed model of the Piltdown skull almost before it had left our shores, and in that he has carried through in the teeth of strong opposition, and to what at the moment appears to be a successful issue, his fight for the priority of the *Homo sapiens* type.

There are other fights ahead, and since he accepts the Galley Hill skeleton, of pure Neolithic type, as of Pleistocene date, we hope that some day he will look into the tradition that the long, oval-headed Neolithic people of Southern England came to our country from the Mediterranean basin. There appears to be an insurmountable difficulty for some Anthropologists to imagine that a type can have appeared where it is found—it must always for them be introduced from elsewhere, preferably from the East.

The book is one which not only adds to the high reputation of the author, but reflects no little honour on the Institute over whose affairs he has presided for so long with such distinction. WILLIAM WRIGHT.

Bibliography. Hill.

74 *Royal Colonial Institute Bibliographies. No. 1. A Select Bibliography of Publications on Foreign Colonisation — German, French, Italian, Dutch, Portuguese, Spanish, and Belgian—contained in the Library of the Royal Colonial Institute.* Compiled by Winifred C. Hill, with an Introduction by the Librarian, Royal Colonial Institute. 1915.

All anthropologists will wish for the success of the bibliographies of which this is the first to be issued. That colonies are built amidst the ruins of the most precious data of the ethnologist will not deprive members of our own Institute of their sympathy with the aims of the Royal Colonial Institute. We have much in common, and many of the publications listed in this bibliography are ethnographical in character.

The introduction (by Mr. Evans Lewin, Librarian) is to the point, and calls attention to the fact—emphasized by a look through the lists of books and papers—that our national neglect of the study of native races is paralleled by our disregard of the comparative study of colonisation. As colonists we have led, without caring how others have followed. In some other fields we have followed, without caring how others have led.

Criticism of one word in a bibliography is not excessive—there is no such body as the Royal Anthropological Society. We also are an Institute. H. S. H.

Social Organisation. Rivers.

75 *Kinship and Social Organisation.* By W. H. R. Rivers, M.D., F.R.S. London : Constable & Co. 1914. Price 2*s.* 6*d.* net.

Three lectures delivered by Dr. Rivers at the London School of Economics in May 1913 have been published under the above title as one of the series of *Studies in Economic and Political Science* of the School. They were an instalment of the results of the Percy Sladen Expedition to Melanesia, of which Dr. Rivers has given a further account in his recently published book on Melanesia. The aim of the lectures, briefly stated, was to show that the terminology of the classificatory system of relationship finds its counterpart and explanation in the social system of the people who employ it. His evidence is drawn chiefly from Melanesia, but by instances from other sources he shows that this statement of parallelism is of general, possibly of universal, application. Incidentally he raises a number of interesting questions, among them how far Morgan's work may be considered of permanent value, and

what is the result of the attack made upon him by McClennan and his followers Dr. Rivers' analysis of an extremely complicated subject might well serve as a model of lucid and logical exposition. Of his patience in investigation and acute perception of the essential in a tangled mass of evidence it is difficult to speak too highly.

E. N. F.

Mythology: India. **Rama Varma Raja.**

Comparative Studies. By K. Rama Varma Raja, B.A. Madras: 1908. **76**

This little book contains four studies by Mr. Varma Raja, in which he argues in favour of an early inter-communication of mythological ideas between Babylonia and India. In the first of these (the Dragon Myths) he contends that there is not only a similarity in the narrative but also a remarkable resemblance in the names. The India Rāhū and Tamas are equated with the Babylonian Rahab and Tiamat.

In the second essay a similar parallel is found between the Indian Śakti and the Egyptian Sekhet. The author seems to regard Śakti as a goddess in herself, specially identified with Kālī, the terrible form of Śiva's consort. But every Indian deity has a Śakti; Kālī cannot be specially selected as entitled to the appellation. Moreover, the whole doctrine of Śaktis is of late Tantric origin, and cannot be traced to the Vedic period, when relations with Egypt are conceivably possible.

In the third essay the author compares the Indian caste system with other early systems, especially those of Egypt and Persia. In the fourth he indulges in various philological excursions, in which it is impossible to follow him. Most of his derivations are based on insufficient evidence, and no valuable inferences can be safely based on them.

The little book may be welcomed as an honest attempt to grapple with some very thorny problems.

M. LONGWORTH DAMES.

Literature. **Ross.**

Three Turki Manuscripts from Kāshghar. By E. Denison Ross, Ph.D., C.I.E. (Archæological Survey of India). **77**

Professor Denison Ross has here given an extract (lithographed at Lahore), in the original Turki, of a work in the Central Asian form of the language, containing a number of works bearing on the history of Turkestan. In his preface he gives an abstract of the contents of the three volumes of the original. This publication should be of great use to students of Modern Turki, as distinguished from the Ottoman Turkish language.

M. LONGWORTH DAMES.

Africa, South: Linguistics. **Stirke: Thomas.**

A Sikololo Phrase Book. By D. E. C. Stirke and A. W. Thomas. London: John Bale, Sons, and Danielsson, Ltd. 1915. **78**

A book of everyday conversations in the Kololo dialect of Chwana, which is the *lingua franca* of Barotseland. It is intended for use with Dr. S. Colyer's *Sikololo Grammar and Vocabulary*, and the phrases are classified under the headings: "Boating," "House and Kitchen," "Medical," "Trading," "Travelling," "Hunting and Fishing," and "General Conversation." The book will be useful to the settler or traveller, and the compilers hope that it will do something towards raising the standard of this somewhat corrupt dialect above the level of the "kitchen Kaffir" used further south. It is conveniently interleaved and clearly printed.

S. H. R.

EYRE AND SPOTTISWOODE, LTD., His Majesty's Printers, East Harding Street, London, E.C.

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DECORATION OF IBO HOUSES.

ORIGINAL ARTICLES.
With Plate I-J.

Nigeria, Southern Provinces. Talbot.

Note on Ibo Houses. *By P. Amaury Talbot.* **79**

Among Ibos the decorative sense seems both more general and more highly developed than with any other West or Central African people as yet known to us. True, Ibo buildings are far from approaching either in skill or beauty the cone-shaped houses of Musgum, on the Logone River, in French Central Africa, the domes of which are marvels of architectural skill; nor the elaborate mural decorations of some of the high-walled buildings of Gabai Fika or Kano, in the Northern Provinces of Nigeria. The walls of the low rectangular Ibo houses are usually ornamented either by means of patterns cut out from the soft clay by a multitude of gay-coloured plates diversified by the square bottoms or rounded tops of dark green bottle glass fixed into the surface, as is most general among the Isokpo; by elaborate designs made with cowries; or a fine mosaic formed from fragments of white pottery, as is most usual among Okkpaw towns. This last forms a particularly beautiful colour scheme on old houses, when the yellow walls are partly coated with a film of sun-kissed moss, vivid green in tone, from which the white pattern stands out with striking clearness and effect.

The mural decoration, as well as the mudding of the walls, is the work of women; while the men raise the framework, make the roof, and provide the doors. These latter are cut from out a section of tree trunk and are often elaborately carved. The Sobo of Osua-Konike, on the Niger, also affect carved doors, but these are usually made, not in one piece as among Ibo, but in three longitudinal planks, joined by bronze or iron clamps. About the middle of the central panel a handle protrudes, not fastened on as with Ibos, but cut from the solid.

P. AMAURY TALBOT.

Ethnography. Skinner.

Maori Necklace and Pendants of Human and Imitation Teeth. *By H. D. Skinner.* **80**

The necklace and pendants figured form an unique collection in the Maori section of the Ethnographical Department of the British Museum. In no New Zealand collection, and in none of the English museums visited by the writer, are there any other examples in which the string or lace of phormium fibre has been preserved.

The large central specimen is a necklace, while the four outer ones were probably intended to be ear-pendants. The two upper

MAORI NECKLACE OF HUMAN TEETH.—PENDANTS OF HUMAN TEETH.—PENDANTS OF ARTIFICAL HUMAN TEETH.

ear-pendants are composed of nine and eight single-fang teeth, each tooth having a hole bored through the fang. The two lower pendants are each composed of four imitation incisor teeth cut from the central whorl of some large shell. The necklace is composed of twenty-three single-fanged teeth and two double-fanged. No locality is stated for any of the specimens.

In the collection of Dr. J. Simcox is a necklace of upwards of ninety single-fanged human teeth, without the string, found with a skeleton at Purakanui Beach, near Dunedin. A similar necklace was found on the adjoining Kai-kai beach, and odd single specimens occur in several collections from that neighbourhood. They are found also about Tasman Bay and other parts of New Zealand.

Imitation incisors in shell are not uncommon in the Otago district. There is a necklace of them in the White collection, figured in Hamilton's "Maori Art." The writer found four together at Purakanui and the same number together at Murdering Beach. They are also represented in the Lukin's collection from Tasman Bay. The writer found one at the Wellington Heads and another at the mouth of the Waingongoro stream, in South Taranaki.

It would be interesting to map out the geographical distribution of necklaces of human teeth in the Pacific. I believe that where they occur in Polynesia they are an indication of Melanesian influence. It is significant that none have been recorded among the Mori-ori, who may be looked on as very pure, perhaps the purest, Polynesians. I believe that no examples are recorded from Easter Island.

Shell teeth are confined to New Zealand, where they appear to be pretty generally distributed. In the south occur imitation shell adzes about the same size as the teeth, which doubtless suggested the idea of the imitation adze. H. D. SKINNER.

Kordofan: Ethnography. Seligman.

A Simple Form of Reaping Knife from Northern Kordofan.

By Professor Seligman, M.D.

81

Among the simple agricultural tools used by the sedentary Arabs of Northern Kordofan is the knife—it can hardly be called a sickle—with which they reap the dura. Two specimens of this implement are shown in Fig. 1. Each consists of an iron blade, more or less razor-shaped, and having at right angles at each end a small tang (Fig. 2), which is thrust into a wooden handle. The blades are said to be made by the Arabised descendants of the pre-Arab iron-working Nuba, who still dwell on the hills which dot the plains of Northern Kordofan. In reaping the dura

FIG. 1.—REAPING KNIVES FROM NORTHERN KORDOFAN × ABOUT ⅔.

the heads are cut off with only a few inches of stalk, the stems being left in the ground till thoroughly dry, when they are pulled up and used for fencing, thatching, etc. The specimens photographed were collected from the Dar Hamid tribe, but they seem to be in general use.

Apart from their interest as examples of a primitive form of tool—one which in Africa may be thought to have preceded the Egyptian type of sickle, consisting of a number of flints fixed in series in a wooden handle—they repeat the shape, and perhaps indicate the purpose of a form of stone knife found in Europe in neolithic times, *e.g.*, in the pile-dwellings of Locras, whence comes the specimen—now in the Sturge collection—shown in Fig. 3.

FIG 2.—BLADE OF REAPING KNIFE × ½.

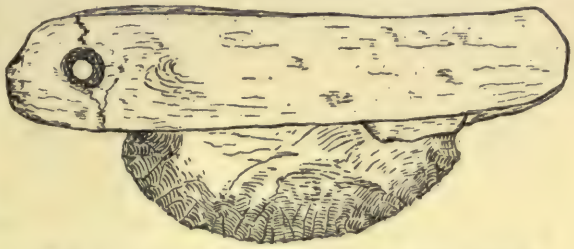

FIG. 3.—KNIFE WITH STONE BLADE FROM SWISS LAKE DWELLING × ⅔.

C. G. SELIGMAN.

Anthropology. Elliot Smith.

The Cranial Cast of the Piltdown Skull. *By G. Elliot Smith.* 82

Certain of the statements made by Professor William Wright in MAN, 1916, 73, are too inaccurate to be permitted to pass unchallenged. On p. 126 he states: "It is unfortunate that Professor Symington's criticism of Professor "Elliot Smith's interpretation of the endocranial cast was not published in time "to be incorporated in the volume [Professor Keith's *Antiquity of Man*], for "only in a less degree than Professor Keith's criticism does it succeed in finally "disposing of the ill-fated first essay at reconstruction and of many of the opinions "based thereon."

Professor Symington has not discussed the mode of reconstruction. This perhaps is fortunate, for until (early in 1914) I sent him photographs showing the sutures in the region of the bregma, Professor Symington was denying their presence in the fragments.

Nor does Professor Symington's criticism affect the accuracy of my account in any respect. The points with which it deals all appear in Professor Keith's description of the cranial cast. But the history of Professor Symington's onslaught is not without interest. In my preliminary note on the cranial cast I referred to the peculiar boss in the temporal area, which I stated "assumes quite a special interest when it is "remembered that this obviously expanding area occupies the position where in the "modern human brain is developed the territory which recent clinical research "leads us to associate with the power of 'spontaneous elaboration of speech and "'the ability to recall names' (Adolf Meyer)."* Everyone who has read an elementary text-book of physiology or medicine knows that this refers to the posterior end of the *second* temporal convolution. But not Professor Symington! A few days after the memoir was published he wrote asking me to lend him Meyer's paper. As I had already lent it to someone else I sent him a larger memoir by the same writer on the same subject, in which the author emphasised that he was discussing lesions of the *second* and not the *first* temporal convolution. But even this failed to make any impression; for at the meeting of the British Association in Melbourne Professor Symington made an impassioned attack upon my

* *Quart. Journ. Geol. Soc.*, Vol. LXIX, p. 147.

account of the Piltdown cranial cast, the burden of which was, that I had described as a protuberance on the *first* temporal gyrus what was really a projection upon the second. I pointed out to him in the public meeting that I had not referred to the *first* temporal gyrus, but to the *second*, and suggested that as he was confusing the auditory receptive centre with the so-called "word centre" of Wernicke it would be well to look up the distinction in some student's manual of physiology.

In spite of this public exposure Professor Symington repeated his attack at the Anatomical Society, again making the question of the temporal gyri the main point in his charge. Again I exposed his amazing misrepresentation. But this time it took effect, because this, his main criticism, was omitted from his published paper.

All of his other criticisms apply with greater force to Professor Keith's account than to mine.

There is one point, however, to which I must refer. Professor Symington made a great point of the fact that a variety of reconstructions of the skull had been made. Therefore he assumed that my preliminary report could not be accurate. He overlooked two facts, however: Firstly, that I called Dr. Smith Woodward's attention to the slight error in the occipital region, which especially affected the form of the right side, *before* I wrote my report; and, secondly, that I described the left side only, and made due allowance for this error. Thus the force of Professor Symington's attack loses all its cogency.

In conclusion, I should like to point out that what Professor William Wright is pleased to call "the ill-fated first essay at reconstruction," with all its admitted faults, is a closer approximation to the truth than any of the reconstructions for which Professor Keith has made himself responsible. This is a fact, the truth of which any anatomist who carefully examines the specimens and the whole literature of the dispute can convince himself.

G. ELLIOT SMITH.

REVIEWS.

Craniology. **Turner.**

A Contribution to the Craniology of the People of Scotland. By Sir William Turner, K.C.B. (Reprinted from the *Transactions of the Royal Society of Edinburgh.*) Edinburgh: R. Grant and Son. 1915. **83**

This important contribution consists of two parts, which were published separately in the *Transactions of the Royal Society of Edinburgh.*

The first part, communicated in 1902, contains an account of 176 modern and mediæval crania, collected from different parts of Scotland, ranging from Shetland in the north to Wigtonshire in the south, from Iona in the west to Dunbar in the east, but although the range is so great, most of the skulls have been obtained from the counties south of the Clyde and Tay, and so the work must be regarded chiefly as a contribution to the craniology of the Lowlands.

Where it is possible 43 measurements and indices of each skull are given, but, as is usually the case, the lower jaw is only present in a comparatively few specimens.

One of the first things which strikes one in reviewing the report is the great disparity in the numbers of the sexes. In Fifeshire, for instance, there are fourteen male skulls to four females, in East Lothian twelve males to four females, and this is a point which needs careful consideration.

In working through large collections of bones the reviewer has always been struck by the preponderance of males, and has accounted for it by the greater strength and resistance to disintegrating agencies of the male bones, but it must

always be borne in mind that the power of any anatomist to distinguish the sex of a skull or any other part of the skeleton is an unknown quantity, and those of us who have checked our capacity by sexing skulls which could be identified afterwards have learnt some wholesome though humiliating lessons in this respect.

The probability is that no anatomist—not even Turner—can be sure of sexing more than six or seven out of every ten skulls correctly, so we must be very careful not to deduce sex characteristics from skulls which have been arbitrarily sexed.

On the other hand, the uncertainity of sexing in all probability cuts both ways, and Turner's collection bears out our general impression that in any collection of exhumed or roughly stored bones more male than female remain fit for the callipers. From an ethnological point of view we should have expected that the Lowland Scottish crania would have approached the Anglo-Saxon type more closely than do those from south of the Tweed, and it is interesting to find that the cephalic index of the former is 77·3, which is lower than that of mediæval English skulls.

It is pointed out, however, that a considerable brachycephalic element exists in East Scotland, particularly in Fife, the Lothians, Forfar, Kincardine, and Banff.

There are some beautifully executed plates, but as no scale accompanies them, and different views of the same skull are often drawn to different scales, they are not nearly as useful for modern purposes as dioptographic tracings would have been, though of course they are much more artistic.

The absence of tracings drawn to scale is the more felt since the recorded measurements are not so planned that a skull can be accurately reconstructed from them or a type skull of any locality plotted out.

The second part of the memoir deals with the prehistoric crania, and was communicated in 1915. It is a most valuable and up-to-date review of the various discoveries in Scotland, and, in addition to the description of the crania, makes a good summary of the ethnography of the various races which have helped to form the Scotsman of to-day.

F. G. PARSONS.

East Anglia: Prehistoric Society. **Clarke.**

Report on the Excavations at Grime's Graves, Weeting, Norfolk. Edited by W. C. Clarke. 254 pp., with 30 Plates and 86 Figures. London: H. K. Lewis & Co., 1915. 5*s.* net. **84**

"Grime's Graves" has been long known as one of the most important prehistoric sites in our country, as well as one about which there has been most uncertainty. It was, therefore, high time that the old evidence regarding it were re-examined, and that new evidence were sought by further excavations. This has now been done in a manner which leaves little, if anything, to be desired. The fact that certain questions are still in doubt is in no way the fault of those who have had the work in hand, nor is it altogether to be regretted, for it will keep alive an interest in the "Graves" and tend to encourage a closer study of flint implements. We are glad, too, that certain of the pits are still unexplored, for there will no doubt be many questions in the future for the solution of which a direct reference to the unopened pits in this area will be desirable, if not indispensable.

The Report of the excavations has been written by Mr. A. E. Peake, M.R.C.S., L.R.C.P., and displays throughout a true and correct appreciation of the essential facts for arriving at conclusions on the various points at issue. It is written in an eminently clear and interesting style, and is so arranged that comparisons between the two pits recently excavated and the pit opened by Canon Greenwell in 1870 can be readily and easily instituted.

The subjects of which Mr. Peake treats have made it possible for him to avoid almost entirely controversial questions, and his task has, for this reason, been relatively light. Perhaps the only matter upon which a difference of opinion is possible is the question whether any of the markings on the walls of the pits were due to the use of a polished celt or not. He expresses himself finally as having no doubt that a few of the markings were produced by such a tool, but confesses to surprise that, judging from the very small number of such markings, a tool so superior to a deer-horn pick should have been, apparently, so infrequently used.

The manner in which the shafts were sunk, the symmetry of their outline, the holes cut in the walls for joists, the provision for ventilation, the rope marks over the heads of the galleries, and the general principles on which the mining operations were conducted, all indicate a civilization which, as Mr. Peake says, was probably higher than that attained by any race of savages now living. The finger-prints of the miner still present on the handle of an antler pick have, too, a sentimental interest for us which probably everyone will appreciate.

If Mr. Peake has avoided controversy, Mr. Reginald A. Smith is, on the other hand, in the very centre of it, for to him has been left that portion of the Report which deals with the flint implements. As at most prehistoric sites, the date of Grime's Graves is only to be fixed on the archæological evidence, and Mr. Reginald Smith, relying on the chronological value of "form" and on the classification of industries by horizons as worked out by French and Belgian archæologists, brings forward a large body of evidence in support of his view that the date of the "Graves" is Aurignacian. Again and again he describes and figures specimens which are of true Aurignacian pattern, while he pertinently points out that, with the single exception of a basalt celt found by Canon Greenwell, none of the characteristic neolithic implements has ever been found, despite the length and minuteness of the search. He further suggests doubt as to the above celt having been found below the surface.

To those who find a difficulty in ascribing to a Palæolithic period a site at which fragments of pottery have been found, he quotes M. Dupont and Dr. Rutot for the association in Belgium of pottery with a Palæolithic industry.

It is rare, if ever, that we can obtain a consensus of opinion as to the date of a prehistoric site, but we believe that the impartial reader of the Report will admit that Mr. Reginald Smith has presented a very strong case, and we venture to think that the future will prove the accuracy of his views.

The human remains found in the pits are described by Professor Keith, but, as is usually the case, they furnish no reliable data for determining the age of the site.

Messrs. Kennard and Woodward report on the Mollusca found, and conclude from the evidence they furnish that the "Graves" are Post-Pleistocene but Pre-Roman.

The Report concludes with a translation of a very interesting article by Dr. Nils Olof Holst on certain Swedish flint mines. These mines were surrounded by dwellings which seem to have been of Neolithic, Bronze, and Early Iron Age. The illustrations in the Report are both numerous and excellent, and the photographers, of whom there are several, must have displayed great ingenuity in taking such excellent photographs of pit-bottoms and underground passages.

The Report reflects the greatest possible honour on all concerned, including the East Anglian Prehistoric Society, under whose ægis the Report is published, and Mr. W. C. Clarke, who has most ably performed the duties of Editor.

WILLIAM WRIGHT.

PROCEEDINGS OF SOCIETIES.

Abstracts of Papers presented to Section H at the British Association Meeting, 1916. 85

Magic and Religion. By Dr. F. B. Jevons.

Those proceedings alone are regarded as magical by any community which the community resents and condemns. Proceedings practised for the good of the community are not regarded by the community as magical. There is no reason to believe that there has ever been an "age of magic"—an age in which proceedings of the one kind alone were practised. If, then, ceremonies practised for the good of the community are not magical, we ought to term them religious; and since such ceremonies need not, and in some cases do not, contain any reference to beings superior to man, we should set aside the definition which describes religion as belief in personal beings superior to man. Nevertheless, belief in such beings is essential in most forms of religion.

The fact that no definition of an acorn can be a definition of the full-grown oak does not disprove the continuity of the process whereby the acorn becomes an oak. "Tree" is a term which includes, or is applicable to, all stages in the process of growth, from the first to the last—to the acorn, the sapling, and the oak alike. And so, too, religion is a term which includes, or is applicable to, all stages in the one process, and not to the stage of monotheism alone, or polytheism alone, or merely to stages in which there is reference to personal beings. Each of the stages is a stage in the process of religion, but no one stage is by itself the whole process. To assume that belief in beings superior to man existed in the earliest stage of the evolution of religion is open to exactly the same objections as is the notion that the oak exists, "preformed," in the acorn.

The evolution of religion has been a process both of change and of continuity —of change in continuity and of continuity in change—a process in which the very differences postulate similarity, and the similarity implies differences. The earlier stages of religion would not have been practised unless they had been thought worth while—unless they were felt to have some value. And the value of religion is felt mainly, if not wholly, in the frame of mind, or state of spirit, produced. Such a state of mind or spirit is felt (*e.g.*, by the Australian black-fellows) to be the highest of all. Its value, we may say, is felt to be supreme.

Accepting Sir James Frazer's view that between magic and religion there is "a fundamental distinction and even opposition of principle," we cannot hold with Dr. Marett that it is "best to treat all magico-religious rites as generically akin." Magic and religion are generically different. Amongst the Australian black-fellows, as everywhere else, magic, in the opinion of the community, belongs to the class of things bad; and in every community religion belongs to the class of things good, and is supreme in that class. From the point of view of tribes that believe in magic, there are rites which are magical and rites which are religious; but there are no rites which are "magico-religious," for to such tribes magic means what is condemned by the community, while what is approved by the community belongs to the sphere of what we call religion.

Personal Experience as an Element in Folktales. By Barbara Freire-Marreco.

Psychologists have pointed out striking resemblances between dreams—especially children's dreams and those of adults of "infantile" mentality—and the myths of uncivilized peoples. There is a tendency to account for them by assuming that "myths are the dreams of the race" or that "dream-thinking is an archaic form of thinking."

On the contrary, the writer believes that these resemblances are to be explained, not by a semi-mystical analogy between the childhood of individuals and a "childhood of the race," but by supposing that very many folk-tales are founded on reported dreams, day-dreams, and trance-experiences. Some stories are professedly derived from personal experiences of this kind; others bear internal evidence of such an origin.

Examples of such types are given from American folklore—Visits to the Dead; Visits to the Sun; Sky-journey; Bridge of Souls; Symplegades; Cinderella; Beanstalk, etc.

Some of these folk-tale incidents, founded on reports of personal experience of a fairly common type, naturally reappear in every generation in all unscientific societies. Hence their geographical distribution is no evidence for the diffusion of cultures. But these incidents are re-handled, elaborated, systematized, combined with other incidents and put into artistic form; and it may sometimes be possible to trace the diffusion of the more elaborate versions and combinations.

Organisations of Witches in Great Britain. By M. A. Murray.

One of the chief difficulties in the study of witchcraft is the language in which the records of the trials is couched. Another difficulty lies in some of the statements made by the witches themselves. But in spite of these difficulties it is clear that the witches professed and practised a definite form of religion, with dogmas, rites, ceremonies, and festivals. The chief festivals or Sabbaths were held four times a year: at Candlemas, Roodmas, Lammas, and Hallowmas, *i.e.*, the four quarter days of the May–November year. The master or chief of the witches, called by the Christian writers "The Devil," was regarded by the witch-community as the incarnate god, incarnate in a man or, when disguised in the skin of an animal, incarnate in that animal. The ritual of admission into the society is given with great particularity; it consisted of renunciation of any previous religion, dedication of body and soul to the god of the convert's new religion, vows of absolute obedience, baptism and the giving of a new name, and finally either the signing of a contract or being marked upon the body, possibly by tattooing. By the sixteenth and seventeenth centuries the whole ritual and religion were decadent, though in Scotland they remained in force till a later period than in England.

The Origin of the Actor and the Mask. By Professor Ridgeway, Sc.D., F.B.A.

An examination of the Greek drama and its descendants in Europe, and also a survey of the dramas and dramatic dances of non-European races from Western Asia to Japan, through the Indian Archipelago, Australia, Melanesia, Polynesia, East and West Africa, South and North America (including the Eskimo) leads to the conclusion that tragedy and other serious drama originated in the honouring or commemoration of the dead; such pantomimic dances, representing the events in the life of the dead (as in ancient China), being, like funeral games, dirges, athletic contests, panegyrics, &c., a means of keeping the dead in remembrance, and thus propitiating their favour.

1. The wearing of masks has been, and is, a concomitant of such mimetic dances; as in Torres Straits, Ceram, and in the dances of the secret societies of Melanesia, Polynesia, West Africa, the object of which is the cult of the spirits of the dead, whilst masks are also used by the American Indians and Eskimo in like ceremonies, as they are and were in the more highly developed dramatic performances of Java, China and Japan, Ancient Greece and Rome.

2. In the cases cited the masks represent usually the spirit (often of some deified chief) in whose honour the ceremony is held, and this holds true of the masks used by the Chinese and Japanese.

3. But there are cases in which the dramatisation of the dead takes place even before the burial. Amongst the Tangkuls of Manipur the dead person is not only represented by some living member of the community, who dresses in the clothes of the dead, and takes his place at the family table, until the last rites are performed, but is actually regarded as the residence of the spirit of the defunct until its final send-off to the spirit-land. In other words, the Thilakapo is a medium. Again, in Burma, in the festivals of the thirty-seven official Nats (many of whom are individuals who lived only a few centuries ago), each Nat is supposed to enter for the time being the individual who personates him or her—in other words a medium. In ancient China the spirit of the ancestor when worshipped was supposed to enter a living person, usually a boy; later replaced by an image of the dead, in its turn replaced by the well-known tablet, into which the ancestral spirit is supposed to enter when worshipped.

In the Japanese Kagura (from which arose Japanese Tragedy), which is an essential part of the Shinto ritual in honour of the dead, the spirit who is being honoured is supposed to enter the Miko (virgin priestess), who performs the sacred dance, whilst among the numerous savage communities cited above it is generally held that the spirit of deity invoked enters the masked shaman or other performers. In the Hindu religious plays the actors are usually Brahmans, because for the time being they are taken to be equivalent to gods, a statement which points to a like idea as that found elsewhere.

4. Ancient Rome supplies a close analogue to the Thilakapo of Manipur, for at funerals the dead man was personated by an actor (*mimus*), dressed and masked to represent the dead, who even imitated his peculiarities of gait and speech. Moreover, attendants wearing the masks (*imagines*) of the dead man's ancestors (which were carefully preserved in Roman houses), and dressed to represent them, and if they had been consuls, etc., accompanied by lictors, etc., brought the dead man to the family grave. Was the *mimus* once regarded as the *medium* of the dead, and were the masked men also once regarded as the temporary receptacles of the ancestral spirits?

5. Finally, Thespis, who first lifted Greek Tragedy from being a mere ritual at a tomb into a great artistic and literary form, never wore any but white masks. But as the Greeks represented by white paint the complexion of ghosts, for this reason Thespis probably wore only masks of this hue. If the actor was still regarded as the temporary abode of the hero's spirit, Solon's anger against Thespis is explained.

6. We are thus led to the conclusion that the actor originally was not merely an actor but rather a *medium*.

Early Christian Monuments in Northumbria. By W. G. Collingwood, M.A., F.S.A.

In the North of England and South of Scotland there are about a thousand fragments representing monuments of types neither Roman (and earlier) nor Norman (and later). They include crosses, shrines, tombs, grave-slabs, and pieces of architectural detail, ornamented chiefly with plaits and scrolls, in motives common to Christendom, but applied in forms peculiar to the British islands. In classing them we have therefore only occasional help from comparison with Continental art; but when they are arranged in series, their development and dating can be checked from point to point by evidence of various kinds.

At the beginning of the series we may place the Whithorn group of unshaped stones with *chi-rho* monogram and early Latin inscriptions resembling those of the early Welsh Christians. These connect with St. Ninian's church and may date fifth

or sixth century; but, like that church, the type disappears, leaving no immediate successor.

On the other hand, monuments like the cross of Gosforth, Cumberland, must be of the late tenth or early eleventh century, because they bear allusions to the Norse *edda*, which was not current at that time; and they do not bear the late or Scandinavian runes seen on the Manx crosses of the late eleventh and twelfth centuries, otherwise analogous. A considerable series of Anglo-Danish and Anglo-Norse monuments connects with this group, and is marked by vigorous design and sketchy handling, rude figures of men and animals, simple plaitwork, usually zoomorphic, and the absence of foliage and flowers. It resembles stone-carving in Denmark and Scandinavia of the tenth and eleventh centuries; but contains occasional Irish motives, explained by the connection of the Vikings in England with those of Ireland. To the first-mentioned group was Welsh-Celtic, so some of these may be called more or less Gaelic-Celtic; and the fact partly justifies the popular name of Celtic applied to all such crosses, which were first known at Iona and in Ireland before the English examples were studied.

But there remain many stones differing in their ornament from any Celtic and Scandinavian monuments, and of still greater interest, as finer forms of art and earlier in date. These bear fairly well-drawn saints and angels, elaborate symmetrical plaits, and leaf-scrolls like those of continental design in the eighth century. A close analogy is the Ormside cup, which can be shown to be earlier than 900 A.D. Eighth-century coins of York bear figures of beasts such as occur in one group of this class. The inscriptions, in Latin and Anglo-Saxon, use, when runes are used, the older runes, which disappear in the tenth century; and personal names are never of Danish, still less Norman, form. The acanthus of the eleventh century is absent; all evidence points to a pre-Danish date for this series, of which there were very fine examples at Easby, Cundall, Otley, &c., now reduced to fragments; and the much-disputed crosses of Bewcastle and Ruthwell appear to be instances, better preserved, of the same series.

In this series, schools and lines of development can be traced; the general form, the scrolls, and the plaits, &c., all show transition from continental models to the stock-patterns of English carvers. By such hints the place of each can be approximately found in the series, which went forward in full progress, from severity to floridity, until the Danish invasion of 867. The heathen Danes, rapidly converted, did not entirely destroy monumental art, but used it; at first continuing the English traditions, but naturally in a state of decline. Many examples remain of the transition from the pre-Danish Anglian to the Viking Age style, showing how the latter is an adaptation of the former by the gradual debasement of figure-drawing, the simplifying of interlaced patterns, and the conversion of scroll-work, foreign to Viking taste, into the dragonesque ornament of the tenth century. In this process the Leeds cross is a link between the debased Anglian and nascent Scandinavian, dating about 920 A.D.

The history of Northumbrian sculpture can, therefore, be stated broadly, and illustrated step by step, though much remains to be worked out in detail. Starting from the Tyne valley, where the free-standing ornamented cross appears to originate after the building of Hexham, Jarrow, and Monkwearmouth churches, the art spread along main (old Roman) routes in every direction over the old kingdom of the northern Angles, from the Forth to the Humber, and in the later eighth and the ninth centuries influenced neighbouring countries. When the Danes and Norse came they accepted and gradually adapted the art, transforming it to their own taste. During the eleventh century it disappeared from Northumbria, though surviving in Ireland and Scotland, and was followed in England only by the boundary, market and station-crosses of the post-Conquest periods.

Artificial Islands in the Lochs of the Highlands of Scotland. Excavation Work on the Crannog in Loch Kinellan, Strathpeffer. By Hugh A. Fraser, M.A.

In the 1913 Report a grant was made by the Carnegie Trust to Dr. Munro for the excavation of the island in Loch Kinellan. In August 1914 I started work on the island, and was fortunate in having the assistance of the Rev. Odo Blundell at the outset, and later on the advice of Dr. Munro, who visited the island, and stayed in the vicinity for a week.

The work done in 1914 established the island as artificial, a point on which there was previously some doubt. Pits dug over the surface of the crannog revealed in every case a platform of logs or brushwood, or compact occupation débris, underneath a superincumbent mass of earth, clay, and stones some 4 feet thick. Unfortunately, digging was greatly impeded by water percolating through the structure of the island from the loch. This not only delayed the work, but caused additional labour, which exhausted the grant before the work had reached anything like a conclusive stage.

Persuaded that more could be gleaned from a careful examination of the pits than was learned in 1914, I started work again in 1915. On examining the woodwork with care, I found quite a number of logs with checks, mortise holes, &c. In no instance, however, did the most careful examination reveal these checks and mortise holes as serving any primary purpose. Everything drove one to the conclusion that some at least of the wood used for strengthening the structure of the island had previously been used for some other purpose.

At the east end of the island the overlying mass of earth and stones appears to rest on a platform of brushwood; in the centre and at the west end it rests on wooden platforms. Two pits at the east end, dug to the base of the island, showed underneath the surface material successive layers of occupation débris right down to the original lake bottom, some 7 feet below the present surface. In selected pits situated at the centre and west end of the island, the wooden platforms were pierced and were found to consist of three layers of logs or tree stems. Underneath the platforms there seems to be a succession of layers of habitation débris corresponding to those found at the east end of the island.

In course of the excavations bones, whole and broken, and other kinds of food refuse were found in profusion, as were also pottery shards in the upper strata. The bones have been examined and discussed by Professor Bryce, of Glasgow University, while the pottery has been described by Mr. Curle, Director of the Royal Scottish Museum. The pottery is at present being compared with the pottery found in the Glastonbury Lake Dwellings. The archæological relics include a number of stone implements, one or two whorls, and an ivory playing piece.

Late in the season a dug-out was discovered supporting the logs in one of the pits. A length of 20 feet was exposed when the late autumn floods stopped work for the year.

From the point of view of structure the results obtained have been interesting, and if continued may prove very valuable archæologically. Any approximation to the date of the island, or the dates of its various eras, can only be made after careful comparison of the results with those obtained at other sites—work that involves much labour and time. While further work on the island is very desirable, such work to be of value must be on a more ambitious scale than the funds available have hitherto permitted.

The facts that continuous layers of occupation refuse exist right up from the original bed of the lake, and that much of the woodwork overlying these layers, and supporting the surface material, shows signs of having been previously used structurally, would point to the site's having been originally the location of a pile dwelling

or palifite, the débris from which formed the basis of the more modern crannog. While this suggestion is made tentatively, the theory was not sought, but was reached as a possible and very probable explanation of many circumstances noted in course of the investigation.

Recent Archæological Discoveries in the Channel Islands. By R. R. Marett, M.A., D.Sc., President of Section H.

The most important finds of the year have been due to the continued excavation of the cave known as La Cotte de St. Brelade, in Jersey, the expenses of the work being borne partly by the British Association and partly by a Government grant provided through the mediation of the Royal Society. Very good results were obtained in 1915, the remains of twenty-eight quaternary species being determined, and many flake implements of a characteristic Mousterian facies being collected. Moreover, along the eastern wall of the cave, where the implementiferous bed is 10 feet thick, two clearly marked horizons were distinguished, the lower stratum containing coarse implements in association with *Elephas? trogontherii*, and the upper finer and more elongated implements in association with *Elephas primigenius* and with a rich rodent bed in which *Myodes torquatus* is the only lemming represented.

On September 3, after some two months' steady digging, the roof of the cave collapsed, obliterating the workings for the time being under about 500 tons of rock rubbish, an amount increased to 700 tons by the winter rains. During the spring the intrusive matter was cleared away, an affair of eight weeks' work, and the bed was again attacked in July.

Good progress has been made along the western wall, which is more sheltered, and masses of fresh bone and flint await analysis. The floor level, which up to 45 feet from the entrance rises only about 4 feet, would seem suddenly to become steeper, as if the back of the original cave were being approached, though the limit of the bed has not yet been reached. Moreover, the rodent remains, which mark the top of the bed, now appear in some places as high as 35 feet above floor level. Only when the eastern side has been cleared, will a theoretical reconstruction of the whole site be possible. In the meantime, one cannot wonder enough at the extent and richness of the human deposit.

Apart from this major operation, there has been much archæological enterprise shown in both Jersey and Guernsey. In the latter island certain doubtful indications of palæolithic inhabitants have appeared, while in Jersey an industry thought to be Magdalinian has been recovered from several sites. Some interesting Neolithic finds have also been made. Altogether, the islands have proved worthy of their reputation as happy hunting grounds for the archæologist.

Recent Culture on Easter Island and its Relation to Past History. By Katherine Routledge.

Native culture lasted on Easter Island till about the years 1863 and 1864. On the former date half the population was carried off by Peruvian slave raiders, and the following year Christian missionaries arrived. In 1914 about a dozen old men still survived who possessed some knowledge of old institutions.

The island, according to these authorities, was divided between ten clans, who practised cannibalism and were constantly at war, and legendary lore largely deals with these conflicts. Little information was forthcoming with regard to the statues, although the last one which remained standing on the terraces was apparently overthrown as recently as about 1830. Knowledge still, however, survives of the custom of distending

the lobe of the ear, and of tatooing a ring on the back, both of which customs are seen on the statues. Large wooden images in honour of certain persons were, within living memory, erected temporarily in front of the terraces. The small wooden images are still made, though now only for sale.

Belief existed in a large number of supernatural beings, but there were few ceremonies in their honour. A special sanctity attached to the Miru clan, which was the only one which had an "Ariki" or chief. This Ariki was the authority on the tablets, and gatherings, at which they were read, were held till the Peruvian raid. One old man was interviewed who had had some knowledge of one of the scripts. The "white men who came in ships" were regarded as gods, and ceremonies held in their honour were traced back three generations.

The whole life of the island turned on the finding of the first egg of a certain migratory sea-bird. The rites connected with it show some slight connection with both the tablets and the images, and survived in an attenuated form even after the introduction of Christianity.

Megalithic Remains on Easter Island. By W. Scoresby-Routledge.

The investigations of the Expedition extended over sixteen months, and the printed statements and explanations of former passing visitors were considered and checked on the spot. The Terraces exist principally along the coast, but a few are found inland. They were discovered to vary in type, and only a limited number of them have been constructed to carry images. All have been used for the disposal of the dead. The statues upon them have invariably faced inland and have generally worn crowns. A portion of one image only is now standing and the Terraces are largely in ruins. The mountain, with its quarries whence the great monoliths were derived, was surveyed and much excavating done, with the result that it is possible to speak definitely as to the method of sculpture and the tools employed.

Certain prostrate and scattered images, generally supposed to have been abandoned in process of removal, were found to have been originally erected on three main roads converging on the mountain. The village of Orongo, consisting of special stone houses of peculiar construction, connected with the Bird Cult, was accurately surveyed, and the large rock masses which adjoin the village, and which are engraved and sculptured, were mapped and photographed.

Contribution to the Study of the Physical Type of the Northern Tungus. By Miss M. A. Czaplička.

All that Chinese historians tell us about the Tungus (who are known under various names), in the era before Christ and in early historical times, is that they have occasionally given dynasties to some parts of China and Mongolia. In this case, inter-marriage between the Tungus and foreigners was restricted to the royal family and the families of the chiefs. Occasionally we hear of Chinese migrations into Tungus country, as for instance to Korea, but the mixture of Tungus with Chinese and Mongol assumed large proportions only in the seventeenth century, when the Manchu dynasty was reigning over both China and Mongolia.

Only the Tungus who migrated from the Amur country before that time (probably as a consequence of the Jinghis Kan migrations) escaped contamination. By migrating to the inhospitable lands of the northern *taiga* and *tundra* they preserved their physical type comparatively pure. This applies chiefly to the North Central Tungus, between the Yenisei and the Lena, for the North-eastern Tungus have been more affected by contact with the Palæo-Siberians and the Yakut. Even in the study of the comparatively pure type of the Tungus of North Central Siberia, however, we have to take into account their contact with the Yakut along the

Yessei-Khatonga line, and also the influence of environment. This latter is most clearly seen in their religious and social customs and in their technique.

The anthropological study undertaken by our Expedition deals with the Tungus whose genealogical table shows no foreign admixture for several generations back, as well as with the Tungus who have inter-married with the Yakut. The Tungus metises we have divided into three groups :—

1. The Tungus-Yakut, or people with Yakut father or mother.
2. The Dolgan, or people who have mixed with the Yakut for so long that they have formed a new nation and forgotten their origin.
3. The Yakut of Tungus territory, or Tungusized Yakut, who have a strain of Tungus blood in them and are called Tungus by the Yakut of the Yakut territory.

In the present paper we make an analysis of four standard measurements—

(1) The stature,
(2) The cephalic index,
(3) The facial index,
(4) The nasal index,

and compare our measurements on North Central Tungus with those on North-eastern Tungus taken by the American Jesup Expedition.

In their cephalic, facial, and nasal indices the North-eastern Tungus approach the Palæo-Siberians, and the Southern or Baikal Tungus approach the Mongol type, while the North Central Tungus approach the North-eastern, but not so closely the Palæo-Siberian. In other words, the North-eastern Tungus stand between the North Central Tungus and the Palæo-Siberians.

It would be premature to draw any synthetic conclusions about the original physical type of the Tungus, as the material available for the Southern Tungus is insufficient, and as the only data on the North Central Tungus are those collected by our Expedition, and that only in the region within the Arctic Circle. Numerous tribes of Sub-Arctic Tungus between the Yenisei and the Lena remain yet untouched.

The analysis of the measurements taken by our Expedition may be useful not only in defining the physical type of the Tungus, but also in showing that while the first generation of Tungus-Yakut mixture approaches nearer to the Yakut type, the Dolgan, who are the result of many generations of mixture, approach nearer to the Tungus type.

Summer and a Winter Among the Natives of Arctic Siberia. By Miss M. A. Czaplicka.

The start in spring 1914. The journey by the Trans-Siberian Railway and by steamer to the mouth of the Yenisei. The anthropological work of summer 1914 among the Samoyed-Tavgi, Samoyed-Yurak, Dolgan, and Ostyak. Some native customs connected with marriage, and clan and family life. Shamanistic ceremonies of the Samoyed.

Winter 1914–15 spent in journeying with reindeer sledges among the Tungus of the Northern Tunguska, Khatonga, and Kheta Rivers and the Lake Districts of the northern *tundra* between the Yenisei and the Lena. Methods of investigation. Tungus clan and family life. The shamanistic beliefs existing under the cloak of Russian orthodoxy. The migration of the Arctic Tungus from the Amur country. The journey south, summer 1915. An archæological excursion to the burial places (*kurgany*) along the Southern Yenisei.

The Gurkha and His Mountain Home. By A. Trevor-Battye, M.A. F.L.S.

The writer visited Nepal with Mr. H. J. Elwes in the winter 1913–14, at the invitation of the resident and with the permission of the Maharaja.

Nepal may be described as consisting of three zones—a northern mountain area containing the world's highest peaks, a central highly cultivated valley, and a southern forest area, known as the Tarai. Each has its special fauna, flora, and other characters. The bulk of the inhabitants occupy the central valley, which is terraced as far as possible for purposes of cultivation. The population numbers some 500,000, made up of elements from various races. On the Sikkim border are the Lepchas, to the north the Bhotias or Thibetans, while the central valley is occupied mainly by Gurkhas and Newars.

The Gurkhas claim to be the descendants of Rajputs, and appear to have first obtained a footing in the country in the year 1559, though it was not till 1768 they completed its conquest. The race they conquered, the Newars, were of Mongolian affinities, an industrial and not a warlike people. These characters are still preserved—the Gurkhas being the fighters, the Newars the traders, agriculturists, and craftsmen of Nepal to-day. Intermarriage with the Newars has changed the facial appearance of the Gurkha from the Rajput to the Mongolian type. In religion the Gurkha may be broadly described as Hindu, the Newar as Buddhist. The Gurkha language is of an Aryan type, with Sanskrit as a basis, while the Newar has a distinct tongue and alphabet of his own. There are over 2,000 temples and shrines in the sparsely-inhabited country. Two distinct types of temple may be recognised: the stupa or chaitya form, which is Indian, although it has taken on a local character; and the pagoda form, obviously derived from the Chinese. These are characterised by the wealth of detail in their carvings.

The domestic architecture of Nepal is most varied in design and workmanship, the Newars from time immemorial have been great craftsmen in wood and metal.

Sakai Religion and Beliefs. By I. H. N. Evans.

It is doubtful whether the Sakai have any original knowledge of a Supreme Being, though one group of them admits that it has a belief in a Deity. There seem, however, to be some grounds for thinking that their ideas on this subject may be derived from the Malays, or, at any rate, in part.

Somewhat vague animist beliefs play a part in the everyday life of the Sakai, and various means are adopted for placating, or exorcising, spirits, who are, or may be, evily-inclined towards them. Rites with these ends in view are often performed by the Halak, or magician, aided by his familiar spirit.

In addition to beliefs which may be classed as animistic, the Sakai have many other curious superstitions, which are less easy to classify.

ANTHROPOLOGICAL NOTES.

Accessions to the Library of the Royal Anthropological Institute.

(*Donor indicated in parentheses.*)

My Yoruba Alphabet. By R. E. Dennett. 8½ × 5½. 45 pp. Macmillan and Co. 1*s.* 6*d.* net. (Publishers.) **86**

Outlines of Jainism. By Jagmanderlal Jaini, M.A. Edited (with Preliminary Note) by F. W. Thomas. 7½ × 5. xi + 146 pp. Cambridge University Press. 4*s.* net. (Jain Literature Society.)

An Introduction to Indonesian Linguistics (Asiatic Society Monographs, Vol. XV). Being four Essays by Renward Brandstetter, Ph.D. Translated by C. O. Blagden, M.A., M.R.A.S. $8\frac{1}{2} \times 5\frac{1}{2}$. 351 pp. Royal Asiatic Society. 7*s.* 6*d.* net. (Publishers.)

Customary Law of the Ferozepore District. (Revised Edition.) Vol. VII. $9\frac{1}{2} \times 6\frac{1}{4}$. v + 296 pp. Superintendent Government Printing, Punjab. 5*s.* (Secretary of State for India.)

The Races of Ireland and Scotland. By W. C. Mackenzie, F.S.A. (Scot.). $8\frac{3}{4} \times 5\frac{1}{2}$. 388 pp. A. Gardner, Paisley. 7*s.* 6*d.* net. (The Publishers.)

Animal Folk Tales. By Anne A. Stanley. $7\frac{1}{2} \times 5$. 265 pp. Illustrated. American Book Co., Cincinnati. ·52 dollar. (Publishers.)

Rest Days. A Study in Early Law and Morality. By Hutton Webster, Ph.D., Professor of Social Anthropology in the University of Nebraska. $8\frac{3}{4} \times 5\frac{3}{4}$. 308 pp. Macmillan and Co. 12*s.* 6*d.* net. (The Publishers.)

Anthropological Report on Sierra Leone. By N. W. Thomas, M.A., F.R.A.S. Part I: *Law and Custom of the Timne and Other Tribes.* $8\frac{1}{2} \times 5\frac{1}{2}$. 195 pp., 20 Plates, and a Map. Part II: *Timne–English Dictionary.* $8\frac{1}{2} \times 5\frac{1}{2}$. 139 pp. Part III: *Timne Grammar and Stories.* $8\frac{1}{2} \times 5\frac{1}{2}$. 86 pp. Harrison and Sons. (Colonial Office.)

Specimen of Languages from Sierra Leone. By N. W. Thomas, M.A., F.R.A.S., $11 \times 7\frac{1}{4}$. 62 pp. Harrison and Sons. (Colonial Office.)

Men of the Old Stone Age, Their Environment, Life, and Art. Hitchcock Lectures of the University of California, 1914. By Henry Fairfield Osborn. $9\frac{1}{4} \times 6\frac{1}{2}$. 532 pp. 268 Illustrations and Maps. G. Bell and Sons, Ltd. 21*s.* net. (Publishers.)

Archæological Survey of Ceylon. Plans and Plates for Annual Reports 1903–12. $13\frac{1}{4} \times 8\frac{1}{4}$. Government Printer, Colombo. (Government Printer.)

Archæological Survey of India. Annual Report, 1912–13. Edited by Sir John Marshall, Kt., C.I.E., M.A. $13\frac{1}{4} \times 10\frac{1}{4}$. 181 pp. 84 Plates. Superintendent, Government Printing, Calcutta. 30*s.* net. (Publisher.)

Archæological Survey of India. Annual Reports. Part I: 1913–14. By Sir J. Marshall, Kt., C.I.E., M.A. $13 \times 10\frac{1}{4}$. 48 pp. 23 Plates. Superintendent, Government Printing, Calcutta. 3*s.* (Publisher.)

Indian Archæological Policy, 1915. By Sir J. Marshall, Kt., C.I.E., M.A., $8\frac{1}{2} \times 5\frac{1}{2}$. 39 pp. Superintendent, Government Printing, 7*d.* (Publisher.)

Modern Greek in Asia Minor. A Study of the Dialects of Silli, Cappadocia, and Phárasa, with Grammar, Texts, Translations, and Glossary. By R. M. Dawkins, M.A. With a Chapter on the Subject-matter of the Folk Tales, by W. R. Halliday, B.A., B.Litt. 9×6. 688 pp. 2 Plates. Cambridge University Press. 31*s.* 6*d.* net. (The Publishers.)

Kraniologische Studien an einer Schadelserie aus Ostgrönland. Von Dr. H. Hoessly. Abhandlung. 54 pp. 3 Plates. (The Author.)

The Collection of Osteological Material from Machu Picchu. By Geo. F. Eaton. 96 pp. 39 Plates. Memoirs of the Connecticut Academy of Arts and Sciences. Vol. V. (E. S. Roscoe, Esq.)

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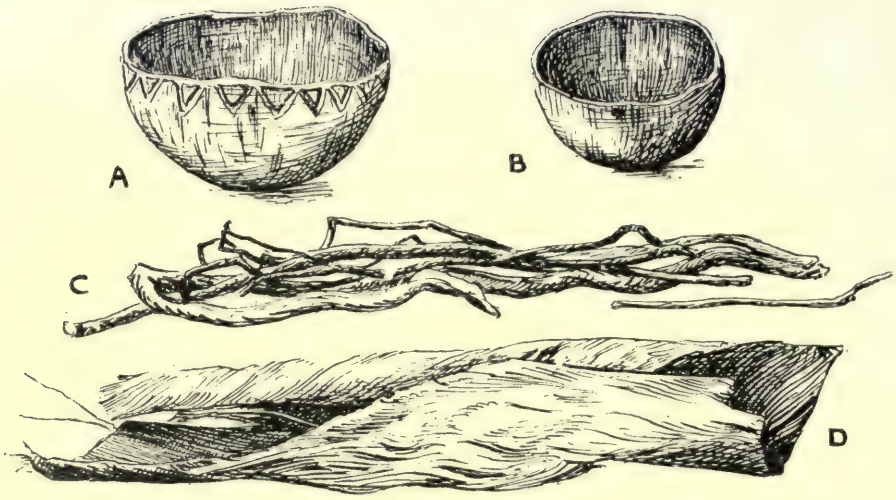
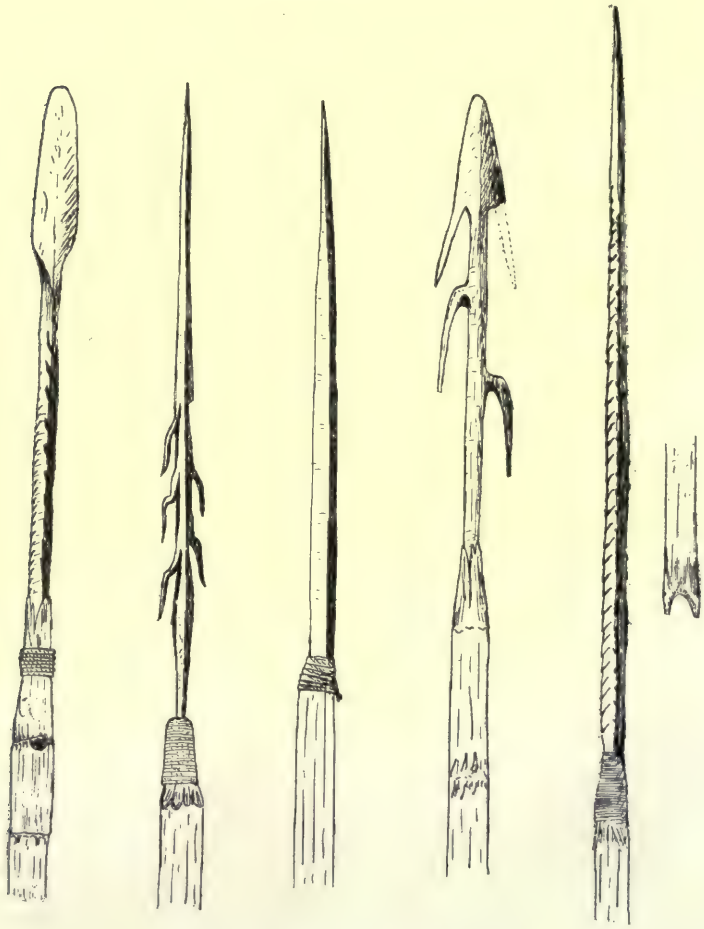


i.—KAVA ROOT AND BOWLS FROM KIWAI, BRITISH NEW GUINEA.



ii.—ARROWS USED BY THE AGAR DINKA.

ORIGINAL ARTICLES.

New Guinea. With Plate K. Haddon.

Kava-drinking in New Guinea. *By A. C. Haddon.* 87

The custom of drinking kava is recognised as a criterion of a certain definite migration, or series of migrations, into Oceania; its occurrence in New Guinea has long been known, and I have thought it desirable to bring together all the information on the subject in order to facilitate the discussion of the problems arising from its distribution.

The first record of the use of kava in New Guinea was made by N. von Miklucho-Maclay in the *Bulletin of the Imperial Russian Geographical Society*, X [ii], 1874. As this journal is in very few of our libraries, and is printed in Russian, I give a translation of that portion which deals with New Guinea; for this I am much indebted to my friend Mr. E. H. Minns, author of the monumental work *Scythians and Greeks* (1913). The pepper plant and the drink are called by the Papuans of Astrolabe Bay *kéu*, or *káu*, a name very like the Polynesian *kava*. M.M. constantly saw it used at feasts, and noted the results. The plant is a small shrub which is carefully cultivated round their huts or in plantations. The leaves, stem, and root are chewed not only by grown-up men who take part in the feast, but also by boys to whom the drink is still forbidden, and who, together with the women, do not have access to the feasting assembly. An adult man distributes small portions of the leaves, stem, and root, and sees that it is properly chewed, and that the precious stuff is not wasted by expectoration; if the root is hard it is first beaten between stones. The dark green very bitter mass is often taken out of the mouth, put in the palm of the hand, and carefully rolled up into a ball, sometimes about the size of a hen's egg; then again put into the mouth or handed to someone else to chew.

When the mass is sufficiently soft, each of the chewers takes it out of his mouth, rolls it again into a ball, and gives it to the man who had distributed the portions. The latter has by this time provided himself with two large scraped coco-nut shells. One shell with a hole in its middle serves as a funnel, and is put over the mouth of the second; the bottom of the funnel is covered with soft thin grass, which serves as a filter. The chief preparer of *kéu* takes several balls together, and with his hands squeezes out the abundant green fluid in which the balls are soaked. Afterwards he wets the masses with water and squeezes them again, and repeats the process until the water is hardly coloured at all. They sometimes stir the fluid in the filter so as to make the sediment rise and help the filtering. If the fluid is thick they add yet more water.

While the *kéu* is being filtered the preparer is surrounded by the men who are to take part in the feast, and each of them takes out of the bag, which every Papuan always carries, a small bowl made of the shell of a young coco-nut. This bowl is generally well scraped, and the outside often carved, but the inside is covered with a dark green deposit, the remains of long service, as custom does not allow the washing or cleaning out of a bowl in which *kéu* is drunk. In front of the large bowl containing the *kéu* a small space is cleared, and with the blunt end of a spear depressions are made in the earth, in which the bowls of those who are waiting are placed, so that they should not be upset. These bowls are of various sizes, according to the owner's love of the drink. The man who has prepared the *kéu* pours it out into the bowls; the fluid is of a dark green colour and of the ordinary thickness of melted fat which has become a little cold. When all the bowls have been filled, the men who are standing round stretch out their hands and take them, either all at the same time or in turn according to a certain sequence, first the guests, then the old men, and so on. With their bowls in their hands, the feasters

separate to the margin of the clearing in which the feast is taking place, and turning away, drink the bowl of *kéu* and micturate at the same time.

This custom, which is perpetually observed in some villages, appears in others in the form that the men micturate before they drink the *kéu*, or a little after. As *kéu* is unpleasantly bitter, they take away its taste by eating the scraped kernel of a coco-nut wetted in the fluid of the nut which has been prepared previously for this purpose. The amount of *kéu* which they usually drink equals about three or four tablespoonfuls, which is sufficient to produce intoxication in some of them. Those who have drunk more than an ordinary portion fall into a melancholy, sleepy frame of mind; they go away staggering from the people they are talking to, sit down, and stare fixedly at some object, continually spitting, as the bitter taste remains for a very long time in the mouth; finally they fall into an uneasy but heavy slumber. In this state it is very difficult to wake them up or to get anything out of them. The drinking of *kéu* is the first part in an entertainment, nothing is eaten before it, and the drunkards who have taken a large quantity confine themselves to the drink and do not eat anything. *Kéu* is drunk only by grown men (*tamo*); boys before circumcision and women are forbidden it. No feast takes place without *kéu*.

In the villages where a great deal is grown, adult men drink it also at ordinary times, and even women are secretly very fond of it, and drink it, hiding the fact from their husbands and sons. Not only are fresh leaves, stem, and root used, but also the root, after having been dried and kept for many months, is chewed, and yields a yet more bitter and stronger drink.

In spite of the not particularly attractive process of the preparation, Miklucho-Maclay, wishing to know the effect, once drank an ordinary portion of *kéu*. The drink proved to be without special scent and of a bitter, astringent taste. After a little time he felt his head swim and his legs refused to support him, but this effect passed off after half-an-hour's sleep. He woke up with a fairly fresh head but with a horrid bitter taste in his mouth which remained for three hours after drinking.

Kéu is the only intoxicant of this coast and is very highly valued. Miklucho-Maclay gives a brief account of kava-drinking in *Natuurkundig Tijdschriff voor Nederlandsch Indie*, XXXV, 1875, p. 66, but does not add anything to what he had previously written, as given above.

Biro gives very little information about kava-drinking in Astrolabe Bay; he says it is only partaken of by older men, and solely after feasts or on other great occasions. He describes and figures six coco-nut kava bowls, which are called *keu-gamban* at Bongu and *kial-gamban* at Bogadji (or Bogadjim); most are mainly decorated with zig-zag lines, but one very old and greatly-prized specimen has an engraved border representing conventional hen's eggs (*tue-tauel*), and footprints of a pig (*bel nyinyem*): "This design is quite natural in view of the important *rôle* of the "hen, and still more of the pig, in the feasts of the Tamol" [as the natives call themselves] "Beschr. Catalog. der Ethnogr. Sammlung Ludwig Biro's aus Deutsch-"Neu-Guinea (Astrolabe Bai)," *Ethnogr. Samm. des Ung. Nat. Mus.*, III, Budapest, 1901, p. 102.

O. Finsch very briefly refers to Miklucho-Maclay's observations in *Samoafahrten*, 1888, p. 61, and in *Annal. K.K. Naturhist. Mas. Wien*, VI, 1891, p. 66 [204], where he says he could not obtain any data on kava-drinking: "Since the kava plant "grows wild all over German New Guinea, presumably kava-drinking is widely "spread." This, however, by no means follows. In his great work *Südseearbeiten*, Abh. d. Hamburg Kolonialinstituts, XIV, 1914, p. 313*ff*, he gives a useful summary of the use of kava in Oceania, but does not add anything fresh to what he had previously said on the subject so far as New Guinea is concerned, but in a footnote on p. 314 he says that two varieties of *Piper methysticum* are used, and that four

species are mentioned by K. Schumann and M. Hollrung, "Die Flora von Kaiser-Wilhelms-Land," 1889, *Nachrichten über K. W. L. und den Bismarck Archipel.*

F. S. A. de Clercq and J. D. E. Schmeltz, *Ethnogr. Beschrij. van de West-en Noordkust van Nederlandsch Nieuw-Guinea*, 1893, p. 201, give a very brief account, but with some inaccuracies, of the use of kava in New Guinea. They mention the following references which I have not been able to consult. Hollrung [M.], *N. K. Wlhld.*, 1887, p. 178, and Zöller [H.], *Deutsch Neu Guinea* [1891], p. 253. In their Table I, p. 244, for the distribution of kava, they give Astrolabe Bay and Constantine harbour on the authority of Finsch, and Finsch harbour and Cape Cretin apparently on the authority of de Clercq.

R. Neuhauss, *Deutsch Neu Guinea*, I, 1911, p. 276, adds nothing to the subject. G. A. J. van de Sande refers only to Biro, and adds, "Kawa . . . is, as far "as I am aware, never used in Netherlands New Guinea," *Nova Guinea*, III, 1907, p. 14. He had, however, overlooked the following.

J. D. E. Schmeltz states, on the authority of H. Velthuyzen, *Jaarboek van de Khl. Nederl. Zeemacht*, 1893–94, p. 449, that among the Tugeri of the south coast, near the British boundary, a root is chewed by the women, and the juice, which they spit out into a coco-nut shell, is drunk by the men. He adds that as we have records in other places in New Guinea of the use of kava, it is permissible to presume that it occurs here also, *Inter. Arch. f. Ethnogr.*, VIII, 1895, p. 157. Assuming this to be a genuine case of kava-drinking, it should be noted that this is the only instance in which women chew the root, as we cannot accept Bevan's statement that virgins chew it in Kiwai (p. 1242), and it is the only locality for Netherlands New Guinea. R. Pöch says that "the Kaja-Kaja [Tugeri] know three "drinks: pure water, coco-nut water, and *wati*, an intoxicating, alcoholic drink made "by chewing a kind of kava root. *Wati* is drunk twice daily—morning and evening— "always in small quantities, out of the half of a dwarf coco-nut shell of the size of a "ladle. Excess is probably rare." (*Sitz. K. Akad. Wiss.* Wien, CXV, 1906, p. 898.)

The first record of the use of kava in British New Guinea is due to L. M. D'Albertis, who says that when he was at Mawata, Maino "brought me some roots "of a plant which the natives chew for its narcotic and intoxicating properties. "Maino explained that to experience its intoxicating effects perfectly, tobacco "should be smoked after chewing a certain quantity of the root"; it induces sleep and pleasant dreams (*New Guinea*, II, 1880, p. 197).

S. McFarlane says it is used near the Fly River, being chewed by boys (*Among the Cannibals of New Guinea*, 1888, p. 126).

E. Beardmore states that *komata* is drunk at Mawata during the feast which is held when lads arrive at puberty; it is obtained from a plant grown locally. No ceremony is held when girls arrive at puberty, but a feast is given at which *komata* is not drunk (*Journ. Anthr. Inst.*, XIX, 1890, p. 460).

In some ethnographical notes on the Western Tribes, more particularly the coastal peoples, B. A. Hely says that *gamada* is *subi* (tabu) to boys below the age of puberty, and that the dugong harpoon and rope are anointed with *gamada* before the fishing begins. This makes them strong (*Annual Report British New Guinea*, 1894–95, p. 44).

The Rev. E. Baxter Riley says, "The drinking of *gamada* is greatly on the "increase in the division. It is no unusual sight to see natives rolling about like "drunken men in the coastal villages. This is often seen at Daru on a Saturday "night. The drinking of this [*gamada*] is sapping the energies of the natives, "undermining their constitutions, and will, if not checked, have a serious effect "upon the population, and prevent its increase." (*Annual Report*, 1909–10, p. 157.) The Government has now made it penal to drink or even possess *gamada*.

When at Mawata in October 1911, G. Landtman wrote a letter to me in which he says : " *Gámoda* is drunk here everywhere. The natives chew it with water, empty " the contents of the mouth in the leaf-sheath of a coco-nut palm, which they " twist, and the liquid is filtered into a coco-nut bowl. This is generally done for " the elder men by a boy, who often is not yet allowed to drink it himself. The root " may sometimes be hammered with a piece of wood, or cut up with a knife or shell " to facilitate chewing, but it is always chewed. *Gámoda* plays a prominent part " in several ceremonies. Part of the ceremony of making peace with another tribe " consists in the men drinking *gámoda* together ; during the drinking-feast one man " of each side will sprinkle a little *gámoda* over the assembled people and say, " ' No more fight now, no good you me (we) fight.' This rite is called *karéa* and " is performed in an analogous way on a number of different occasions and for " different purposes. When the natives sit and drink *gámoda* together at the " time when they plant their gardens, they dip a twig of the *gámoda* plant in the " bowl filled with the fluid and sprinkle it in the direction of the gardens, thereby " invoking the *Étengena* or *Sáme*, two closely-related mythical beings who are supposed " to help them in their gardening. The *Étengena* reside in trees, and the *Sáme* in " swamps. A corresponding practice precedes dugong and turtle-hunting expeditions " to the reefs. To the people here *gámoda* seems to be almost essential to ensure " success in garden work. That is why quite a little conflict has arisen when the " Government and the Mission try to do away with it. I have never heard the " natives express themselves with such indignation against the white people as when " they think they are going to be deprived of *gámoda :* ' We fright Jesus Christ one " ' thing ; we fright kaikai too. White man ask me fellow look out missionary, give " ' kaikai, no fault belong me. What name want to stop that thing ? that time " ' kaikai belong me fellow finish.' Which may be re-stated as follows : ' We fear " ' Jesus Christ, but we are also frightened about our food. White men ask us to " ' feed the missionary ; then why do they want to stop this practice ? If we do " ' our food will perish, and that will not be our fault.' " He adds that, " it seems " doubtful whether betel-chewing was ever an indigenous custom within the Kiwai-" speaking district, though it was undoubtedly practised here to some extent."

The Mawata people may have learnt the use of kava from the Masingara, who were partially dispossessed of their land by the Mawata immigrants about 1800–10 (J. B. Cameron, *Annual Report*, 1892–93, p. 68 ; B. A. Hely, *ibid.*, p. 70). The Masingaramu, as B. A. Hely calls them, claim to be the sole and aboriginal occupants of the land (*Annual Report*, 1893-94, p. 55). Macgregor says that the local *Piper methysticum* is a small variety about 2 feet high, all of a green colour, the stem much knotted, and the root consisting of a large number of small fibrils. It is the custom of the Masingara to drink kava when they have any important business or undertaking to discuss. On this occasion, when a number of men from the coast were present, a man chewed the root fibrils and the stem ; any man of an obliging disposition did this, but as a matter of politeness it was generally done by a Masingara man. The chewed mass, with a little water, is squeezed through the cloth-like leaf sheath of the coco-nut palm into a small dish consisting of one half of a coco-nut shell. One man drank this off without any ceremony or remark ; then a mass was chewed for someone else, and the same process was gone over indefinitely. " The two " Fijians of the party pronounced the plant to be ' very strong,' but they were much " amused by the extremely primitive and unceremonious way in which it was drunk. " . . . Here only the chewer and the drinker take any interest in the proceeding, " everything is dirty, and the whole affair rather repulsive than otherwise. . . . " Some of the tribes of the Fly River know of the custom, and sometimes obtain " small quantities of the plant from the inland tribes ; but none of them cultivate

" it themselves or make any ceremonial use of it. It is almost surprising that the " tribes in the central and eastern districts do not use the *Piper methysticum* as " a beverage, because several species of the plant grow there in the forests." (W. Macgregor, *Annual Report*, 1890–91, pp. 46, 47 ; *cf. Journ. Anthr. Inst.*, XXI, 1891, p. 204.)

According to B. A. Hely, all the people of a Masingara village combine to erect a house, the owners providing them with food and *gamada* while the work is proceeding (*Annual Report British New Guinea*, 1893–94, p. 55). A breach of *mitse* (tabu) has to be healed by the offender supplying food and *sie* (*gamada*) for one whole day. At the large hunting dances the men dance in a circle round two well-executed effigies of crocodiles (*sible*) ; one is about 8 feet long, and represents Nugu, whom Hely describes as the deity of the Masingaramu, the other is about 4 feet long, and represents Ulbe, his young one. The effigies are refreshed with libations of *sie* and are greased with pig's fat (*loc. cit.*, 1894–95, p. 45).

The Somlos, who live about 10 or 11 miles to the north-west from Masingara, drink the *Piper methysticum*, but do not chew lime and betel-nut (Macgregor, *Annual Report*, 1895–96, p. 41).

T. Reeves Palmer has just informed me that the Dirimu, who live on the Kuninibaduga, or eastern affluent of the Binaturi, have an annual ceremony called *Bromo giri*, or Pig dance, at which wooden human effigies, *udo*, are paraded ; the men carry on their backs male *udo* and the women female *udo*. He adds, " *gomoda* " is drunk at this ceremony, and to some extent on other occasions as well, but only " by fully grown men and women past the age of child-bearing. It is chewed by " men only. The chewed root and saliva are spat into a piece of *choblabe*, the " leaf sheath of the coco-nut palm, and then squeezed into half a coco-nut shell ; " the process is repeated several times." He understands that the fear of attack by neighbouring tribes is the reason why *gomoda* is not indulged in more freely. The young men of the village are sent out to keep watch and protect the village, as the *gomoda* incapacitates the drinkers for a time ; thus the practice was well under control.

H. P. Beach informed me in September 1914 that the bushmen (by which he meant the people inland from the coast of Daudai) are "bowled over" if they take more than two mouthfulls of *irka* (*gamada*) ; they never cut the head of a pig without drinking *irka*.

T. F. Bevan gives a lurid account of head-hunting and cannibalism in Kiwai when he visited it in December 1887 ; he says : " At these cannibal feasts a kind " of kava is drunk. This is prepared from an indigenous root chewed by virgins " of about thirteen years of age. While it does not exactly intoxicate, its effect " is not unlike that of opium " (*Toil, Travel, and Discovery in British New Guinea*, 1890, p. 258). Macgregor investigated the matter on the spot in November 1889 ; the natives described Bevan's account as "bitter language" and "not true." There is no evidence of cannibalism. " There is not a kava plant in or belonging " to the village [Iasa]. It is used on the mainland but it is a curiosity at Kiwai, " and as such I have heard of one plant at Sumai. The people of this island do " know how to use it, but they say it is never chewed by women " (*Annual Report*, 1889–90, p. 38).

J. Chalmers says that the natives of Kiwai use *gamada*. " When a feast is to " take place the young men chew the root and collect their saliva into wooden " bowls, and water is added. On the day of the feast only those who have passed " through all the stages of initiation may drink it. Large quantities of it are drunk. " The root of the Fly River kava is much smaller than that of the South Seas " (*Journ. Anthr. Inst.*, xxxiii, 1903, p. 121). As Chalmers resided as a missionary

for some time on Kiwai we may accept his statements rather than those of casual visitors. H. P. Beach informed me that *gamada* is drunk in the estuary of the Fly, but not by those in the estuary of the Bamu. The Wabuda people have learnt its use within the last four or five years. He also stated that there were large gardens of *gamada* on the upper reaches of the Fly River.

Kabiri (Lyons), or Girara (Beaver), is the low-lying district between the Fly River and the Aramia affluent of the Bamu; roughly speaking, it extends from about 142° 30′ to 143° 15′ E. long. In a letter dated October 1910, and privately published in 1911, the Rev. B. T. Butcher describes the first journey ever made through this country by a European; in it he was accompanied by G. Landtman. He spent a night in the house at Barima, and when he tried to go to sleep he was disturbed by a strange, weird kind of singing. He found all the men seated in a circle in the central hall round their chief, who was beating time with a lighted *wiki* (a little stick which burns slowly). Each man had his betel-nut and gourd by his side and a lighted *wiki* in his hand, with which he beat time in unison with the chief while joining in the chant. Boys were all the time chewing *gamada* for the men's use.

Most of the information from Astrolabe Bay has been obtained at the Papuan-speaking villages of Bogadjim and Bongu, all the other coast villages are Melanesian-speaking. Miklucho-Maclay does not, however, say precisely where he saw kava employed. Finsch says it was in Constantine harbour, which is in the neighbourhood of Bongu, on the southern shore of the bay. The corpse is exposed on a framework before burial in Bogadjim. The dead help their relatives, and are invoked on all sorts of occasions; great wooden images, apparently of especially honoured dead, are made in Bongu, and are widely exported. Every few years a feast is held in their honour, which women may not share [kava, doubtless, is drunk at this]; if the image fails to help suppliants, it may be set aside. The existence of totemism is doubtful. The *asa* or *ai* cult centres in a poor sort of house in the jungle which contains wooden masks, the ritual musical instruments, *asa* flutes, etc. Nothing is known about the initiation ceremonies which take place about every ten or fifteen years, but Biro states that they are just the same as the *balum* at Finschharbour; circumcision then takes place and bull-roarers are used. Biro states that the *asa* house (which women may not approach) was formerly the only place for practising ancestor cult, initiation ceremonies of youths, and the sacred dances, but latterly, though not from European influence, *asa* houses are more or less neglected, being replaced by the men's house (B. Hagen, *Unter den Papuas in Deutsch Neu Guinea*, 1899; W. Semayer, "Beschr. Cat. L. Biro," *Eth. Sam. Ung. Nat. Mus.*, III, 1901). Miklucho-Maclay says that on the Maclay coast (from Astrolabe Bay to C. König Wilhelm) the corpse is placed in a sitting position with knees so bent as to touch the chin and with the arms clasping the legs; it is wrapped in leaf sheaths of the sago palm, bound with lianas, left for some time in own hut, and later buried there. A year later the head at any rate is dug up, the lower jaw cleaned and treasured, but the skull is thrown away in the bush and may be cheerfully exchanged for trade goods. (*Z. f. Eth.* V, 1873, p. 188, and *cf. Nature*, XXVII, 1882, p. 137.) We are not told definitely that these people drink kava.

The Melanesian-speaking Jabim about Finsch harbour and Cape Cretin have a great periodic circumcision feast termed *balum;* the lads to be initiated are conducted to a specially-built hut which represents the *balum* monster, the entrance being its open mouth; the whole ceremony is accompanied by the booming of bull-roarers, *balum li*, and the noise of sacred flutes. The *balum* cult combines the initiation of the youth into the society of adult men with the recognition of his

kinship with the dead, his death to the old order and new birth into a higher social status being symbolised by his being swallowed by a monster who is the ancestor of the village kin. The dead are buried, but respected persons may be mummified, and the skull and some bones may be kept for some time. Every dead Jabim man of repute has a bull-roarer buried with him. Ghosts are not solely harmful, but may help the living. There are traces of totemism (A. C. Haddon, "New Guinea," *Encyclopædia of Religion and Ethics*, *IX*, 1916).

The Tugeri are cannibals and inveterate head-hunters. All the men sleep in a few men's houses at each end of a village, and there is a bachelors' clubhouse outside the village. There is a complicated patrilineal exogamous totemic system, in which plants are combined with animals into main and subsidiary groups. The inhabitants of several villages assemble at initiation, bull-roarers are employed, and there are many dances, in which masks are worn and animals represented. The bull-roarer is anthropomorphized as Sosom, a mythical monster in the bush, who at the annual festival at the beginning of the south-east season devours the novices but brings them back to life; the bull-roarer is not known anywhere else in Netherlands New Guinea. The youths receive a new name but are not circumcised (R. Pöch, *Sitz. K. Akad. Wiss. Wien*, CXV., 1906, p. 899; *Z. f. Eth.*, 1907, p. 392; *Geographical Journal*, XXX, 1907, p. 616); the system of age grades is described by H. Nollen, *Anthropos*, IV, 1909, p. 553. From cultural evidence, I think it is highly probable that the Tugeri migrated from the interior down the Strickland River, across the Fly, and down the Merauke and other rivers to the south coast.

In British New Guinea kava is drunk by Papuan-speaking peoples belonging to three distinct cultures:

(1) We know very little about the Kabiri, but, as I shall show in my forthcoming paper in the *Journal*, they have a decorative art that is unlike any hitherto described. The villages usually consist of a single house of immense size (A. P. Lyons, *Annual Report*, 1913–14, p. 100). The people emphatically deny being cannibals, but admit head-hunting, and have five patrilineal totems (W. N. Beaver, quoted by J. H. P. Murray, *Annual Report*, 1911–12, p. 11). At their principal ceremony, *moi-iata*, three large named wooden effigies of crocodiles are exhibited and masks worn, marriages are celebrated, and youths initiated. The boy to be initiated is previously hidden, and at the ceremony is placed in the large jaws of one of the crocodiles. Considerable attention is paid to human heads, and there probably is a manes cult. Human effigies are made, and they employ elaborate paraphernalia in their ceremonies. I should not be surprised if these people, like the Namau and Elema tribes of the Papuan Gulf, have traditions of coming from the interior of New Guinea. We know nothing of their language.

(2) The Mawata people emigrated to the mouth of the Binaturi from Kiwai about a hundred years ago. There seems to be some reason to doubt whether the Kiwai people and other islanders of the Fly estuary were originally kava drinkers, and the Mawata folk may very well have learnt the custom from the Masingara. No evidence has been published to show when the Kiwai people arrived in the Fly estuary; indeed, they claim to be aborigines. They were head-hunters, but apparently not cannibals. They have elaborate initiation ceremonies, at which bull-roarers, masks, and human effigies are employed; they are also intimately associated with ensuring the fertility of garden produce. The dead are buried. They speak a "Papuan" language. (Beardmore and others, *Journ. Anthr. Inst.*, XIX, 1890, pp. 459–73; B. A. Hely and J. B. Cameron, *Annual Report British New Guinea*, 1892–93, pp. 57, 67*ff*; Hely, 1895–96, p. 69, 1897–98, p. 134; A. C. Haddon, *Head-hunters, Black, White, and Brown*, 1901, Chapter VII; *Report Cambridge Expedition to Torres Straits*, V, 1904, p. 187; J. Chalmers, *Journ. Anthr. Inst.*, XXXIII, 1903,

p. 117 ; C. G. Seligman in J. G. Frazer's *Totemism and Exogamy*, II, 1910, pp. 29, 35 ; G. Landtman, *Festskrift till. Edvard Westermarck*, Helsingfors, 1912, p. 59 ; *Folk-Lore*, XXIV, 1913, p. 284.)

(3) Little is known about the Masingara, or Masingle, as they call themselves. They are a typical bush tribe. Seligman says the people are not totemic, but there are two exogamous divisions ; descent is patrilineal (MS.). The cult of the crocodile has already been alluded to ; the memory of Nugu is also perpetuated in the figure of a man which is kept in the chief's house (B. A. Hely, *Annual Report*, 1894–95, p. 45). The property laws have been recorded by Hely ; women, whether married or not, can own land by inheritance or cultivation (*Annual Report*, 1893–94, p. 54 ; *cf.* also D'Albertis' *New Guinea*, II, pp. 172–75, 181, 187, 188) ; G. Landtman has studied these people, but his results have not yet been published. The neighbouring Somlos are doubtless allied to the Masingara ; they bury their dead. The Dirimu speak the same language as that of the Masingara and numerous other villages in the district, all of whom are doubtless of the same stock. They are patrilineal, daughters inherit land only when there are no sons. The large kangaroo, *cheba*, is regarded as the common mother of all the bush peoples of the district, therefore it is tabued to them as food (T. Reeves Palmer, MS.). There is no evidence that these bush tribes were ever head-hunters or that they have a rich ceremonial social life ; they speak "Papuan" languages.

The custom of drinking kava might readily spread from the Kabiri to the bush peoples behind the right bank of the delta of the Fly without markedly affecting the great islands in the estuary, but we are entirely in the dark as to the date of this possible drift. There is no evidence to lead one to suppose that this system was imported into the Fly estuary area, or to the south coast of Netherlands New Guinea, by a migration or cultural drift by sea. My own opinion is that it has come overland ; possibly its point of departure was Astrolabe Bay. It is, however, futile to speculate further until we have information concerning the peoples in the interior of New Guinea. A. C. HADDON.

DESCRIPTION OF FIGURES IN PLATE K—i.

KAVA ROOT AND BOWLS FROM KIWAI ISLAND, ESTUARY OF THE FLY RIVER, BRITISH NEW GUINEA, FROM SPECIMENS PRESENTED BY DR. G. LANDTMAN TO THE ETHNOLOGICAL MUSEUM, CAMBRIDGE.

A.—Bowl of coco-nut shell, *nuku*, diam. 8·5 cm., height 5 cm., with a zigzag engraved round the outer margin of the rim.

B.—Plain *nuku*, diam. 7 cm., height 44 mm.

C.—*Gàmada* root, the thick portion of the dried root is 7 mm. in diam.

D.—Leaf sheath of a palm through which the beverage is filtered.

Africa : Nile Valley. **Seligman.**

Dinka Arrows. *By Professor Seligman, M.D.* **88**

The majority of the Dinka tribes do not use the bow and arrow ; indeed, the only exception that I know of is the Agar Dinka, though it is likely enough that some of their neighbours may share their peculiarity. The breaking down of tribal isolation which has advanced so rapidly of late years seems to make it worth while to figure a number of Agar Dinka arrows given me a few years ago by the Rev. A. Shaw, C.M.S., who himself collected them from the Dinka (*see* Plate K—ii). The shafts are usually from about 50 cm. to 70 cm. in length, the iron heads approaching 15 cm. I cannot say whether the Agar actually made the arrows figured or procured them from another tribe ; in form the heads resemble those in use among the Bongo, the Mittu, and their congeners, from whom the use of the bow may have been learnt. C. G. SELIGMAN.

Obituary. Brabrook.

Sir Richard Martin. 89

By the death, on 23rd August, of Sir Richard Biddulph Martin, Bart., M.A., the Royal Anthropological Institute has lost one of its earliest and most constant supporters. Born 12th May 1838, the eldest son of an eminent London banker, he succeeded in due course to be the chief partner in Martin's Bank, the oldest in London, and then one of the leading private banks—since converted into a corporation under his direction as chairman. Its antiquity is still testified by the sign of a grasshopper and by a blunderbuss, which both adorn the fireplace of the new building of the bank, as they formerly did the less stately building which has given place to it. Mr. Richard Martin did not allow the business concerns of the bank, or the numerous City organisations which sought his influence and his help, to engross all his interest. He gave much of his time and attention to the work of scientific societies, and he was always ready to respond to claims on his philanthropy. He joined the Royal Statistical Society in 1872, was elected its Treasurer in 1875, and President in 1906. On that occasion he delivered a valuable presidential address on the Statistics of Parliamentary Elections. On the formation, in 1896, of the Childhood Society, for the scientific study of the mental and physical conditions of children, he accepted the office of treasurer, and after that body had been converted into the Child Study Society, London, he became President, a position which he held until his death. He took an active part in several congresses dealing with subjects of education and public health. In his later years, though suffering from severe lameness, he maintained a regular attendance at the councils to which he belonged.

He joined the Ethnological Society in 1868, and accordingly ranks in our Institute as a member of 48 years' standing. He became in 1877, and has since continued, a member of the council, and was on several occasions one of the elected vice-Presidents. He visited Smyrna on the 20th May 1876, and collected a number of objects from a refuse heap on Mount Pagus, the castle hill there, which he exhibited to us in the following May. The then President (General Pitt-Rivers) and Sir John Evans attributed them to the Roman period. Again, at the meeting on the 13th January 1891, he exhibited and commented on a fire syringe from North Borneo, a portion of the Empire in the development of which he was interested. His position and experience added weight in our councils to the advice which his sympathy with all the activities of our Institute inspired.

He was Member of Parliament for Tewkesbury, where was his country home, Overbury Court, and was created a baronet in 1906. He leaves no heir to succeed to the title.

E. BRABROOK.

Malabar. Rajah.

Kingship in Ancient Malabar, with special Reference to Cochin. 90

By K. R. V. Rajah.

In my *Comparative Studies in Cochin History* (reviewed in MAN, 1915, 28) I have mentioned some features common to the royal and divine authorities and institutions here, on the Malabar coast, such as common appellations, fortifications, use of flags, conches, and other paraphernalia and emblems, in support of my conjecture of the divine origin of kingship, to which are to be added some more of no less importance. The first is that the inspired prophet of God or of the temple, who is postulated there to be the source of royal authority and prerogative, is still known by the name *Kōmaram**—a word derived by Dr. Gundert from *Kōmān* (= priest

* The word *Kōmaram* seems to have its correlative in the word *Edamaram* or *Idamarom*, formed of *Edam* or *Idam* (= mansion or jurisdiction of a vassal), which is also found in compound words *Edaprabhu* or *Idaprahbu*; *Edavazhi* or *Idavazhi* (= vassals or feudal chiefs).

or headman), which again is formed of *Kō* and *mān* or S. *Gōmān*, and is said to mean "King." Dr. Gundert's etymology does not seem to have been established beyond dispute. The base or root *Kō* is also met with in words *Koil*, *Kovil*, or *Koyil*, and their derivatives, explained in my Studies (pages 47 and 48) as referring to the divine as well as to the royal residences and institutions. The most probable or correct etymology, therefore, seems to be that all the words above mentioned are cognates. This seems to show that the inspired prophet was regarded as the king as well as the priest, and performed both functions and exercised both powers.

The second point is that when a divine procession passes along any route, the householders of the route receive it at their gates with lighted lamps and offer measures of paddy, rice, &c., to the deity in procession. The same honour or homage is done to a royal procession also. This is called *Paravaippu*.

Abnormalities, rarities of the season, or freaks of nature, such as fruits, &c., are either offered to the deity or to the king. They are even regarded as their legitimate dues.

These temples and their premises seem to me to have been the centres, not only of worship, but also of other early tribal activities as well. It was here that the king was first anointed, and the tribal assembly (*Kuttam*, page 45) periodically met to discuss and settle the communal affairs. It was here that the crimes and civil disputes were adjudicated by oaths and ordeals. It was here that periodical festivals and fairs were held, out of which, in course of time, grew commercial exchange. Further, it seems to me that the *tali*-tying marriage of the girls in the temple and before the portals of the divine sanctuary was the early form of this sacrament among the indigenous peoples of South India, which is still current in Malabar without abuse, especially among the poorer classes, but which, being misunderstood and misinterpreted elsewhere as dedication to God or to the temple, for services, seems to have given rise to the Devadasi class and its profession, the nautch, both of which are now held in contempt everywhere. K. R. V. RAJAH.

British Honduras: Archæology. St. George Gray.

On a Chipped Flint Implement found in British Honduras. 91

By H. St. George Gray.

The remarkable implement here figured was found some years ago at a place called "Seven Hills," in the southern part of British Honduras. It is the property of Mr. H. P. C. Strange, Commissioner at Corozál, and has been deposited in the Museum of the Somersetshire Archæological Society at Taunton Castle.

From its size and design it appears probable that it was a ceremonial implement, or emblem of office. It consists of flint, and is 19¾ inches in length. It is chipped all over its surfaces and worked along every edge; the "handle-end" is of triangular cross-section, tapering gradually throughout its length towards the butt. The projecting top, of bi-convex section, also tapers; the summit is slightly broken. Along one side the margin of the implement expands for a length of 5 inches, and takes the form of an almost straight, chopper-like edge. On the opposite side are two tapering projections, 2½ inches long (one broken at the point); they form an almost crescentic outline. The object weighs about 33 oz. (avoirdupois).

Mr. Strange states that a similar implement, but slightly longer, and found in the same locality, is (or was) in private hands in Belize.

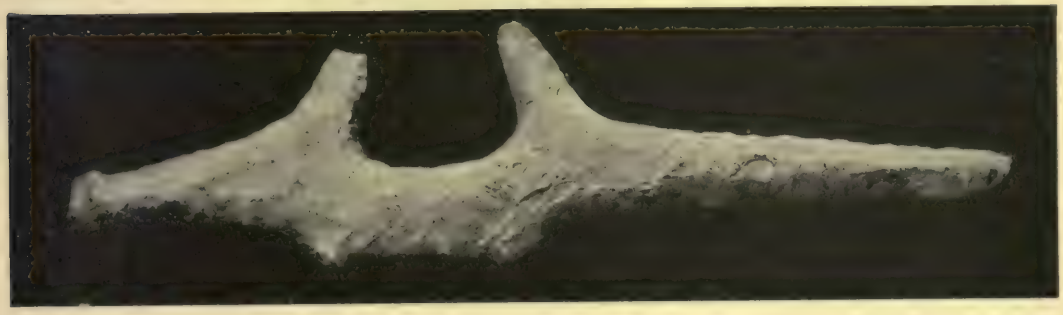
In general character this implement closely resembles other large and sometimes serrated implements which have been found in Honduras. E. T. Stevens figures six such objects in *Flint Chips* (1870), Frontispiece, and pp. 289–291. His figures, Nos. 5, 6, and 7, were also given in the *Archæological Journal*, IX (1852), p. 97. (*See* also VIII, 422.) One is an implement with five serrations on one side and

six on the other, pointed at both ends; length 16½ inches, width 4 inches. Another, measuring 17 by 13 inches, is in the form of a crescent having six projecting points, with a much longer central one having five teeth along each margin.* The third, now 12 inches long, is of similar form to the last, but broken. They were added to the Blackmore Museum, Salisbury, with other objects forming the Brackstone Collection, in 1867.† In 1868, the same Museum obtained three other specimens, less striking.‡ They consist of a large spear-head in process of manufacture, a saw-like object, and portion of a dentated disc, rudely worked.§

A chipped flint object of fine workmanship from Honduras was exhibited by Colonel A. Lane-Fox at the Society of Antiquaries in 1871, and is figured.‖ It is in the form of a crescent and worked on every edge (length 6 inches). It is now in the Pitt-Rivers Museum at Farnham, North Dorset.

Twenty-four comparatively small implements of chert and obsidian of peculiar form, found in British Honduras, are figured by Dr. T. Gann.¶

Mr. R. Garraway Rice exhibited in 1909 a curious flint figure chipped into human form (height 9 inches), said to have been found in Thames ballast, but which probably came originally from Honduras.** There is a cast of a similar figure in



CHIPPED FLINT FROM HONDURAS.

the British Museum (Franks Collection). A few other similar implements are also exhibited in the national collection. Another stone implement having serrations, labelled "El Cayo, British Honduras," may be seen in the Bristol Museum.

H. ST. GEORGE GRAY.

Archæology. Moir.

The Flaking of Sub-Crag Flints. *By J. Reid Moir.* 92

In the *Journal of the Royal Anthropological Institute* (Vol. XLIV, 1914), Mr. Hazzledine Warren has published a paper ("The Experimental Investiga- "tion of Flint Fracture and its Application to Problems of Human Implements," pp. 412–50), in which he has once more attempted to show that what he terms

* Mr. R. Temple, Chief Justice of Honduras, exhibited in 1857 some remains from tumuli in Central America, including a flint collar or torque. (*Journ. Brit. Arch. Assoc.*, XIII, 319.)

† The accounts of Dr. Daniel Wilson (*Prehistoric Man*, I, 214-5, Figs. 7, 8), and Mr. R. H. Brackstone (*Arch. Journ.*, VIII, 422; and IX, 97), do not agree in some details in regard to the discovery of these implements. One of the specimens, in outline somewhat resembling a dog, is in the British Museum.

‡ These implements changed hands once or twice. (*Quar. Journ. Suffolk Inst.*, Jan. 1869, p. 8.)

§ These implements are figured in *Flint Chips*, Frontispiece, Nos. 8, 9, 10.

‖ *Proc. Soc. Antiq. Lond.*, 2 ser., V, 93–95.

¶ *Ibid.*, XV, 430–4. They were acquired by the British Museum in 1897.

** *Ibid.*, XXII, 360.

"eoliths" have been produced by natural forces. I propose to offer some criticisms on his paper, but will confine my remarks to his views upon the sub-crag flints, with which I feel myself to be in some measure familiar.

I notice on p. 429, in dealing with the sub-crag flints, Mr. Warren states: "In "considering the effects of crushing on a larger scale, and under greater pressure, "one is confronted with serious practical difficulties. It is not possible to work "experimentally under pressures which are comparable with those that obtain beneath "an ice-sheet. . . ." And again, on p. 449: "That the larger chipping of the "sub-crag flints has not been reproduced by experimental methods. . . ." These two definite statements show clearly that, in Mr. Warren's opinion, it has not yet been possible to imitate the sub-crag flaking by experimental means, and as this is so, it is obvious he cannot possibly know how this particular flaking was produced, whether by man or by nature. Yet on p. 431 Mr. Warren states that he holds the "unequivocal"—that is, "not doubtful"—opinion that some natural force has effected the chipping.

This illogical attitude on Mr. Warren's part is somewhat remarkable, and appears to be at variance with the view expressed on p. 449 as to his anxiety to have the fact of the existence of Pliocene man as firmly established as is that of his Palæolithic successor. It is not necessary to invoke the crushing power of an ice-sheet to produce flaking upon flints comparable in size with that to be seen upon the sub-crag specimens. I have seen and handled flints fractured in a press which showed flakes removed quite as large as those detached from the sub-crag nodules, and moreover no immense pressure was needed to remove them. Flint of even the best quality and greatest hardness will stand only a limited amount of pressure before fracturing, and the pressures "that obtain beneath an ice-sheet" would undoubtedly reduce it to powder. It is, therefore, quite needless to invoke such a mighty force to account for the flaking of the sub-crag flints. One can break large, sound flint nodules in a press and produce fractures as large as those exhibited on the sub-crag flints, but everyone familiar with the differences known to exist between the fractured surfaces of flints broken by pressure and by percussion will see that the fractures produced in the press differ from those of the sub-crag specimens. If, however, a large sound nodule of flint is placed on the knee and struck in a certain way with another stone of heavy weight held in the hand as a hammer-stone, fractures are produced which are indistinguishable from those upon many of the stones from below the Red Crag. This latter style of workmanship is known as "human flaking," and in the case of the sub-crag flints affords evidence of the existence of Pliocene man.

On p. 430 of his paper Mr. Warren states that "many eoliths of Kentish type "occur in the basement bed of the crag, and that the rostro-carinate type is closely "associated with the familiar notches-with-point." I do not know what portion of the sub-crag basement bed Mr. Warren has been examining, but I do know that what he states is incorrect regarding the bed found below the Suffolk Red Crag, and that the flints illustrated on Plate XL (Nos. 4 to 10), to which the reader is referred, and which are said "to speak for themselves," bear no resemblance to the vast majority of the sub-crag flints examined by me.

Mr. Warren makes use (on p. 430) of the old argument as to the inutility of the sub-crag implements, and bases his view upon the comparatively few specimens housed in the British Museum, Bloomsbury. This argument of "inutility" was at one time used against the "humanity" of the now universally accepted palæoliths. Is Mr. Warren prepared to state definitely to what use the early Challean implements were put, or to explain the meaning of the twisted ovates of the later St. Acheul period? If Mr. Warren had visited the museum at Ipswich before reading his

paper he would not, I think, have dwelt upon the "uselessness" of the sub-crag implements, because he would have seen there a series of normal scrapers and borers such as are met with in every prehistoric culture, and whose utility cannot be denied.

Mr. Warren states (p. 430) that the rostro-carinates "are admirable examples "of chipping along the A and B planes of least resistance, while the technical "character of the chipping is also in agreement with that observed in the operation "of mechanical pressure." Every flint implement has naturally been flaked by man along the lines of least resistance, the discovery of the advisability of so flaking flint was probably one of the first achievements of the dawning human brain, and if the rostro-carinates exhibit such flaking it is just what would be expected by all those who regard them as humanly fashioned. But the character of the flaking upon these specimens bears no resemblance to flaking produced by pressure. There are, apparently, a "certain number" of the sub-crag flints which are "more suggestive of control," and these are perhaps "the sporadic products of violent "concussion rather than the effects of pressure" (p. 430). That is to say that the vast majority of the sub-crag flints were fractured by pressure, but certain other recalcitrant specimens were selected by nature for subjection to the effects of "violent concussion."

About the year 1875 there lived, I believe, in London a certain number of gentlemen who were strongly opposed to the growing belief in the "humanity" of the then newly-discovered palæoliths, and who very frequently spoke and read papers before the Victoria Institute. These investigators, I find, were unable to accept these flints as being humanly-flaked because of (1) their "uselessness"; (2) their abundance in river gravels; (3) the fact that flint "has a natural cleavage, which gives to it a ten-"dency, however struck or crushed, to break into these particular forms"; (4) their opinion that these flints, "whether crushed by glaciers, or in any other way unknown "to us, the mere breaking of flint is not a difficulty that has to be met"; and (5) of the finding by one of their number that "Blake's patent stone-breaker, in "which a cast-iron jaw is worked by a steam engine," could produce flints which could not be well distinguished from "the reputed knives and scrapers of palæolithic man."*

There is, as will be noticed, a very marked resemblance between the above-mentioned views on the palæolithic flints and those now held by Mr. Hazzledine Warren on the pre-palæolithic specimens, and as the former are now discredited and forgotten, so, in my opinion, will Mr. Warren's disappear. The issue between us is fortunately very clear and defined. I hold that these sub-crag flints are humanly-fashioned, and in support of this opinion I can show flints of precisely similar forms and exhibiting flaking showing the same characteristics, which I have produced by flaking flints with a hammer-stone in the ordinary human manner. Mr. Warren believes that natural forces have flaked the sub-crag specimens, and therefore, if he wishes to bring forward sound, incontrovertible evidence in support of his views he must show a series of flints flaked by some unguided force which will also be of precisely similar forms and the flaking of which will exhibit the same characteristics as are to be seen upon the sub-crag specimens. It is idle to enter the realm of speculation, and to try to imagine what natural forces may or may not have done to flints in the remote past. Actual facts are what is needed, and all else is "vanity and vexation of spirit."

J. REID MOIR.

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* Callard and others, *The Antiquity of Man*, Elliot Stock, 62, Paternoster Row, E.C.

Anthropology. Wright.

The Endocranial Cast of the Piltdown Skull. *By William Wright.* **93**

In the last number of MAN, Professor Elliot Smith prefers a charge of inaccuracy against the present writer, but does not stay to establish it except for the statement that "Professor Symington has not discussed the mode of reconstruction." It is quite true that Professor Symington has not discussed the mode of reconstruction of the skull, nor was it stated that he had, but he has criticised the mode of reconstructing the brain by taking a cast of the interior of the cranium, and with such effect that we notice Professor Elliot Smith has now discarded the term brain-cast. and writes of cranial-cast, whereas formerly he used the two terms in a manner which seemed to imply that they were synonymous.

Professor Symington has further shown that even when an endocranial cast is taken under the most favourable conditions, such a cast can only convey a general idea of the external appearance of the brain. When, however, the cranium is fragmentary, and its reconstruction admittedly faulty, most of us, we imagine, will not be disposed to attach much importance to "the obviously expanding area" at the posterior end of the second temporal convolution as it can be recognised on an endocranial cast; the more so as a considerable portion of the cranium in this region is wanting, and, further, the region is one where skulls under pressure have a marked tendency to burst.

WILLIAM WRIGHT.

REVIEWS.

Anthropology. Evans.

Black and White in the Southern States. By Maurice S. Evans, C.M.G., London: Longmans, Green and Co., pp. 299. 1 map. Price 7*s.* 6*d.* **94**

Every anthropologist hopes that the day may come when his text books may equal, in their certainty and in their results, the celebrated treatise written by Euclid some 300 B.C. Many of our speculations are purely theoretical, but in their ultimate result they must be applicable to the masses of humanity now jostling each other in the fairer lands of the earth. Of all the factors elicited by race-contact none rivals in its interest and in its importance that manifestation of the mind of man known as race instinct, race prejudice or race hatred. In England, if we confine our experience to the homeland, our knowledge must be purely theoretical. If we want to study the problem we can find it alive and in active operation in two regions or the earth—South Africa and the Southern States of America. The problem in these two regions differs in this respect: The white man transplanted the negro to the States; black and white have to live cheek by jowl year in and year out. In South Africa the white man has come into a black man's country; and for the greater part the native is still segregated in his home country—in Basutoland, in Bechuanaland, in Swaziland, the Transkei, and locations in Zululand and Natal. The conditions in the Southern States make the race problem there a much more acute one than in South Africa.

The author of the book under review approaches the problem of race prejudice from the point of view of a very practical anthropologist. He has to solve certain problems which are now pressing for a solution in South Africa. He has to determine the lines on which the education of the native races is to be carried out. Some years ago he wrote a very excellent book—*Black and White in South Africa*—a very able study of the racial problems with which the statesmen of South Africa have to deal.

In the present work he gives us the results of a personal investigation of the racial problems of the Southern States, and we do not exaggerate when we say that he has written one of the most helpful and scientific of the many books which

have been written round the ever-present "black and white" problem. South Africa has been fortunate in finding a sane, sound, and scientific counsellor to help her in solving one of the most difficult questions that a State can have to face.

Mr. Evans lays hold of the true nature of "race prejudice"; to him, as to all anthropologists who have given their attention to the matter, it is akin to the instinct that binds together the individuals of any species of animals; it is a basal factor in the evolution of human races — which we are justified in supposing to be incipient species. He wisely and rightly discards the use of "superior" and "inferior" as terms applicable to races; they are different, and we must recognise the exact nature of those differences if we would discover a working arrangement which will permit the two races to live side by side to their mutual advantage. For the full enjoyment of a primitive form of life, the black man is the white man's superior; but when we apply as a test that form of industrial life which has been evolved in Europe, there is no question of equality of fitness; in every place and at every time the white man proves his dominance.

Mr. Evans patiently examines the possibility of solving the black-white problem by a fusion of races. He believes that the race prejudice of the white race offers an impassable barrier, a barrier so strongly set as to be finally and permanently indestructible. The problem cannot be solved by miscegenation.

Complete segregation of the races being regarded as impracticable and economically unwise, and the award of absolute equality of rights to the black man in a mixed community having been found to be impossible in actual practice, what is to be done? The solution Mr. Evans offers is this: Frankly recognise the differences in the aptitudes and capacities of the two races, and train the members of each race for that particular department of the economy of civilisation for which it is best fitted. Give the white race the form of government which secures its ideal civilisation, and with sympathy and justice give the coloured race an intercurrent measure of self-government—in a form acceptable to the leaders of the coloured race. He advocates territorial separation, as far as is possible, and the elimination of all conditions which bring about an industrial competition between the individuals of the two races. For the peace of mind of our statesmen, one could wish that Nature had evolved a more uniform type of humanity, but seeing that these differences are real and that recent centuries have brought together the diverse products of time and place, and that a mutual accommodation has to be sought for and found, we see no better way out of present difficulties than that propounded by Mr. Evans. As a matter of practical politics, the scheme presents many perplexities in its application, but the alternatives to that scheme—miscegenation, slavery, race-extermination—are unthinkable.

A. KEITH.

Archæology.

Droop. 95

Archæological Excavations. By J. P. Droop, M.A., late Student of the British School at Athens. Cambridge Archæological and Ethnological Series. Cambridge: University Press. 1915.

It is, unfortunately, too often the case that excavations, even in the hands of those who should know better, degenerate into mere treasure-hunting, whereby the scientific world gains little, while the site is irretrievably spoiled. As a protest against such barbarism and a warning to would-be diggers this little book is invaluable, and its list of offences to be avoided is well-nigh exhaustive.

Its aims are not, however, negative only, but it abounds in useful hints of a positive kind. The inexperienced explorer would do well to consult its pages before

preparing an expedition, but it may be doubted whether his results would be wholly successful if they depended solely upon the information gained from reading them. As an introduction to the subject it is admirable, as a text-book on the whole art of digging, like all text-books, it necessarily fails, for such arts cannot be learnt entirely from books alone. In saying this I do not wish to disparage Mr. Droop's monograph, but to warn the intending excavator that more is needed than the study of this work.

Mr. Droop reminds his readers that the qualifications of an ideal excavator are numerous, among them being those of civil engineer and surveyor. To assist them in the last province he has added an appendix on the use of the Dumpy Level, which will, however, scarcely serve to convert a novice into an expert.

One is glad to find Mr. Droop reiterating the advice that nothing should be neglected because it is not what the excavator is looking for, and suggesting that the explorer should know how to take those measurements of bones and skulls that are desired by anthropologists. These points, more particularly the latter, have been too much neglected in the past, especially in Greece, including one expedition in which Mr. Droop, I believe, took part. H. J. E. P.

Australia. **Masson.**

An Untamed Territory: The Northern Territory of Australia. By Elsie R. Masson. 33 Illustrations and 2 Maps. Pp. 181. Macmillan and Co., London. 1915. Price 6*s.* net. **96**

After many years of silence from this portion of the great island continent, we have lately been favoured with two works full of information—Professor Baldwin Spencer's *Natives of the Northern Territory of Australia* (Reviewed MAN, 1915, **35**), and now Mrs. Masson has added to our knowledge by giving us a book describing a woman's life in Darwin (*sic*). Why should the older name of Port Darwin disappear? It is still to be found in all maps, even those produced in her own book. Palmerston, the original name of the settlement, seems to have entirely dropped out of use.

Mrs. Masson, in her Introduction, gives a concise epitome of the history of this portion of Australia up to the present time. To show how up-to-date her description is, she devotes Chapter III to "The Servant Question," but perhaps fearing she is making the Settlement appear too civilised, follows with an account of a Corrobboree. The writer of this Review in reading this latter seems to see Port Darwin much the same as when he was there thirty-four years ago—civilisation and savage life arm-in-arm, for after dinner at the Residency an adjournment was made into the bush to witness a large gathering of natives, who were performing a Corrobboree. However, the real change comes when in Chapter VI we read of a train to Pine Creek Gold Diggings, and a motor-car journey to an outlying station.

The earlier settlements at Port Essington and on Bathurst Island are fully described. The blackfellow is not forgotten, and it would appear that, with the parental care of settler and Government, there may be some hope of his ultimate preservation.

That there is a great future for the northern territory there can be little doubt. The overland telegraph starts from Port Darwin, and the railway, which is to join it with Adelaide, will, no doubt, be continued in the not far distant future.

The book is illustrated from excellent photographs by Professor Baldwin Spencer and Dr. Mervyn Holmes of Port Darwin.

A full bibliography of the northern territory, compiled by T. Gill, is given in *In Northern Seas*, by A. Searcy, Adelaide, 1905. J. EDGE-PARTINGTON.

EYRE AND SPOTTISWOODE, LTD., His Majesty's Printers, East Harding Street, London, E.C.

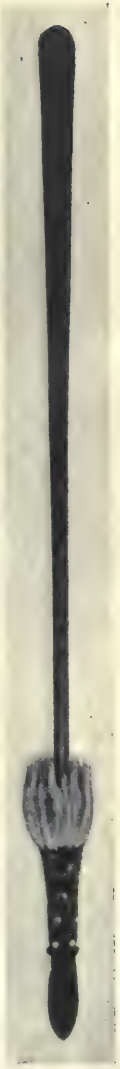


FIG. 1.

FIG. 2.

FIG. 4.
DETAIL CARVING OF FIG. 1.

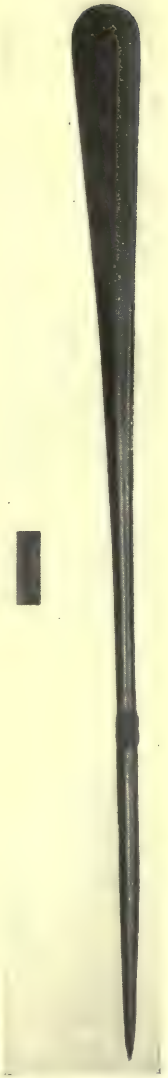


FIG. 3.

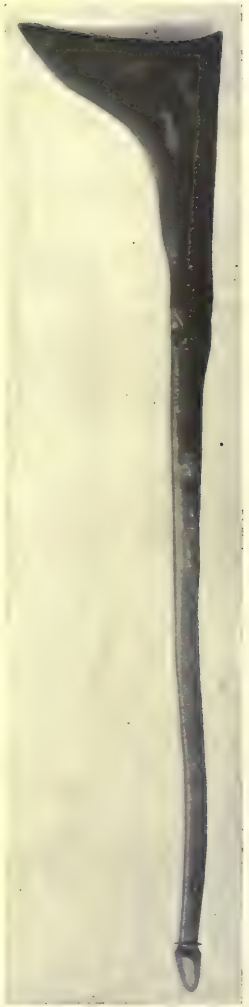


FIG. 15.

MAORI WEAPONS (HANI, TEWHA-TEWHA, AND POU-WHENUA).

ORIGINAL ARTICLES.

With Plate L.

New Zealand: Ethnography. Skinner.

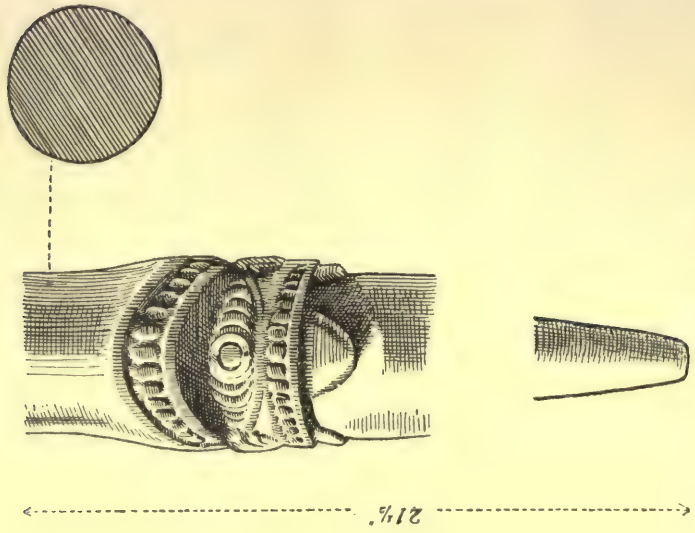
Origin and Relationship of Hani, Tewha-Tewha, and Pou-Whenua. *By H. D. Skinner.* 97

Figs. 1, 2, and 3 of Plate L represent three characteristic kinds of Maori weapon. Fig. 1 represents a hani, or as it is called in Taranaki, a taiaha. It is 72 inches long, and the greatest width of the blade is 3½ inches. In actual fighting the hani is grasped by both hands just above the carved end, which is pointed downwards. The blow is delivered with either of the edges of the blade, both being sharp. The hani is generally, though quite wrongly, called a spear. It is sometimes less incorrectly described as a two-handed sword. As will be seen from the facts adduced below, hani, tewha-tewha, and pou-whenua are all light, elongated clubs having a sharp striking edge or edges and also a point used for in-fighting.

In Fig. 1 the carving at the lower end has been boldly designed and finely executed with stone tools. The point (Fig. 4) represents a human tongue ornamented with scrolls. Above it are the teeth and upper lip, above which may be discerned a diminutive nose, eyes obliquely set and inlaid with circlets of shell, and a beetling brow with conventional forelock. Above the carving is a band, some 6 inches wide, of scarlet kaka feathers, surmounted by a circlet of cream-coloured dogs' hair. This hair has been cut from the tails of native dogs and tied in little tassels with binding of dressed flax. The flax tags of these tassels are then woven into a cord, along which the tassels hang at regular and close intervals. The whole cord is wound round the hani a number of times, thus completing the decoration of one of the most beautiful products of the Maori workman. Above the decoration rises the long blade, beautifully polished, and having its edges sharp. The end of the blade, where it is widest, is generally shaped in a curve, but it occasionally takes the form of an obtuse angle.

Hani vary much in size. The smaller and the more delicate specimens were used only on ceremonial occasions, and then generally as adjuncts to oratory. Specimens made of whale's bone are sometimes seen. There are in museums a good many wooden specimens in which the whole blade is decorated with carving, but the writer has never seen an old example of this kind. The carving would impair the fighting value of the weapon.

Fig. 2 represents a tewha-tewha. Its length is about 45 inches. In fighting it is grasped just above the band of carving towards the pointed end, and this latter, as in the case of the hani, is pointed downwards. The blow is delivered with the sharp straight edge, to which the axe-like expansion acts as a make-weight. The pointed end is used, like the bayonet in "shorten arms," to deal with an opponent who has got within the guard, and also for dispatching a prostrate enemy. The tongue of the hani is used for the same purposes. The narrow band of carving (Fig. 6, right) towards the pointed end represents two human faces facing outwards. The single circle of shells serves for the eye of each face, the two circles thus doing service for four eyes. There is the same diminutive nose, the upper lip, and the teeth, as in the hani of Fig. 1. The pointed end represents an elongated tongue. Where the lower edge of the axe-like expansion joins the part we have called the blade, a bunch of feathers, said to be hawks', hangs from a small hole. A single side of the vanes is stripped from the quill, which is then cut so that blocks of it are left attached at small regular intervals to the remaining vane. These decorated vanes are then tied with binding of dressed flax in a large bunch and attached to the tewha-tewha. The same method of treating feathers may be seen in specimens of featherwork from Melanesia.



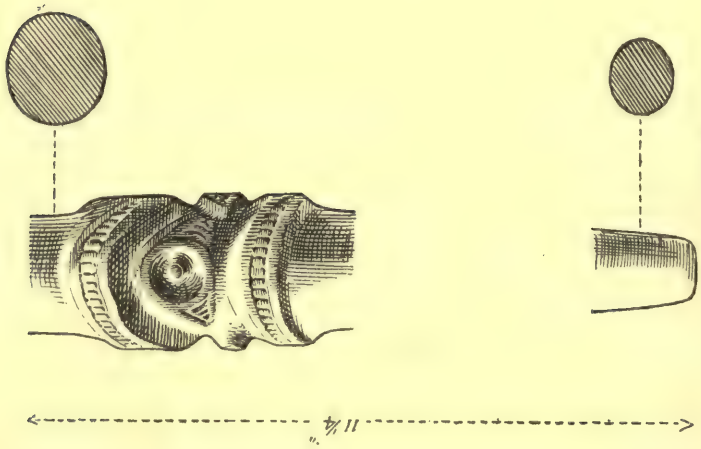
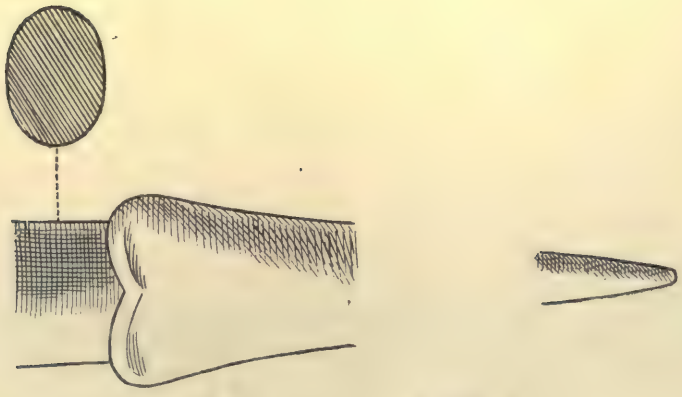


FIG. 6.



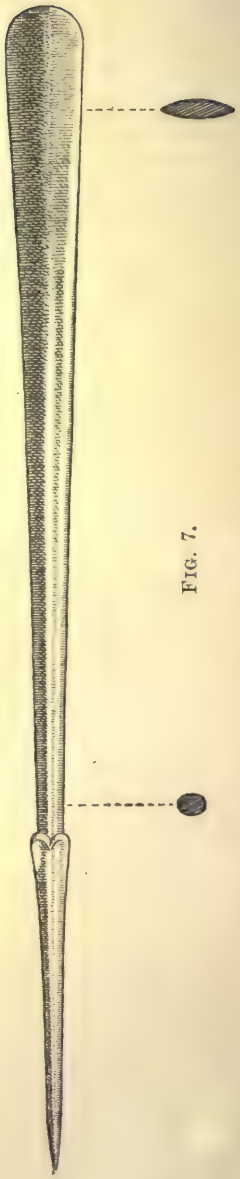


FIG. 7.

Tewha-tewha do not vary in size to the same extent as do hani. A very large proportion do not differ in measurements more than an inch or two from Fig. 2. An exceptional specimen in the Liverpool Museum measures 70 inches in length and 12 inches across the expansion. Small specimens made of whale's bone are occasionally seen, and there is in the Dominion Museum a small example from the Auckland district made of greenstone. This, like those of whale's bone, must have been used only on ceremonial occasions. Occasionally the expansion, and more rarely the blade, are decorated with carved spirals, but I know of no example in which this carving has not been executed with steel tools.

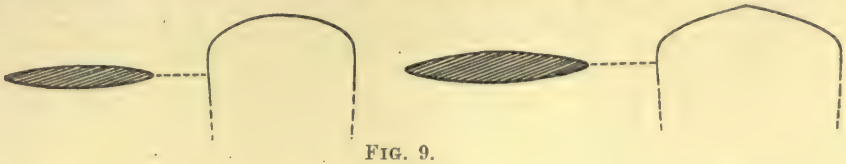


FIG. 9.

In the illustrations to Parkinson's account of Cook's first voyage to New Zealand the tewha-tewha, when shown, is almost invariably given an expansion unusually wide and having its upper edge markedly concave. This has probably arisen through Parkinson copying one model in all his illustrations. If this supposition is correct his model must have been a tewha-tewha brought home by Cook and now in the Dominion Museum, Wellington, N.Z. It is unique in possessing both the characteristics just mentioned.

Plate L, Fig. 3, represents the pou-whenua. It is about 60 inches in length and the greatest width of the blade is 5 inches. It is grasped above the carving, and the blow is delivered, as in the case of the hani, with either edge of the blade. In typical examples the proportions of the blade are those of the blade of the hani. The carving of this specimen is shown in detail in Fig. 6, middle. Fig. 7 represents the primitive form of the pou-whenua, in which the blade and the point are as strongly differentiated as in any of the types already figured but in which there is no band of decorative carving. The region below the grip is shown in Fig. 6, left. No examples of pou-whenua other than wooden are known.

The development from the simple pou-whenua (Fig. 7) of such a specialised form as the hani will best be seen by comparing a series of detailed drawings of the carving on the part below the grip in all these weapons. Fig 6 represents the carving on three of the weapons already figured. The left specimen is almost plain. To this plain shape the familiar double human profile, so common in Maori carving, is added in the case of the second pou-whenua (middle). The carving of the tewha-tewha (left) is essentially the same. In this specimen the teeth are not indicated, an unusual feature. Fig. 11 represents the same region in three hani. The length of the pointed part below the human face is much shorter than in the case of the specimens of Fig. 6, and this shortness is, as is indicated by the Rarotongan club (Fig. 8), a primitive characteristic. In the left specimen the familiar double human profile appears. In the middle one the faces have been turned through 90 degrees and adapted to the new surface shape. The second face is, of course, wholly in reverse. In the right specimen degeneration has set in.

1/8 Full size

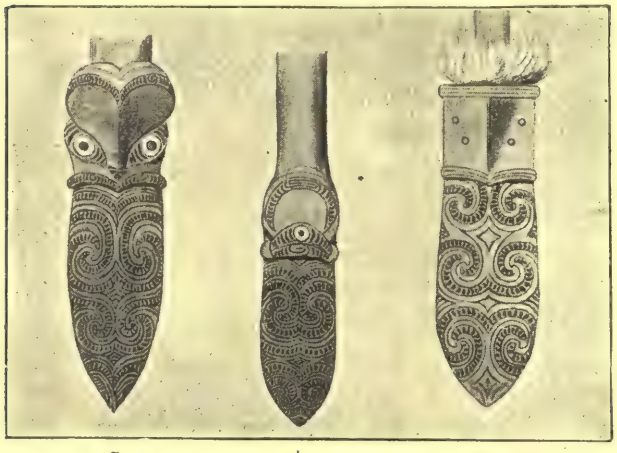
FIG 8.

1/7 Full size

FIG. 10.

From a consideration of the facts adduced above, we may conclude that hani, tewha-tewha, and pou-whenua are closely related forms, and that their differences are superficial. Further, we may conclude that Fig. 7 represents a form more primitive than any of the others. Fig. 8, a light double-edged club from Rarotonga, is an allied form retaining some primitive features. One of these is the shortness of the point below the grip. This shortness is retained in the hani, as already noted. A second primitive feature is the ridge running down the middle of the blade, a feature which indicates its paddle ancestry. The shape of the end of the blade points backwards to the same ancestral form. It is worth noting that a characteristic pointing in the same direction may be seen in any collection of pou-whenua. The greater number have the end of the blade curved, as in Fig. 9, left. A few, however, have the end angular (Fig. 9, right), a feature which we must regard as primitive.

Fig. 10 represents a paddle club from the Solomon Islands. The handle has been sharpened. The ridge along the blade should be noted. From this form of club to the ordinary paddle of the Solomon group is a small step, and every intermediate gradation of shape might be figured.



a *b* *c*

FIG. 11.

From the considerations already advanced we are, I think, justified in claiming a Melanesian ancestry for the two-edged clubs of Rarotonga and New Zealand. A question at once arises, Did the three Maori forms differentiate themselves in New Zealand, or must their point of origin be placed over-sea? Plate L, Fig. 5, which represents a light club from the New Hebrides, seems to indicate that the differentiation of the tewha-tewha form had already begun in Melanesia.

HANI, TEWHA-TEWHA, AND POU-WHENUA.

Illustrations.

(Plate L.)

Fig. 1.—Hani. Length 72 inches. Locality Taranaki. Skinner Collection.
Fig. 2.—Tewha-tewha. Length 42 inches. Locality unknown. British Museum.
Fig. 3.—Pou-whenua. Length 60 inches. Locality unknown. British Museum.
Fig. 4.—Detail carving of hani, Fig 1.
Fig. 5.—Light club. Locality Aneitum. Length 42 inches. Royal Scottish Museum.

(In Text.)

Fig. 6.—Detail carving of Figs. 4, 2, and 3.
Fig. 7.—Pou-whenua. Length 48 inches. Locality Taranaki. Skinner Collection.
Fig. 8.—Light club. Locality Rarotonga. Length 90 inches. British Museum.
Fig. 9.—Upper ends of pou-whenua: two types.
Fig. 10.—Paddle club. Length 50 inches. Locality Soloman Islands. Skinner Collection.
Fig. 11.—Detail carving of three hani. After Balfour, "Evolution of Decorative Art," page 57.

H. D. SKINNER.

Sociology. Long.

Some Australian Classes, Named and Nameless. *By Richard C. E. Long.* 98

In A. W. Howitt's *Native Tribes of South-Eastern Australia*, p. 211-5, are given the marriage rules of the Lachlan Wiradjuri and the Wonghibon tribes, both of which have the well-known Kamilaroi class names, Muri, Kubi, Ipai, Kumbo, with slight differences of pronunciation. Howitt's table shows that some of the marriages agree with the Kamilaroi system, while others differ from it. In what follows the former will be called regular, and the latter irregular marriages. The irregular marriages are all of one order of irregularity in that they are all marriages between classes which, in the Kamilaroi system, are father and son to each other and *vice versâ*, that is, marriages between Muri and Ipai, and between Kubi and Kumbo. The exogamy of the phratries, Howitt's "primary classes," is not interfered with. It is, of course, well known that marriages of various orders of irregularity occur in many Australian tribes, but there is a remarkable regularity in the irregularity of these two systems which seems to admit of explanation.

Now, on examining Howitt's table of the Lachlan Wiradjuri system as corrected by Sir James Frazer (*Totemism and Exogamy*, i, p. 411), it will be found that the Mallee Hen, Padimelon, and Emu totems of Mukula phratry intermarry regularly with the Red Kangaroo, Black Duck, and Lace Lizard totems of Budthaurung phratry. So likewise Mallee Hen and Emu intermarry regularly with Snake of Budthaurung phratry. On the other hand, Mallee Hen, Padimelon, and Emu intermarry irregularly with Bandicoot of that phratry. But Bandicoot only intermarries regularly with Opossum of Mukula phratry, while Opossum intermarries irregularly with all the Budthaurung totems except Bandicoot. In the Wonghibon table we find as the regular marriages that Emu intermarries with Duck (black or wild) and Bandicoot, that Mallee Hen intermarries with Duck, and that Opossum intermarries with Kangaroo, while the irregular marriages are that of Mallee Hen with Kangaroo and Bandicoot, of Emu with Kangaroo, and of Opossum with Duck and Bandicoot. It therefore appears that in no case in either tribe do any two totems intermarry with each other both regularly and irregularly. We are reminded of the statement of the native that a difficulty as to the proper marriages might be got over by the totem names of the individuals (Howitt, *op. cit.*, p. 215).

What, then, is the explanation of this remarkably systematic irregularity? Mr. A. R. Brown (*Journ. Anthr. Inst.*, 1913, p. 192), has made the much-needed remark that the marriage rules of Australian tribes are not in any way affected by the existence of two or four named divisions. Two instances of this are the Dieri, who have only two named phratries, but are really divided into eight classes by the use of the terms of relationship, and the Southern Arunta, who have four named classes, but are also really divided into eight classes. The last example is important because the system of eight named classes is spreading in this tribe, having apparently reached it from the north. In this article I use the term "anonymous classes" to denote the divisions which are in fact made in a tribe by the operation of the terms of relationship. These anonymous classes usually extend to all the other tribes with which a tribe is in contact.

Dealing now with the Wiradjuri, let us suppose that there were two adjoining tribes, A and B, and that all the present Wiradjuri totems except Opossum and Bandicoot belonged to A tribe, while those two totems belonged to B tribe. Suppose further that A and B were each divided into four anonymous classes and that the two tribes intermarried and recognised each others anonymous classes, or, to put it in another way, that each native knew his classificatory "brother," &c., in the other

tribe as well as in his own. Let the anonymous classes be distinguished as C, D, E, F, with the following rules of marriage and descent :—

Male	Marries	Children are
C	E	F
D	F	E
E	C	D
F	D	C

Then let the four class names be introduced in a part of the A tribe remote from the B tribe and let the same four class names be introduced into the B tribe at a part remote from the A tribe. Suppose then that in A tribe the anonymous classes were named as follows :—C, Muri ; D, Kubi ; E, Kumbo ; F, Ipai ; and that in B tribe they were named C, Kubi ; D, Muri ; E, Ipai ; B, Kumbo. Then if the use of the class names extended in each tribe until from each side it reached the boundary between the two tribes, the result would be that while, for example, a C (now named Muri) of A tribe would marry an E (now Kumbo) in his own tribe (a regular marriage), yet if he married an E of B tribe she would now be called Ipai, and the marriage would be irregular. A C of B tribe (now Kubi) would marry an E of his own tribe (now Ipai), which would also be a regular marriage, while if he married an E of A tribe she would now be called Kumbo, and the marriage would be irregular. And so with all the other class names, producing exactly the rules given by Howitt. (For simplicity I have used same name for both masculine and feminine of the class names, as Ipai instead of the feminine Ipatha, &c.) In the above I have assumed two separate tribes, A and B, to make the explanation clearer, but it would equally apply in case of a large tribe if the class names were independently introduced into different parts of it, and if in one part only the A set of totems were found and in the other part only the B set. This is more probably what did happen. Some totems are in fact more numerous in one part of the tribe and some in others (Howitt, p. 216).

In the Wonghibon system the same explanation applies so far as the marriages of the Opossum and Kangaroo totems, by assuming that they belonged originally to a separate tribe or part of a tribe. A difficulty remains in the case of the Bandicoot totem in this tribe, which by theory would belong to the same original tribe as the Emu, Mallee Hen, and Duck totems. It marries regularly with Emu and irregularly with Opossum, all which is in accordance with the theory, but it marries irregularly with Mallee Hen where one would expect it to marry regularly. I think the explanation is that at the time and place where the other Wonghibon rules came into operation as suggested, there were no members of the Bandicoot and Mallee Hen totems within reach of each other, and that subsequently, at the time and place where they did come into contact, the old men knew of the Wiradjuri rule of Mallee Hen marrying Bandicoot irregularly and adopted it. The two tribes adjoin and are closely related.

Something similar must have occurred with the Mardudhunera and Ngaluma tribes (A. R. Brown, *op. cit.*, p. 177). The four class names in these two tribes are the same with slight changes of pronunciation, but in intermarriages between the tribes the classes are not all equated with those of the same name. Two of the four are reckoned as the same class in each, but the other two are transposed, and in so far it differs from above theory, which requires the classes in each phratry to be transposed.

It is instructive to note that the Ngaluma and Mardudhunera, who have patrilineal descent of the totems, have transposed two classes which are father and son classes to each other and *vice versâ*, while the transposition required in the case of the Wiradjuri and Wonghibon, who have matrilineal descent of the totems, is of two

classes which are mother and daughter to each other and *vice versâ*. No phratry names have been found by Mr. Brown, but we may suppose that if these tribes recognised phratries, such would descend in the male line, and so the transposition would not affect the exogamy of the phratries any more than in the case of the Wiradjuri and Wonghibon. No doubt the class names reached the Mardudhunera and Ngaluma independently, and when the use of the names spread to the boundary of the two tribes from each side, they found that two of the classes with same names were not the same anonymous classes but were father and son classes to each other.

If the foregoing explanation of the Wiradjuri and Wonghibon rules is the right one, it affords a further proof of the existence of classes completely developed before any names were given to them. Another piece of evidence in the same direction is the geographical distribution of certain sets of class names far beyond the limits of a particular language. The fact that the distribution of the four class names does not coincide with that of the phratry names is another. It is evident that when names were given to the anonymous classes in any locality they would be likely to spread, owing to the convenience in identifying the classes of strangers instead of making genealogical inquiries, and the direction in which they spread need not have been the same as that of the phratry names, which perhaps themselves spread in the same way but at a different time.

No class names of a four-class or eight-class system have been found out of Australia, but there is a distinction to be observed between the two systems, for while no rules even applying only to the nearer kindred have been found outside of Australia which would give the effect of the eight-class rules, yet on the other hand the special prohibition enforced by the four-class system, namely, that against marriage in the generation immediately above or below one's own, is found elsewhere among peoples having the system of relationship called by Morgan "Turanian," *e.g.*, among the Fijians. Here, however, no marriage prohibitions are enforced when the relationship is distant though traceable, and besides the relationship terms are not extended so as to take in the whole community, so that there are no anonymous classes in the sense in which I use the term.

Dr. W. H. R. Rivers (*The Todas*, page 490) found that, so far at least as a man's own and his mother's clan, the distinction of generations was made by the relationship terms among the Todas, thus making an anonymous division in addition to the named clans, but it does not appear that these relationships are extended to take in the whole community. It is quite clear that for marriage purposes there are no anonymous classes, because the marriage of a man with a woman, and then with her sister's daughter, of which he gives an instance on page 522, would be contrary to the rules of a four-class system, and besides the different clans could not intermarry as they do if such were the case.

It is much to be wished that those who are investigating kinship systems, especially in Melanesia, would direct their attention to the degree of extension which the terms of relationship receive, and to the question whether any of them, and if so which, are extended to take in the whole community.

In sharp contrast to the four and eight-class systems, the system of two phratries is practically world-wide. This, and the fact that it underlies the four and eight-class systems, should make us cautious in concluding that it, too, began in the form of anonymous divisions distinguished by the terms of relationship Still, there are cases where the phratries are anonymous (Rivers, *History of Melanesian Society*, I, page 22, and II, page 501).

The many instances of the phratry names showing some contrast in colour, size, rank, or intelligence have a very artificial appearance, as if the names were given to phratries already existing, but anonymous. There are the great and little

totems in Mabuiag, the noble and commoner *vosa* in Fiji, the New Britain phratries named after the wise and foolish spirits, &c. The Raga phratry names, Tangaro and Sukwe (Rivers, *op. cit.*, I, page 190), provide a similar case, because Dr. Codrington (*Melanesians*, page 169) states that Tangaro and Suqe (Sukwe) are contrasted as the wise and foolish spirits in that island. Here, too, just as in Australia, the phratries are equated with those of the Banks Island, though the names are different.

Reviewing all these systems, we find a remarkable progression, the two-phratry system world-wide, the strict four-class system confined to Australia, but with approaches to it elsewhere limited to the nearer kindred, and the eight-class system absolutely confined to Australia.

I am not concerned here with any theory of the origin of either class or phratry divisions, but I wish to point out that those who put forward theories of their origin must take into account that the four-class and eight-class systems, and perhaps the dual system, existed at first anonymously, with all their rules complete. This is very different from Sir James Frazer's conclusion from the existing Australian rules (*Totemism and Exogamy*, I, page 400), that an aversion to such marriages existed before any tribal ordinance forbidding them. There may have been such an aversion before the present rules came into being—very probably there was—but these definite rules and penalties are much more than an "aversion"; they are themselves the system to be explained.

RICHARD C. E. LONG.

Detection. Parsons.

A Zuñi Detective. *By Dr. Elsie Clews Parsons.* 99

He was a medicine-man of the *Newekwe tikyilana* or Galaxy fraternity, but none of the three detective methods about which he told me was, he insisted, a fraternity secret or limited to the use of fraternity members.* Any one could make use of them, providing he had never in his life been bitten.† Some persons, however, would have more power than others. The father of my practitioner, I learn from Dr. Kroeber, was a medicine-man possessed of it. My practitioner seems to have purposed passing on the power in turn to his son, since he had taught him the medicine songs (*see* below). But the son has probably become too Americanised to practise. Two of the methods are Zuñi, the third is Navaho. The Navaho method my practitioner had learned from a Zuñi called Mona, who had learned it from a Navaho. It was the method he favoured, being less dangerous to the practitioner than the other two.

All three methods are used for the detection of missing things, articles or animals—animals lost, strayed, or stolen. Or if a horse or burro were found dead, no reason appearing, one of these methods would be practised to learn the facts of the case. For detecting murder or adultery‡ the methods are not used.

In all three methods a narcotic is used, and a trance results. During the trance the picture of the situation or incidents in or through which the missing article has

* *Cp.* Stevenson, M.C., "The Zuñi Indians," p. 386, XXIII (1901–2), *Ann. Rep. Bur. Amer. Ethnol.*; "Ethnobotany of the Zuñi Indians," p. 39, XXX (1915), *Ann. Rep. Bur. Amer. Ethnol.*

† There are several Zuñi beliefs about disqualification of some kind from bites. For example, if the cord of a new-born infant begins to "run," someone who has been bitten has been in the room, it is believed, and unless he is found and waves some ashes around the heads of mother and child, the child will die. The ashes must be waved four times, four being the obsessive Zuñi numeral.

‡ If adultery occurs while a husband is hunting, the deer, it is believed, "will tell him," the buck mounting the doe. The hunter has then to shoot both and take out their hearts. On his return home he will find his wife and her lover sick. To cure them, he has to rub them with the deer heart mixed with meal, the doe's heart for the woman, the buck's for the man. Otherwise, if he fail to take pity on them, they will die.

been mislaid or taken will unfold itself. That his face may not be recognised by a seer, a thief will smoke when in the act, knowing that then only his smoke-enveloped head will be seen.*

In details the three methods vary. In the first method the root is powdered and rubbed on the eyes and around the ears. In the second method the root of the plant narcotic is chewed. In the third, or Navaho, method, in which there are two persons operating, he who sings the songs, Navaho songs, both music and words—he, the singer, chews the root and rubs it on his body; while he who goes into the trance has the "medicine" rubbed on each finger of the right hand up to the elbow. There are five different medicines, a different one for each finger. It is a medicine-man who rubs on these medicines, the hand first being carefully washed. Besides the medicines, certain magic properties are also in use—a stone concretion looking like two eyes, and a root, one end of which ends in several hooks or claws, call *unawa shonchi* (*unawa* = see; *shonchi* = claw, nail). A little altar (*teshkwina*) is set up, and these objects are presumably laid upon it.†

The plant used in the first method has to be gathered close to Kołuwala, the Sacred Lake, the only place where it is said to grow. Special journeys are not made for it, but when it is gathered prayer plumes are planted, and it is kept wrapped in turquoise and shell beads. None but its possessor is allowed to touch it. Its Zuñi name is *tenatseli*.‡

The plant used in the second method is the Jamestown Weed (*Datura meteloides*). This plant, the Zuñi say, was once two persons. And it is they who come during any trance, whatever the method of inducing it, to guide the seer to the place of vision. The two are referred to as "the little people," sometimes appearing as a boy and girl, sometimes as an old man and woman. Their names are Aneglakya and Aneglakyatsitsa.§

To one sick from bewitchment *tenatseli* will be given, that he or she, guided by "the little people," may have a vision of the witch responsible.

In describing how dangerous an overdose of this plant might be, my informant told me how it had been used in what she referred to as a case of suicide, the only suicide among the Zuñi she had known. The story is a bit of Zuñi scandal, and I give it as such, but after all is not the scandal of every community interesting—psychologically if not institutionally? The story goes that a medicine man, who had been called in to knead the abdomen of a sick woman—a very common Zuñi practice—asked to have her removed into a room apart, as he wished to give her medicine to see who had bewitched her. He too spent the night in that room. In the morning he was found dead and his patient unconscious and in a badly abused

* According to Mrs. Stevenson a rain priest administers the narcotic to the man who has been robbed. During the resulting trance the rain priest may not smoke. Were he to smoke, "the man "could not see the robber, as Aneglakya [*see* below] does not like smoking at this time." "Ethnobotany of the Zuñi Indians," p. 90.

† Dr. Kroeber has given me this information, information secured by him from the very practitioner I cite. From him Dr. Kroeber also secured the objects for the American Museum of Natural History. They are contained in a little buckskin sack, together with a turquoise bead, a common appendage of supernatural instruments.

‡ Mrs. Stevenson refers to "*tenatsäli*" as merely a mythical plant. "Ethnobotany," p. 64. In "The Zuñi Indians," p. 124, Mrs. Stevenson refers, however, to the use of the "mythical plant" in a ceremonial as if it were an actual plant.

§ Mrs. Stevenson also gives this tradition about the plant couple ("The Zuñi Indians," p. 385; "Ethnobotany," p. 46); but she attaches it to the only narcotic she mentions—the Jamestown Weed. The introduction of "the little people" into the other methods would seem to be a rather interesting instance of syncretism: but the subject needs further study. The little people in the first method are referred to as *tenatseli atsana* (*a*=plural prefix; *tsana*=little).

condition. The gossips recalled that this man had often been heard to say he would like to die with a beautiful woman.*

The danger of death aside, the use of the Jamestown Weed has risks. Two Zuñi were mentioned to me as having their skins "spotted" from using the narcotic—or from using it without a subsequent emetic, I infer Mrs. Stevenson's informant would have maintained. "Should the warm water not be drunk and the medicine thereby thoroughly ejected, the flowers of *Datura* would appear over the body."†

Although the third method is Navaho, "the little people," supposedly of Zuñi origin, figure in it, for it is they again who guide the doctored hand. After the doctoring, the seer sits down and holds out his hand. When the first song is sung by his colleague the fingers of the hand begin to move in the order the medicines have been rubbed on. When the second song is sung all the fingers become "crazy" all over and numb. There is a third song to quiet the hand. In this case as in the others the seer spends the night alone. His colleague excepted, none is allowed to touch him or even see him. Should any one who did not "believe" come near him, the doctored hand would strike that unbeliever.‡ The room the seer stays in, too, must be emptied—lest he "hurt himself against anything." Moreover, in the Navaho method a medicine called "lion root" is rubbed on the seer, so he will not get hurt knocking about.

Nevertheless the experience is very trying. The next day the seer is upset. His head and eyes are heavy. He feels nervously on edge, "as you would in a thunder-storm," he said. So trying, indeed, is the performance, that, lucrative as it is—a seer might be given as much as $10 worth of blankets—my friend has retired from practice. He is too old, he says, it hurts too much. Only a few months ago he declined a case of a lost horse. ELSIE CLEWS PARSONS.

Kordofan: Ethnography. Seligman.

Stone-Headed Club From Southern Kordofan. *By Professor Seligman, M.D.* **100**

When travelling in Southern Kordofan in 1910 I saw a certain, not very large, number of clubs with spherical or sub-spherical heads. The finest example, illustrated in the accompanying figure, and now in the British Museum, was obtained from the Lafofa of Jebel Eliri. The head, which has a diameter of about 6·5 cm., is of smoothly ground hard igneous rock, consisting of a black matrix embedding many angular or sub-angular whitish masses. As shown in the figure, this is hafted on to a stout and very strong kind of cane about 80 cm. in length; one extremity of the cane has been tapered to receive the stone, the fastening being made secure by a rough iron ferrule hammered over the end.

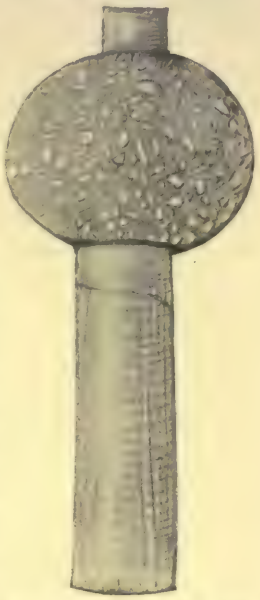
I could not ascertain the exact provenance of these clubs, which were far from common, but it seems certain that they were not made on any of the hills between the Nile and Jebel Talodi, nor did I see any during a journey in Northern Kordofan,

* According to Cushing *tenatseli* (*te-net-sa-li*) is a love charm, making women follow its possessor. —Proctor, E. D., *The Song of the Ancient People*, p. 59. New York, 1893.

† "The Ethnobotany of the Zuñi Indians," p. 90.

‡ One case was told me where, because the client did not believe, "the little people" had not appeared to the seer and his vision was imperfect. He could only tell his client she would find the lost property—some money—the following day before noon. The seer and his singer departed, leaving the woman much put out for having had to pay for such inadequate information. So angry did she remain, in fact, that the next morning she began a search on her own account for her lost money. Just as the seer and the singer were returning to give back to her their pay, they having heard of her dissatisfaction, at that very moment she found her money tucked away in an old box, and it was not yet noon.

in 1912, from Bara to beyond Jebel Kaja, in the neighbourhood of the Darfur border, although MacMichael has figured a number of pierced stones, some of which are sub-spherical, from Jebel Haraza and Jebel Um Durrag, in Northern Kordofan.* Probably the club-heads are, or were, made somewhere in Central Kordofan; the specimens I examined were not all of one kind of rock, nor was the hafting in every case of the same quality.



STONE-HEADED CLUB FROM KORDOFAN. × ½.

With regard to the purpose of these clubs, it was said that they would be used in fighting and hunting the larger carnivora, when an attempt would be made to strike a powerful two-handed blow on the neck immediately behind the base of the skull.

Their occurrence in North-Central Africa is of considerable interest. They are unknown among the Negro tribes; the form of the stone has nothing in common with the perforated discs from Meroitic sites, which I have described elsewhere, and it is by no means certain that they are in any way related to those figured by MacMichael. The question arises whether, in spite of their smaller size, they may not have some affinity with the Bushman *!kwe*, or pierced stones used for weighting digging sticks. A pierced stone, considered by Peringuey to be a *!kwe*, has been found on the Tanganyika plateau, while the same author has published a bushman painting in which a pierced stone is shown hafted as a club.†

C. G. SELIGMAN.

REVIEWS.

France: Archæology. **Baudouin.**

101

La Sépulture Neolithique de Belleville a Vendrest (Seine-et-Marne), Fouille et Restauration. Étude scientifique. Rapport Général par le Dr. Marcel Baudouin, avec la collaboration de MM. L. Giraux, A. Guébhard, Edmond Hue, Henri Martin, Ph. Reynier, et E. Taté. Paris. Société Prehistorique Française. 1911. 40 Figs. in text, 16 Plates. Pp. 264.

L'Ossuaire de la Ciste des Cous. A Bazoges-en-Pareds (Vendée) par Dr. Marcel Baudouin et Lucien Rousseau. Extrait des Mémoires de la Société Prehistorique Française (1914–15). Paris. Bureau de la S.P.F. 1915. 10 Plates, 44 Figs. Pp. 91.

In the summer of 1908 M. Ph. Reynier, of Lizy-sur-Ourcq—a small town some 30 miles to the north-east of Paris, and situated in the Department of Seine-et-Marne—informed the council of the Prehistoric Society of France that a Neolithic sepulchre of a peculiar kind had been discovered in the neighbouring parish of Vendrest. The site of the discovery was on the southern flank of the small wooded hill of Belleville, the sepulchre being situated about 130 feet above the level of the adjoining valley. Great sandstone blocks occur on the hill, which are hewn at the present day for paving purposes. It was while engaged on one of these great blocks—one which proved to be an essential part of the roof of a tomb—that the workmen discovered the Neolithic sepulchre of Belleville. The Council of the Society at once took steps (1) to purchase the site for the nation; (2) to carry out a complete and systematic

* *The Tribes of Northern and Central Kordofan*, p. 88. These stones are not used as club-heads, and probably—as suggested by MacMichael—they are to be regarded as indicating northern (Meroitic) influence.

† *Annals of the South African Museum*, VIII (1911), pp. 112, 113.

investigation of the structure and contents of the sepulchre; (3) to restore and preserve the tomb in its original form; (4) to publish a full and detailed account of the excavation and of the various objects discovered in the tomb. No one who studies the monograph which has been issued by the Société Prehistorique Française can fail to offer thanks wholeheartedly to its Council, and particularly to its secrétaire général—Dr. Marcel Baudouin.

The discovery at Belleville was made in 1908; the sepulchre was excavated during 1909–10; Dr. Baudouin's report appeared in 1911. When preparing his Belleville report, Dr. Baudouin's attention was drawn to a paragraph in a provincial newspaper announcing the discovery of human remains at a prehistoric site in the Department of Vendée—in the West of France. A brief preliminary inquiry led Dr. Baudouin to suspect that a Neolithic burial place had been opened—a suspicion which was soon verified by a personal visit. He found that the remains had been exposed by local workmen in the course of removing material for road-mending from a great heap of stones, known locally as a *brosse*. A few yards to the east of the *brosse* was an *allée couverte*. He quickly recognised that the neighbouring village of Bazoges-en-Pareds, which lies over 20 miles inland from the shores of the Bay of Biscay, was the centre of a country dotted over with graves and monuments of the Neolithic period.

Here, again, the Prehistoric Society of France stepped in; the site was purchased for the nation; M. Lucien Rousseau was associated with Dr. Baudouin to carry out a systematic investigation; when that was finished the cairn-tumulus was restored, and a full account published just before the outbreak of war. Thus the two monographs noted above are concerned with discoveries made in two widely-separated parts of France, and are enduring monuments to the enterprise and foresight of our French colleagues. Both sites belong to the Neolithic period; both were designed as final resting places for the remains of human beings; most of the people buried in them had longer and narrower heads than the modern inhabitants of France.

At the Belleville site a sepulchral chamber had been excavated on the southern slope of the hill. One can guess why the site had been chosen. Great natural blocks lay on the surface—blocks of sandstsone about 15 feet long, nearly 8 feet wide, and over 4 feet thick. They lay on a loose, easily-dug sand. The sand under these blocks had been excavated until a chamber was made with a length or depth of 20 feet, a width of 6 feet, and a height of $3\frac{1}{2}$ feet. The doorway placed on the the south aspect of the hill was narrow, and bounded on each side by a dressed upright stone. The sides of the chamber were built up with stones. The floor was roughly paved. When the earth was removed from what proved to be the doorway to the chamber no sign was to be seen of any boulders which might have been used to block the doorway; the chamber was almost full to the roof of sand, fallen blocks of stone, and *débris*.

A systematic examination revealed isolated parts of at least 130 individuals—representing men and women, infants and children, of all ages. There was a considerable proportion of people with short, wide heads. The men had been of medium stature—about 5 feet 5 inches or 5 feet 6 inches. Not a single intact skeleton was found. In the deepest part of the contents of the tomb, and therefore in the older part, about thirty small heaps of imperfectly cremated bones were found, each heap being mixed with charcoal, and in most cases placed on a slab of stone. The paving stones showed signs of having been subjected to fire. The flints found in the deeper deposit—knives, flakes, scrapers, polished axes—often showed heat splintering.

In the more superficial and recent deposits of the sepulchre the human bones

were no longer burned; they occurred in pockets. They formed isolated heaps. Occasionally the various parts—at the knee joint, at the neck, or at the elbow—were in natural juxtaposition, showing that when placed there these joints must have been intact and the bones united by ligaments. But not a single complete skeleton was found, only jumbled-up heaps of bones.

How are we to account for such heaps or isolated pockets of human remains? Dr. Marcel Baudouin has reached very definite conclusions—more definite than the reviewer thinks there is warranty for. To Dr. Baudouin the explanation is simple; the neighbouring tribe which buried at Belleville exposed their dead; at first they gathered up the bones, burned them, and laid their ashes to rest in the sepulchre which the modern stonemasons brought to light; subsequently they gave up burning, and simply deposited the desiccated remains in the sepulchre.

Is that the only theory which will account for the isolated pockets of bones? In modern times we see that there are at least three agencies which cause disturbance of grave contents: (1) There is the gravedigger; (2) there are burrowing or prowling animals; (3) there are the natural movements of overlying soil which presses asunder the bones as the soft parts decay. Dr. Baudouin has considered all of these, but favours his own explanation, that the natives of France—in Neolithic times—exposed their dead, and after desiccation gathered the remains for final interment in a sepulchre or ossuary.

We think his inferences go beyond the strength of his facts. He found remains of 130 individuals in the sepulchre at Belleville. We must suppose that the local tribe which used the chamber was at least 100 strong. They would have to make at least four visits yearly to the sepulchre. In even a century they ought to have deposited some 300 or 400 individuals, but we find only 130. The inference we draw is that the record afforded by a sepulchre, however valuable it may be in filling up a blank in our knowledge of mankind, is a very imperfect and damaged document, and that a vault used by many subsequent generations may show just such a disturbance as that at Belleville, even if burials were made much as they are to-day. We should be surprised, however, if we found that nearly 10 per cent. of a modern population showed evidence of having been trepanned, yet the remains found at Belleville leave us in no doubt but that the operation was practised with remarkable frequency in Neothlithic times. We do not think Dr. Baudouin is justified in regarding the constriction—annular constriction— which is found in many Neolithic skulls, particularly among those at Belleville, as an artificial deformation. Annular constriction of the skull, a depressed groove across the skull just behind the junction of the frontal with the parietal bones, is very common in modern Englishmen, among whom no artificial deformation is practised.

The Neolithic sepulchre in Vendée was of a different type. The cairn or tumulus, composed chiefly of limestone slabs, was roughly circular, its diameter being about 70 feet. In the centre was a circular cist or chamber, with a diameter of 13 feet. The cist was lined by 12 upright slabs, rising to about 3½ feet above the surface of the soil. A passage led to the central chamber; it was about 3 to 4 feet wide and lined on each side by large upright slabs. Dr. Baudouin rejects M. Chauvet's theory that in such tumuli the central chamber or passage had been roofed upon wooden supports. As restored, the central chamber and passage are represented as open to the sky. The central chamber and passage were found by the excavators to be filled with stones and earthy *débris;* the human remains—representing at least 130 individuals—were found in heaps or pockets amongst the stones. To account for the peculiar and isolated arrangement of the remains, Dr. Baudouin adopted the same explanation as at Belleville—the bones had been deposited in the sepulchre after the body of the dead person had been exposed for a long time to the action

of decomposition. In the broken condition of the bones he sees evidence of a ritual. Yet human bones do usually become broken in modern graves—even when untouched by man or beast.

We do most heartily congratulate the Société Prehistorique Française on the invaluable services it has rendered to archæology and to our knowledge of our Neolithic ancestors, and yet we would also counsel reservation of judgment on many of the inferences which have been drawn by Dr. Baudouin. A. KEITH.

Arabia : Numismatics. **Hill.**

Ancient Coinage of Southern Arabia. By G. F. Hill. (From *Proceedings of the British Academy.* Vol. vii.) **102**

In this article Mr. G. F. Hill deals with a curious and little-known group of coins, issued in South-western Arabia by the rulers of the Sabæans, Himyarites, and Minœans during a period which may be roughly stated as extending from 300 B.C. to 100 A.D. In fabric these coins may, for the most part, be traced to the earlier or later coinage of Athens, bearing the head of Athene and the owl. In some a ringleted head of Arab type replaces that of Athene, and in some a head resembling the long-necked head of Augustus (which was also imitated about the middle of the 1st century A.D. by Kadphises I, of Kābul). In these coins the owl of earlier or later type persists throughout. Some of the imitations of the Athenian coins of the 4th century B.C. have also a strong resemblance to some found in Bactria and India. The only exception to the Athenian type is a tetradrachm of Alexandrine style, attributed by Mr. Hill to the Minœans. A few smaller coins seem to belong to the same group.

Nothwithstanding the Attic influence the system of weights follows the Persian standard. In spite of the proximity there is no trace of Egyptian influence, from which Mr. Hill argues that the trade route by which the Attic coins travelled must have been a purely overland track from Syria, corresponding with the modern Pilgrims' route. Traces of early contact with the Persian Gulf can also be inferred.

From the above remarks it will be gathered that Mr. Hill's careful study of these coins is of value, not only to numismatists, but also to students of the fluctuating relations between Greek and Persian influences, and their bearing on the civilisation and trade of the pre-Islamic Arabs. M. LONGWORTH DAMES.

Craniology. **Thomson.**

A Study of the Craniology of the Mori-ori. By Eveline J. Thomson. *Biometrika :* Vol. XI, Parts 1 and 2. November 1915. Page 82. **103**

The Mori-ori of the Chatham Islands occupy an almost unique position among the island peoples of Polynesia. Their traditions tell us that they came to the Chatham Islands 28 generations ago, and that since that time they have held no intercourse with the outer world. If this traditional evidence is to be believed, and there seems at present little reason to doubt it, we may conclude that the Mori-ori has preserved during seven hundred years the racial type that inhabited New Zealand at the time of his departure for the Chathams. We know that for many centuries Melanesian influence, cultural as well as racial, has been penetrating Polynesia, and that this influence has left its mark on the Maori race and on Maori art. But we are justified in concluding on traditional grounds that for seven hundred years Melanesian influence has left the Mori-ori people untouched.

This conclusion receives very remarkable support from the craniological research of Miss Eveline J. Thomson. Her work has been carried out with the care and thoroughness characteristic of the Research Laboratory with which she is connected. Her monograph is accompanied by 22 fine plates. The material on which she worked consisted of 63 skulls in the Museum of the Royal College of Surgeons, but

she was also able to make use of measurements of 50 skulls made by the late Dr. Scott, of Otago University, and of 10 measured by Dr. Duckworth. The material available, therefore, is not as large as could be wished, but is large enough to warrant four very interesting deductions:

(i) While the Maori are the nearest of the races selected for comparison with the Mori-ori skulls, both Aino and Fuegian are surprisingly close.

(ii) Seventeenth century English are more distant than Fuegian, but have very far from the deviation of a race like the Sudanese negroes.

(iii) The current view that the Mori-ori, like the Maori, are an intermixture of Polynesian and Melanesian stock hardly receives confirmation. The Moriori stand nearer to the Londoner of the seventeenth century than to the negro.

(iv) The Maori themselves are still more closely allied to the Fuegian than is the Mori-ori.

Conclusion number (iii) is especially interesting, as it is in direct conflict with the traditional Maori evidence of T. Whatahoro, who states that the first inhabitants of New Zealand were Melanesians, or at any rate Negroid. This evidence has, to the present writer, always seemed doubtful. It appears to run counter to the evidence of Mori-ori art. Like much of Whatahoro's traditional evidence, what he says about the primitive Melanesian element in New Zealand calls for very careful scrutiny.*

Miss Eveline Thomson's concluding remarks are interesting: "If the racial "affinities I find in the Mori-ori do not wholly coincide with the view of more "authoritative anthropologists, they may at least serve as suggestions for the future "examination of the primitive races who still, or till recently, bordered the Pacific "Ocean. I feel confident that in the craniology of these races may be found a "definite key to the evolution of man in prehistoric times; there have, I believe, "been more extensive folk-wanderings, possibly rendered feasible by geological "changes, than we have yet recognised. Craniological material from the outlying "islands, and the fringes of the Pacific continents—if feasible of extinct races—is "what one must above all things desire."

It is much to be hoped that Miss Thomson will continue the work so successfully begun. The Easter Islanders occupy a position on the outskirts of the Pacific analogous to that of the Mori-ori. It is a most suggestive fact that the arts of the two peoples are closely related. It appears, therefore, that a study of the craniology of the Easter Islanders has a double chance of unlocking racial secrets in the Pacific.

H. D. SKINNER.

Race Sentiment.

Bryce.

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Race Sentiment as a Factor in History: A Lecture delivered before the University of London, on February 22nd, 1915. By the Rt. Hon. Viscount Bryce, O.M. London: University of London Press. Hodder and Stoughton. Price 1*s.* net.

In the opening paragraphs of his Creighton Lecture, Lord Bryce disarms the anthropologist by setting aside as beyond his scope all discussion of what constitutes race, and takes the human stocks to be "just what the ordinary books of "geography and history represent them." Further, he distinguishes the sentiment of race from Tribal Instinct and the sentiment of Nationality. Having thus clearly defined his position, he shows in a rapid survey of the critical epochs of the ancient and modern world that the growth of racial sentiment as a determining factor in the struggles for supremacy among nations is on the whole modern, and did not become of any importance until the French Revolution.

E. N. F.

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* Practically all of Whatahoro's published material has appeared in *The Journal of the Polynesian Society* and in that Society's Memoirs.

India : Archæology.

Archæological Survey of India. Report, 1912–13. Part I. **105**

With the Report for 1911–12 the first part of that for the following year may be considered. The second part is not yet issued.

This part is occupied by the Director's Annual Report, which contains matter of exceptional interest regarding the excavations he has conducted on the site of the ancient city of Taxila and at the Buddhist shrine of Sānchī. A detailed account of the Taxila excavations is promised by Sir J. Marshall for the second part of the Report, and a full notice of this very important work, involving as it does questions of great historical importance, must be deferred until its appearance.

The excavations at Sānchī have become possible through the public spirit and generosity of H.H. the Begam of Bhopāl, in whose State the celebrated Stūpa is situated. The results are of great importance, and several buildings surrounding the great Stūpa have been brought to light. Some of the earlier restorations of Sir A. Cunningham and Gen. Maisey have been shown to be erroneous. Good grounds are given for holding that the great gateways are not so early as has been generally supposed, and should be dated not earlier than the latter half of the 1st century B.C. An abstract is also given of Dr. Spooner's excavations on the site of Pataliputra, of which a fuller account has been communicated by him to the *Journal of the Royal Asiatic Society.*

M. LONGWORTH DAMES.

ANTHROPOLOGICAL NOTE.

Accessions to the Library of the Royal Anthropologi cal Institute. **106**

(*Donor indicated in parentheses.*)

Sechuana Proverbs, with Literal Translations and their European Equivalents. By Solomon T. Plaatje. 5 × 7¼. 98 pp. Illustrations. Kegan Paul, Trench, Trübner and Co., Ltd. 3*s.* net. (Publishers.)

Sierra Leone : Its People, Products, and Secret Societies. By H. O. Newland. 8¾ × 5½. 247 pp. 19 Plates. John Bale, Sons and Danielsson, Ltd. 7*s.* 6*d.* net. (Publishers.)

Classified Catalogue of the Library of the Director-General of Archæology. Supplement III. Additions, 1912–15. (Sir J. Marshall.)

European and Other Race Origins. By H. B. Hannay. 9 × 6. 472 pp. 3 Maps. Sampson Low, Marston and Co., Ltd. 21*s.* net. (Publishers.)

Earliest Man. By F. W. H. Migeod. 8¼ × 5¾. 128 pp. Kegan Paul, Trench, Trübner and Co. 3*s.* 6*d.* net. (Publishers.)

My Siberian Year. By M. A. Czaplicka, F.R.A.S., F.R.G.S. 8¾ × 5½. 309 pp. 37 Illustrations and Maps. Mills and Boon. 10*s.* 6*d.* net. (Publishers.)

Collection Zaoussoïlov au Musée Historique de Finlande à Helsingfors. I : Catalogue Raisonné de la Collection de l' Âge du Bronze. By A. M. Tallgrem. 45 pp. 16 Plates. La Commission des Collections Antell, Helsingfors. 20 fr. (Author.)

Arboreal Man. By F. Wood Jones, M.B., D.Sc. 9 × 6. 224 pp. 80 Illustrations. Edward Arnold. 8*s.* 6*d.* (Publishers.)

The Indo-Aryan Races. By R. Chandra. Part I. 9¼ × 5¾. 274 pp. Varendra Research Society, Rajshahi. 6*s.* 8*d.* (Author.)

Eyre and Spottiswoode, Ltd., His Majesty's Printers, East Harding Street, London, E.C.

FIG. 1.—GALLA KINGS.

FIG. 2.—A GALLA AND HIS WIFE.

FIG. 3.

TYPICAL PHOTOGRAPHS OF THE GALLA.

ORIGINAL ARTICLES.

Ethnography. With Plate M. Phillipson.

Notes on the Galla. *By J. H. Phillipson.* 107

The following notes on the Galla were collected during a residence of 4½ years in East Africa.

These people are called *Galla* by almost all foreigners. The word means "wanderer," or, more literally, "going and coming." They say the coast tribes first gave them the name. They would have heard it from the Arabs, who, no doubt, got it from Abyssinia. They call themselves *Orm* or *Orma*, signifying "free," and their country *Laf Ormati*. Though to-day a mere handful, about 5,000 in all, they are found scattered over an area extending from the mouth of the Juba, on the north, to the Sabaki, on the south, north-eastward as far as the Lorian swamp, and westward to the falls of Kenya and Ukambani. The Somali adjoin them in the region of the Juba, and the Giryama on the south.

The Barareta, or Southern Galla, of to-day are settled on both sides of the Tana River, scattered in small communities, scarcely one of which consists of more than 100 persons. In the Malindi district, near Mambrui, there are some 200; the place where they reside is called Boma Upande.

In 1913, the nearest Galla to Mambrui were living at Kurawa, a two days' journey to the north. They had left Boma Upande some years before.

On the Sabaki River nothing now remains but place-names, which are clearly of Galla origin. At one time the Galla were forced to retreat before an invading party of Masai, and for several years the greater part of them dwelt in the neighbourhood of the Sabaki, but when I travelled up it as far as the borders of the Kamba country I did not see even one.

From Mambrui, or Boma Upande, north to Golbanti is some three or four days' journey, and on the way there are various settlements, containing, in all, some 150 Galla. Between Golbanti and the coast there are no Galla along the course of the Tana, but at and near Witu there are some 250, and at Mkunumbi, on the land route to Lamu, about 100 more, who are professed Muhammadans. In Lamu there is a small settlement of 30 or so, who are shepherds to the Swahili of that town. On the coast-line between Lamu and Kismayu there is a further settlement, some 150 strong, escaped slaves of the Somali, who had captured them in war. This is the extent of the Galla population in the strip of land running parallel with the coast to the north-east and south-west of Golbanti, amounting to not more than 1,000 all told.

We must, then, seek our numbers inland. The Tana valley is occupied by the Wa-Pokomo, a fine tribe of cultivators of the negro type, strong and well-built —harmless people in every way, and, at one time, in a state of vassalage to the Galla. According to a census taken by Mr. J. J. Anderson, when District Officer, they number between 15,000 and 16,000, and are increasing rapidly. But our attention must be directed to the Galla population.

I have visited every town, village, and hamlet in the country, as far up the river as Makere, and could not find that there were more than 1,000 Galla, including those at Golbanti. The remainder are higher up country, which I visited later. The Government reports estimate the number of Galla in the southern region at not more than 5,000. If former reports are correct, what has become of the people of the last two generations? Many, I know, are in Somaliland and among the Masai, but their numbers have been greatly exaggerated, and it will probably be found that the regions beyond do not contain so many as has been thought.

The Galla are, without doubt, a superior people, and conscious of superiority,

for their pride is unbounded. Personally, I have received nothing at their hands except kindness. They have made no excessive demands on my purse, but, on the contrary, have been liberal in the extreme, usually welcoming the traveller with a presentation of sheep, goats, and milk—enough, sometimes, to supply the wants of more than twenty people. I shall revert, later on, to their beautiful custom of hospitality, which had, to some extent, fallen into disuse (since, as they said, "strangers"—meaning more especially raiders—"do not consider us"), but is now reviving again. Their religion teaches them to care for strangers bound on an errand of peace, so that their existence in the land of shadows may be the brighter for a record of good deeds.

Traditions.

There is not the slightest doubt that the Southern Galla are a branch of the great family who now reside towards the north, or in what is called Boranaland. They say that they formerly dwelt there, together with their brethren, in peace and prosperity. They multiplied greatly, lived on the flesh of cattle, sheep, and goats, and drank milk and blood. The art of tilling the soil was unknown—in fact, they had no need of it, since their herds and flocks provided them not only with food, but with skins for beds and clothing. Besides the above animals, they had abundance of camels, horses, and asses.

The following is the account given of their separation: Shora Tabdu, the reigning king, had a foster-brother, Bierami Higu, who, though of servile birth, had been manumitted and became a trusted and respected councillor, showing much greater intellectual capacity than the king himself. At a time when a severe famine prevailed, Bierami Higu sent out a party to ascertain the state of the country to the south. They returned, stating that rain had fallen there, and grass and water were abundant. Bierami proposed that the tribe should migrate thither, and, calling together all who cared to join him, set out at the head of a large party, finding, as had been reported, grass and water in plenty, in the region of the Lorian swamp, where they made a settlement. Bierami Higu, considering himself indispensable, left word with his foster-brother to look after the country in his absence, adding, "If need for my help arise, send for me at once, and I will return." Shora, who had no desire to share the supreme power with him, sent various messages to the effect that all was going on well, so Hierami never returned, and a peaceful division of the tribe was effected.

The settlement at Lorian does not appear to have been permanent—indeed, it would have been impossible to remain there during the wet season, as the whole neighbourhood is bog and morass. Bierami Higu and his people moved on to the south-east and took up their position in the region between the Juba and the Tana. No further division taking place, they were called simply "Galla" or "Kofira" Galla and lived in peace without any sort of communication with the Borana country.

Godana's people at Mkonumbi are Kofira, as also some of the Galla at Witu; the rest of those at Witu, and those at Kurawa are Barareta.

It does not seem to be the case nowadays that there is no communication with the Borana—at least I met a Borana man and his wife at Kurawa in 1913. Bierami Higu, who enjoyed the full confidence of the people, was acknowledged by all of them as their king, or supreme chief; but at a later date they scattered abroad and settled in families, each having its own head as chief.

Another account is as follows: The head of one family, Kuyu Balali, was a man of great strength and stature, had a skin covered with hair like a horse, and was double-jointed. He possessed the largest spear ever seen, and his shield was as large as a huge door (this comparison is always used in telling the story, but actually, the

normal door of a Galla hut would be too small to serve as an illustration). He lived in a town alone with his wife and children and enormous herds of cattle. Shora Tabdu, of Boranaland, coveted Kuyu Balali's riches, and, still more, his wife, who was a handsome woman and somewhat disposed to encourage Shora's advances. The latter, after a formal greeting, challenged Kuyu to fight, but Kuyu, who was a man of peace, only laughed, declining to believe that he was serious. Shora, however, loosed Kuyu's cattle and did everything he could to anger him. Kuyu was roused at last; the beating of his heart could be heard like thunder, and when again asked if he would fight he said he would do so if a man could be found. Shora, having come to a secret understanding with Kuyu's wife, came on the following day to visit him, leaving a number of his followers in ambush outside the town. Kuyu, it is said, greeted Shora on his arrival, and then took his seat as usual and gave instructions for the calves to be put with the cows. When he turned round his seat broke, and he fell to the ground, whereupon his wife seized him and Shora killed him instantly, and escaped with the woman to his own camp.

FIG. 4.—MIN NAGESA—THE HOUSE OF THE DEAD.

FIG. 6.—TYPICAL GALLA HOUSE.

This story seems to refer to an earlier separation than the one above described as occurring in consequence of the famine.

GOVERNMENT.

The people are divided into sections called *Lub*, or clans. *Lub* really means "followers of a king." The government was formed after a separation from the

main tribe called "Hayum" kingdom. Over each *Lub* a ruler was appointed called *Hayu*, *i.e.*, king. This ruler was nominated along with a regent or prime minister, who is called a lower king. The nomination takes place previous to election. The appointment rests with the head of every family who has himself passed through the ordeal of initiation. He may almost be said to go by succession or by family. The first family or the family of most importance made a ruler, and thus it follows by rotation throughout the *Lub*. Females may not succeed, it rests only with the males. Minors may be appointed to rule, and his probable successor will belong to the next family. The country is divided into two sections; each section is named *Gos*, or "united people." These again are divided into sections named *Lub*. Over each clan a ruler is appointed by family, *i.e.*, in a clan there may be five families or more, including every blood relation. The first family and the first of that family is king (*Hayu*) along with a second of the same household. Thus the second family and so until all have been represented, and then it goes to the first; in this way the succession is kept up and the successor is well known. His power is absolute after his coronation, which is called *Gaduoma*, or "a state of subjection."

The coronation ceremony consists of a huge feast; the number of cattle traditionally spoken of is 200. These are slaughtered and much wine is consumed. The feast lasts a month or more. This, of course, means that the king presumptive must have a large stock of cattle. After this feast the king takes authority; he has put his people into a state of subjection, received their homage, appointed them their offices and functions, and allocated their pieces of territory to occupy and defend. He exercises his power in conjunction with his colleague and those appointed to help as ministers. His power is not despotic, it is paternal, and the kindest feelings prevail among king and subjects. He is exempt from war service, and tended with affectionate care. Although having absolute power, if it is abused, he can, by consent of the people, be deposed. His reign lasts for eight years only. The people are well affected to his rule. The present system has not been maintained for an indefinite period; it is of late origin. Tradition speaks of two sections only, and after their separation from the mother country, they, in their wanderings over a vast territory, felt the need of a new system, the present being the one adopted. The sole reason given for the present system is that, having so many small settlements extending over so vast a territory, it became imperative that the old system of *Gos* rulership should be altered to that of *Lub*. The system works well.

The petty chiefs act in conjunction with the king. These are, however, appointed by election of officers called *Toib* or *Toibi* (= seven councillors or ministers). These are men of standing and character in the *Lub* or clan. They are governed by, and work in unison with, the head. These officers are appointed by the king, and each of the seven has an alternative, so that the number is unbroken. Their office is to sit in council with the king, hear cases, administer justice, and in the king's absence they can pass sentence in minor cases; but all they do is done by his authority. For all that, this may act as a check if the king inclines to despotism. There is no such thing as favouritism; the *Toibi* stands in the order elected: 1, 2, &c. The first must call together the council, and must proclaim the king's decrees. The ruling seems to be simple yet effective, and there is no elaborate machinery of government. There is an established constitution, and some laws of a high order of merit. Women have no voice in any State matter. The revenue is composed of duty or percentage on ivory taken by aliens from the country. Cases of judgment are subject to a fine, levied in the shape of cattle, which are usually slaughtered and eaten by the king and his ministers. If the king cannot raise his coronation feast, every family pays a proportionate quantity; in fact, all ceremonies connected with the headship are provided for by the people if need be, although the

head aims at defraying the needed expenditure, in order to gain the full homage of his people.

There are no feasts, annual or otherwise, for payment of tribute.

J. H. PHILLIPSON.

New Zealand: Ethnography. Balfour.

Origin and Relationship of Hani, Tewha-Tewha, and Pou-Whenua. *By H. Balfour, M.A.* **108**

In Mr. Skinner's interesting note on the origin of the *hani*, *tewha-tewha* and *pou-whenua* (MAN, 1916, 97), I observed that a certain long, sharp-edged paddle-club, which is represented in Fig. 8, is described as "Rarotongan." One would much like to know the evidence upon which the assignment of this specimen to Rarotonga is based. The club appears to me to be very unlike any examples from this East Polynesian island of which I have any knowledge, whereas it corresponds, even to the smallest detail, with a form of club which is well known in Savage Island (Niué), and which I have always regarded as peculiar to the latter island. The distance between the two islands is a matter of 10 degrees of longitude, and if this club can be proved to hail from Rarotonga, the perfect identity which it exhibits with the familiar Niuéan type (down to the finely-engraved network pattern on the pointed butt below the stop) would be even more noteworthy than the *relatively* slight resemblance which it bears to the *hani* and *pou-whenua* of New Zealand. The point seems to be worth clearing up, since some 600 miles lie between Rarotonga and Niué, and the certain localization of the specimen has a bearing upon Mr. Skinner's argument, on account of the possibly Melanesian affinities which have been noted among some of the natives of Niué, where the Polynesian ethnic element prevails.

HENRY BALFOUR.

New Zealand: Ethnography. Skinner.

Origin and Relationship of Hani, Tewha-Tewha, and Pou-Whenua. *By H. D. Skinner.* **109**

The mistake is, of course, as obvious as any mistake can be. The writer must plead that the paper was written in a military fever hospital, and that the different types of club were described from memory. The illustrations were secured after discharge from hospital. Finally, the correction of proofs had to be rushed into a few minutes, and the mistake was overlooked. The nine club happens, ironically enough, to be the weapon with which the writer has been most familiar from the beginning of his studies in the Pacific.

The correction, as Mr. Balfour indicates, only strengthens the main contention of the paper.

H. D. SKINNER.

Polynesia: Linguistics. Brown.

Remarks on Samoan Sound Changes. *By Rev. George Brown, D.D.* **110**

In MAN, 1916, 28, Mr. A. M. Hocart directs attention to a comparatively recent, and, in my opinion, a very regrettable change in the pronunciation by the Samoans of certain letters in their language, and as I have had an intimate acquaintance with the Samoans for more than fifty-five years, I can give a little information on the history of the change, though I cannot suggest any adequate reason for its adoption.

I resided in Samoa during the years 1860 to 1874 without a break, and I have visited the group many times since the latter date. My last visit was in June last (1915), and on that occasion I went to every district on Savaii and to most of the districts on Upolu.

When I first resided in the group, in 1860, there were very few people indeed on Upolu, and still fewer, if any at all, on Savaii who used the "k" sound. It was very rarely heard outside of the Port of Apia and the Tuamasaga district.

The general opinion was that the change was introduced from the island of Tutuila, and it was certainly called *O le nanu faa-Tutuila* (Tutuila jabber, or wrong speech). Whether it originated on Tutuila or not I cannot say. Some individuals seemed to be conscious of their wrong pronunciation. One man tried to excuse himself by saying that his mouth was hard. The spread of the change was very gradual, and I am inclined to believe that intercourse with white men hastened the progress of it, for many of the traders used the pronunciation.

There are some points connected with this innovation which may be noticed :—

1. According to the testimony of the natives the sound of "k" was not heard in the Samoan language, except, it may be, in a very few individual cases, prior to the years 1858–60.

2. It was said to have originated in Tutuila, but none of the individuals whom I knew in the early sixties, who used the objectionable pronunciation, had ever been to Tutuila, from where the *nanu* (jabber) was said to have come. The worst case which I knew was that of a native of Manono. I do not remember hearing it on Savaii, except in a very few instances, or from visitors, whilst I was resident on that island. It certainly was not frequently used.

3. The sound of "k" is not in the original Samoan. I have a volume of *Songs*, *Stories*, *Proverbs*, *Riddles*, *&c.*, written by a Samoan poet during the years 1862–66. The writer had no communication with any white man, and the only instruction which he received from me was that he was to write, in his own time and in his own way, anything which he thought I would like to know. The book contains 500 foolscap pages of closely written matter, and there is not a "k" in any one of them. The value of the book is acknowledged by the late Rev. G. Pratt, in the preface to the third edition (1892) of his grammar and dictionary, in the following words : "From a volume of MS. songs, written by a native poet, and "lent me by the Rev. G. Brown, I culled 500 new words."

4. I do not remember hearing, even on my last visit eleven months ago, any *Tulafale* (orator) or chief, when speaking at a *fono* or other public meeting, using any but the proper pronunciation. They may have done so, but I think I should have noticed it.

5. A peculiarity with regard to many of those who used the "k" sound was that if they had to speak or read an introduced word which contained the letter, they nearly always altered the sound to that of "t," *e.g.*, *Kitiona* (Gideon) was often pronounced *Titiona*.

6. One of the most interesting facts about this "k" sound is that there has been no attempt to introduce it into the causative, or other words which contain the "break," or click, marked by an inverted comma. The "break," which Pratt says stands "for the dropping out of a consonant, usually 'k,'" most certainly represents a true sound, but it is at all events an open question whether the Samoan is not the original form, and the displacement of the "break" by the "k" in other languages a later innovation. I have noticed this same difference in other Melanesian and Polynesian languages. If, as Pratt says, the "break" represents the dropping of the "k," it is singular that there is no attempt to replace the sound in the words from which it was dropped. The causative *fa'a* in Samoan becomes *faka* in Tongan, *vaka* in Fijian, *whaka* in Maori, and in many other languages the cognate form containing the "k" sound is used, but the Samoans, though they change the sound of "t" to that of "k" in some words, never attempt to introduce it in the place of the "break."

I sincerely hope that the fact that the "k" is not recognised in any of the literature of the group, nor used by the official speakers and chiefs, will preserve the beautiful Samoan language from the threatened deterioration. GEO. BROWN.

Anthropology. Fleure.

Photographs of Welsh Anthropological Types. *By H. J. Fleure.* 111

A collection of 59 illustrations of Welsh Baptist Ministers of date about 1860–1865 was studied anthropologically by Dr. John Beddoe and his friend and fellow-worker, Dr. Davis, of Bristol, and of Aberceri, near Newcastle Emlyn, Cardiganshire. They have been given to the Royal Anthropological Institute by Mr. and Mrs. N. G. Heaven. Mrs. Heaven is the daughter of the late Dr. Davies.

Each illustration is mounted on a card, and on the back of the card is recorded the opinion of these anthropologists as to the type of the person figured. The terms used are, in general, those of Broca, but it is interesting to notice that the types chiefly distinguished are those which more recent workers also distinguish, thus establishing still more clearly the extent to which Dr. Beddoe was a pioneer.

Two are called "Pure Basque," and are obviously of Mediterranean type, with that admixture of some old strain which has been noted in a "Plynlymon type" in a recent paper (*Journ. Roy. Anthr. Inst.*, Vol. XLVI, 1916, p. 35*ff.*) The eyebrows are rugged and the eyes deep set. The narrow forehead recedes markedly from the front and sides, and in one of the illustrations the zygomatic arches are very strong. Several are labelled "Basque," and are generally of what several workers would call the Mediterranean type, with foreheads not receding markedly, and chins sometimes not at all prominent. Three are called "Basque and Modern Irish," and are again of Mediterranean type, but of a rather bony variety of that type. A number again are called "Basque and Kymric," and most of them seem to have rather more finely contoured faces, with forehead often high and nose usually straight and fine.

The "Kymric types" seem to have been identified mainly from the great length of the face beneath a high and fairly narrow head. The facial contours are refined, the nose strong and straight, the head not broad. The illustrations do not vary much for the identification of the colouring, so it is difficult to say whether we should consider these men a variant of the Nordic type; the strength of the jaw associated by some workers with Nordics is not conspicuous here.

The "Bronze types" as labelled are what many now call the "Beaker-maker type," *i.e.*, men with broad heads, strong brows, wide faces, lower jaws somewhat rounded, not too strong but having an angle not very far removed from a right angle between the jaw and its ascending ramus. The terms "Bronze and Kymric" and "Kymric and Bronze" are used to describe a large proportion of the total; the former version is used when the head appears broader and the face more rounded. One notices the number of men of this type, that is, approximating to what it is now customary to call the "Beaker-maker type," though with more refined contours than the majority of individuals found in Bronze Age and Beaker sepultures. The type is not numerically very strong in the actual population, and it is doubtful whether it would be found in anything approaching the same proportion in a collection of modern ministers. The reason is probably an interesting one; while the Welsh language was still artificially repressed and while freedom of conscience was still non-existent at the historic Universities, and the new Universities were not yet founded, the natural leaders of the Welsh people tended to look to the ministry of the Nonconformist bodies as a channel of expression. The varieties of the Beaker-maker type seem to work up into the "leader" group in most British populations

in considerable proportion, and this is probably why we find them a conspicuous element here.

Others are labelled "Saxon" and seem to have rather small long heads, while those called "Kymric and Saxon" are somewhat broader, generally bigger featured. One of the "Saxons" would be described by some workers to-day as a typical small-headed Nordic. One or two have the term "Celt" applied to them in the continental sense, and they approximate to the "Broad-headed Dark Type" of the Welsh coast, but they are not numerous in this sample. They are not a numerous element in the chief districts in which the Welsh Baptists are a large element.

The whole collection should be of interest to anthropologists, present and future, and it should be supplemented by the collection of as many of Dr. Beddoe's photographs and lantern slides as possible in order to make a reference set of a comprehensive kind at the Royal Anthropological Institute. Such a collection, carefully dated, would be of much value to students in future generations. Six of the illustrations from this collection are given in Plate V of the paper cited earlier in this note. Thanks are due to Principal Roberts, of the University College of Wales, and to Rev. George Williams, for notes and information adding to the interest of the collection.

H. J. FLEURE.

Africa, West: Sierra Leone.

Mende Songs. *By F. W. H. Migeod.*

Migeod.

112

PRELIMINARY NOTE.

The Mende nation inhabits the British Colony of Sierra Leone. The following songs are part of a collection I have made from natives belonging to different parts of the country.

To obtain an adequate translation of a song is usually a very difficult matter, and I have been obliged to omit a considerable number of the more unintelligible. It is, in the first place, not easy to recognise the words of a song, even in one's own language, when heard for the first time. In a foreign language, and especially in an African language, the difficulty is all the greater. Words are often slightly modified in pronunciation as well as shortened, and a further complication is that the singer is himself very commonly unable to give a meaning, not only to single words but to whole lines. The singer, if he does not frankly admit he does not know the meaning, will give a version, while one of the audience will say something quite different. The many meaningless words they will describe as "song-words," and there their information ends. For this reason the songs of one part of the country may be quite unintelligible in another part. The meaning has to be explained, although the difference in the dialect may be quite insignificant.

I may state that personally I have rarely succeeded in understanding a song until it had been explained to me, and I could get it down in writing to study at leisure. A considerable drawback to such studies is that the singers can rarely be made to say the words in an ordinary tone of voice. They almost invariably have to sing them; and I may add incidentally that it is fatiguing to have songs bawled at one, usually indoors, at the top of the singer's voice, and repeated over and over again until one can get them written down fairly accurately.

The allusions to native customs and ceremonies, and to animals, are, of course, obscure to any but the natives themselves. To understand them requires a very competent local knowledge.

One grammatical note must be added. It will be noticed that the vowel sounds "e" and "o," varied sometimes to "ye" and "yo" after "i," often follow words standing at the end of a phrase. This is a common feature of the language,

especially when calling to a person in the distance. In the songs these vocal additions are necessary to complete the rhythm.

1.

Ki wai wai, ki wai-o,	Ki wai wai, ki wai-o,
Nya nde, nya nde wai,	My brother, my big brother,
Ngi le gbe wo.	His birth was long ago.

Repeated.

A Poro song.

Poro is the great so-called secret society of the Mende nation. It is for men only. The rites are performed in the bush.

The words in the first line were described as "song-words" and said to have no meaning, though this is doubtful. Without knowing the allusion the song becomes completely meaningless.

It is said to be sung to gather everybody together when they come out of the "Poro bush."

2.

Gbe-yo! ma gbe-yo, ye.	Disperse! We disperse (or, leave).
Ndeve i ya hema-o.	The bat has gone to hang up.

This is a Poro song when leaving.

Meaning as supplied by the singer: There is a mat hung at the entrance of the "Poro bush." A man brings a present (*samba*) to the Spirit. When oblated it is called "Gbogbo." The giver then goes home, and the Spirit also goes away. Hence they say the bat has gone to hang up.

3.

Nyahei! be fo kamela.	Woman! you must not enter the Poro bush.
I le a mia we.	She passes yonder side.
Jembe lenga.	? Towards the horizon.
A mu le ngalui ma njego.	Let us pass by the moonlight upstream.

A Poro song.

4.

Ai Majiajo!	Ah! Majiajo!
Ba nya lukpe, koli be wa bu.	Do not push me, leopard you cannot come in.
Ngi koli hugo-o.	I know the leopard well.

Majiajo—Name given to the performer of a certain dance.

A dance song.

5.

Ba dundui ji hu lawo.	We open out for this dance.
Be kuna nya woma lo.	You say in future I am behind.
Nge ye ge sao.	I said just now, no!
Ndopo, bi nde ti nya la ge.	Boy, you say they call my name.
Gbe! gbe!	Stop! stop!
Semolui lo.	It is the dance leader.
Ba nya la ge.	Do not mention my name.

A dance song.

Translation of first line doubtful.

Dundui is said to be a dance at night after the Poro image has left the town.

Semolui is the designation of the performer of a Poro dance.

Explanation supplied in "English." "A man dance and finish. He want to go "to him town, and take up him load for go. Some one see this and tell him to "stop. He say no."

6.

Wai wai kimbo.	Scatter, scatter, cricket!
Wai wai, ngi benga.	Scatter, scatter, I am undressed.
Njosoa, Ngi benga.	Magic dancers! I am undressed.

This is described as a *Njoso wuli*, or magic dance song.

7.

A! i gbeli, Manjo!	Ah! he shakes, the dancer.
Ndalogbiame, fama, fama.	The parting gift, a shake hands, a shake hands.
Lumbi-o, yo, o, yo.	Lumbi, oh, oh.
Bi nya bama na, hiye.	You are killing me there, are you not?

This is a plaint of the dancer, or performer, who has not received an adequate present on going away.

Manjo is said to be the leader in a Poro dance.

Lumbi is the name given to a drummer who plays the *sangba*.

8.

Balemoi-o!	Music player!
Balemo belingoi gba!	Most skilled music player!
Balemoi-o!	Music player!

A dance song.

Ba is an instrument made of calabashes with notes that are struck.

9.

Gbama! tindo!	It is no use, Tindo!
Gbama! tindo!	It is no use, Tindo!
Gbama! tindo!	It is no use, Tindo!
Hua gbo wai-e,	Big, big red bush-cow.
Wai-e, wa.	

A hunting song.

Tindo is a small bird, and the hunter's confidant. It means he failed to bag the buffalo.

10.

Mu yama woma-o,	Let us return,
Sukobondo!	Sukobondo!
Dogboi i nyani kamaso ma.	The bush is spoilt for the hunter.
Mu yama woma-o,	Let us return,
Ndiamo!	Friend!

A hunting song.

Sukobondo—A personage connected with some ritual. Very commonly used as an ejaculation.

11.

A mu yama Njama-o.	Let us return to Njama.
Oh! mu yama Njama, o, o, o.	Oh! let us return to Njama.
O Yumbe wa-o, o, o.	O Yumbe come.
Oh! mu yama Njama-o.	Oh! let us return to Njama.

A home-sick song.

Njama—Name of some town.

Yumbe—A man's name.

This is an improvisation, and the names could readily be changed.

12.

Ho! nene lo,	Oh! they are delightful,
Bawuiya, Bandajuma.	Bawuiya and Bandajuma.
Bi gbe wo-o Bawuiya.	You were at Bawuiya very long ago.

A home-sick song.

13.

Bono ! keiye !	Bono ! bandy-legs !
Keiye ! Bono !	Bandy legs ! Bono !
Gbe mu guli jia ga-o.	Let us walk quickly apelike.

A skipping song.

Bono = "Bondo," a man's name.

14.

A winde mahu panda-o.	Jump over it properly (plural).
Ngeyei i bulema.	The rope is not splitting.

A skipping song.

The rope is always a cane, and if it splits it is no good. The rope is not swung high as in English skipping. Two men squat down and turn it.

15.

Gbo bi lembi a yima-o ?	Why are you such a time in stooping down ?
Te wo, te, kpakpae gbama.	They long ago said the "kpakpa" fetish is worthless.
Gbo bi lembia ?	What did you wait for ?
A mu velima-o, e, ye.	We say good-bye to you.

A skipping song.

Kpakpa is a protective "medicine," either for a town against sickness, or a person against some mishap.

16.

Nyine ! Nyine ! tondo nyine !	Rat ! Rat ! Common house rat !
Bao yo yo yo.	Help me, oh (help me).
Gboso guia kolima-o.	The trap falls on the leopard.
Bao yo yo yo.	Help me, oh (help me).

A skipping song.

This means the small man may sneak in under like a rat, but the rope catches the big man like the beam falling on a leopard in a trap.

17.

Foli gbi i le.	There is no sun there.
Foli waon.	Clear sunlight.

A skipping song.

This refers to the rope being turned so as not to leave a space one moment, but the next turn gives a clear opening.

18.

Nge gbua a kpindi hu, lo'nya va.	I cannot go out at night, I have a swelling (in the throat)
Ke i lo nya ma, e, ye.	And it remains on me.
Lo'e bua nya boli.	The swelling has come out of my throat.

A skipping song.

This seems to mean that the dancer says he has something the matter with him, in case he should fail to get through. He gets through and says he is all right.

The translation is very doubtful. I do not feel at all sure that the singer explained the meaning accurately.

19.

Kpendi bei, jianji.	Stunted rice, ?——.
A ombo ! ngi na hugo.	Alas, I do not understand that.

A skipping song.

Stunted rice—seems used as a term of reproach.

20.

Bo-konde-o, Bo !	Giant snail ! Giant snail !
Bo i ya lumai nde-o.	The giant snail has not agreed yet.

Said to be a war song.

Gbowo-konde ("Bo" for short) is the great edible snail.

21.

Bombo tu'	Call the stout man !
Ko lopoa !	War-boys !
Ta bombo male	They meet the stout man
Peli nga ndema.	At the cross roads.
Bombo tu' i.	Call the stout man.

Peli nga ndema is a specially appointed place at the cross roads where the Kogugba, the war chief, meets his followers.

22.

Bembe nga-o.	Wave it around aloft.
Li ange waili wa hu.	Go with me to the big shady place under the trees.

A love song.

First line obscure. *Waili* is a cleared sitting place under a tree.

23.

Nomo a mba le Mande hu a folo.	A man with craw-craw must not cut rice in the Mende country in the sun.
Gbendo nga i be.	Wait till the scab dries.

Nomo = *Nowo-mo*. *Nowo* is an eruptive skin disease called "craw-craw."

24.

Mu de gbei ge njei gbayango.	We passed a short time ago, the water was strong.
Mu ye gbei fombui leke.	We descended at the time of the rapids.

A boat song.

25.

Guri be, guri be.	Paddle here, paddle here.
Lo njahu mia.	Put it in the water yonder.
Guri yakpe mu li.	Only one paddle (but) we go (with it).

A boat song.

26.

Hani lo a kpukpule bo.	Something is dropping its dung.
Bi toa ?	You see it ?

Repeated.

27.

Bo kpa wai-o,	Ah ! the distance between us is great,
Mandambi jongo.	As long as the great forest vine.
Ba ngiyei nde,	Do not climb the hill,
Bi nya mawulo	Wait for me,
Ngi ja a bi gbotoi.	(Until) I (can) touch your backside.

This refers to closing up the column when walking in single file.

28.

Ndondo ! nga gule gbe nyama.	Cease ! I am looking at the cloth I am wearing.
Jong, yo-e.	Well done.

29.

Ngului bonani-o.	The stick is straight.
Kamala wului.	The stick is (good) for the Poro house.
Bonani-o.	It is straight.
Bewo.	It is a "bewo" stick.

Kamala is the place where the Pore rites are celebrated. *Bewo* is a tree.

30.

A ! wunge, wunge-e.	Ah ! Wunge, Wunge !
Hamboi ya wova.	The grid has become old.
Ngombui nya li houa.	The fire has seized my heart.
Ah ! wunge, wunge.	Ah ! Wunge, Wunge !

Wunge is said to be something like a cricket. *Hambo* is a wooden grid for drying fish or rice either in the sun or over a fire.

31.

Jeje ! Bondo !	Squirrel ! Bondo !
Mani gogo gbia-o.	Pull out the fibre of the palm frond.
Gogo gbia-o.	Pull out the fibre.
Ngi nya gomi gbia-o, ngi wa.	I hunch my back, I come.

Bondo is a man's name. *Gomi* is the part of the back between the shoulder blades. In dancing it is worked in and out.

32.

Jangba, ma-be-o.	Drum, you and I.
Bi nya gbama, jaga ange-o.	You are holding me, Walk quickly with me.
O ya ! e ! Jondo !	Oh grip tight !

33.

Nga lua wunde ma-o ;	I do not fear the fire brick ;
Ngombu-o.	O fire.
Nga lua-o-e.	I do not fear it.

34.

Nja nwoni, kin nwoni-o !	Water-bird, "king"-bird !
Nja nwoni, kin nwoni-o !	Water-bird, "king"-bird !
Nwoni a yia bondo, kenye, kenye.	The bird speaks in the Bundu bush, "kenye," "kenye !"
Ki bo.	?
I jia, lele, le-o, le-o, le-o, le.	He walks, slowly, slowly, slowly.
Nwoni i yia bondo.	The bird speaks in the Bundu bush.
I jia lele, le-o, le.	He walks slowly, slowly, slowly.
Nwoni a li jale.	The bird goes quickly.
I jia.	He walks.
Jale jia.	He walks quickly.
He ! mu ya-o,	He ! we are going,
Mu wa, ma gola tei ma-o, e, ye-o.	We come, we surprise the town.
Mu wa-o-e,	We come, we come,
Mu wa,	We come,
A ! jekende, nwe-e,	Ah ! Red-crab, for sure,
O ya ! jekende, nwe-e.	Ah ! Red-crab, for sure.

Bundu is the female secret society of the Mende. *Kenye* apparently represents the bird's note. I could get no explanation as to the precise bird that bears the name *kin nwoni*.

35.

Gbe mia bi kpokpo mbu?	What is beneath your cloth?
O lumbo, dumbe pene.	————, a pot, clay.
Pene nana kpwiti nje a la(k)pa.	Clay, ?, grass, water, it swims (or struggles).
Gbe lapa? Lapa kolu.	
Gbe kolu? Kolumbe (= kolu lumbe).	What iron? —— ?
Gbe lungbwe? Lungbwe dia.	
Gbe dia? Dia konde.	
Gbe konde? Konde lui.	What snail?
Gbe lui? Lue pete.	
Gbe pete? Pete kao.	
Gbe kao? Kao membu.	What refuse?
Gbe membu? Membu simbi.	What "membu" tree?
Gbe simbi? Simbi kowe.	
Gbe kowe? Kuwe bamba.	
Gbe bamba? Bamba hu nya.	What eagle?
Gbe nya? Nya tupu.	What woman? A female puff-adder.
Tupu a bwa gahu i bure nje ya gbaiye.	A puff-adder comes out, its body bursts, ? ?
Gbe gbaiye? Gbaiye ndili.	
Gbe ndili? Ndili, ho-o-o-o-o.	What python? The python.

This song is sung by two persons; one asks the question, the other gives the answer, usually from a distance. Every syllable is very clearly enunciated. I could get no translation, and many words were stated to be merely "song-words."

The song runs on lines something like the following :—

What house? A house boat.
What boat? A boat race.
What race? A race horse.
What horse? A horse pond.

A much better example would, however, be given in English by reversing the words, as :—

What iron? A flat iron.
What flat? A mud flat.
What mud? Swamp mud.
What swamp? A snipe swamp.
What snipe? A snippet.
What snippet? A newspaper snippet.

36.

Nyagwa, Nyagwa, kokeanie.

A call on a horn.

Nyagwa was a chief's name.

Said to mean Nyagwa! Nyagwa! what is the matter?

37.

Mwamwa i wua nya ma. ? Fear enters me.

A call on a horn.

Some said *gbua* for *wua*, thus meaning "Fear goes out of me."

38.

Kokande, kokande, ba lima, hoe? Kokande! Kokande! are you going then?

A call on a horn.

Kokande is either the personal name of a brave warrior or a designation of such a man.

39.

Frafra goja ! Ti wa ka, ka, ka. Ti lole? Ti fere kpe. Frafra goja ! — They come in a multitude. How many? Only two.

A call on a horn.

Meaning of *Frafra goja* uncertain. The call means, however many the enemy may actually be, they are only equal to two good men. F. W. H. MIGEOD.

REVIEWS.

Prehistoric Art. **Parkyn.**

An Introduction to the Study of Prehistoric Art. By Ernest A. Parkyn, M.A. London: Longmans, Green & Co. 1915. **113**

An apology is due to Mr. Parkyn for the delay in reviewing this book, for which the present writer is not responsible. A delay of this kind is, however, not very serious, as many complimentary reviews of the book appeared soon after its publication, and a belated one serves to remind the public of its existence. The present writer is pleased to have an excuse for once more making himself acquainted with a work that deserves to be read and re-read.

More than a third of the book is devoted to a consideration of the Palæolithic Age, nor will the reader find this too long; the subject is a fascinating one, and for the first time a general presentation of the facts is made, which gives a much clearer view than could be gained by reading the very extensive French literature on the subject. Although the author has previously figured some of the older Palæolithic implements, a reference to them is omitted in his *Chronology of a Palæolithic Period*, which deals solely with the Upper Palæolithic cultures; the relation between the two divisions might have been made a little clearer for the non-expert reader. The suggestion made by the Abbé Breuil that the Solutrians were a steppe folk who burst into Western Europe might have been alluded to, as it accounts for a lack of cultural continuity.

Mr. Parkyn gives the essential characteristics of the relatively uninteresting decorative art of the Neolithic Age, though, as he points out, it was a period of great activity and general all-round advance in culture. The arts and crafts of the Bronze and Iron Ages are dealt with at considerable length, more especially that wonderful development of late La Tène culture in the British Islands to which the name of "Late Keltic" is usually applied in this country. The prominence which Mr. Parkyn gives to this art is well deserved, as it shows that the barbarians of the north-western islands of Europe had at that time an artistic aptitude which was superior to that of their neighbours on the mainland. Mr. Parkyn in his all too short last chapter discusses the origin of Late Keltic ornament, and here as elsewhere he proceeds cautiously, but arrives at the conclusion "that Late Keltic "ornament owed its origin to several influences (still to be clearly defined) from "the East and South, which Keltic genius absorbed and transformed into a style "of its own, of characteristic individuality and beauty, the highest expression of "which is seen in the British Isles." The data supplied by this book again and again demonstrates that arts and crafts wander afar, that cultural spontaneous generation and parthenogenesis do not occur, and that a linkage of cultures is universal.

Mr. Parkyn, at much labour to himself, has done a great service in collecting and carefully arranging the material for his book. The very numerous illustrations add greatly to the value of the text, as they are well chosen and admirably reproduced—may it be permitted to protest, however, against the mutilation of Fig. 91! The copious footnotes give the reader the opportunity to consult the sources from which Mr. Parkyn has culled so circumspectly. A. C. HADDON.

Egypt: Archæology. **Blackman.**

The Rock Tombs of Meir. By A. M. Blackman, M.A. Part I: *The Tomb-Chapel of Ukh-Hotp's Son Senbi.* With 32 Plates and Frontispiece. Part II: *The Tomb-Chapel of Senbi's Son Ukh-Hotp* (B. No. 2). With two Appendices on Hieroglyphs and other Details in B. Nos. 1, 2, 4. With 35 Plates. **114**

This important group of sculptured and decorated tombs is published under the auspices of the Archæological Survey of Egypt, a society to which all students of ancient Egypt owe a debt of gratitude for publishing monuments which are likely to be destroyed. In this instance the debt is very marked, for it is only necessary to read Mr. Blackman's account of the destruction, in modern times, of these beautiful tombs, to realise how important it is to save all that is possible. For in archæology what is once lost is lost for ever and can never be replaced.

These two volumes give a careful and detailed study of the two tombs; the scenes are copied in outline, and the more important details are also illustrated by photography. The scale on which the scenes are published, both outline and photographs, are of an adequate size for those details to be seen clearly. Apart from the artistic value of the drawing and sculpture, which is of a very high order, the scenes are full of interest for the Egyptologist and the anthropologist. Mr. Blackman describes everything in detail and with the utmost care, and translates all the inscriptions, including the short conversational remarks, with which the scenes of daily life are always plentifully besprinkled. In this connection it is interesting to find the local "swear-word"; in the bull-fight scene, one of the herdsmen, who is trying to separate the bulls, shouts, "Let go! Great Ukh! let go!" the Ukh being the fetish or emblem of the local goddess, Hathor.

The emblem or crest of Cusae—the ancient name of that district—is a man holding a snake-necked leopard in each hand. These snake-necked leopards are shown on two of the slate palettes of the late prehistoric period; on one they occur with the earliest known representation of Hathor, a woman's head with cow's ears and horns; on the other they are found with the giraffe, *i.e.*, on the palette which has a representation of a hunting scene; in the same scene there also occurs the *motif* of a lion seizing its prey by the nose. In the hunting scene in the Meir tombs there is a representation of the giraffe and also of the lion and its prey. Whether these are simply coincidences or are real connections between the art of Cusae and the art of the late prehistoric or early dynastic peoples is still uncertain. It is very clear that there were a considerable number of foreigners on the estates of the nomarchs of Cusae. Besides the Beja herdsmen, to whom Mr. Blackman draws attention emphatically, there is the huntsman, who is attired in the peculiar garment which Mr. Blackman considers to be a "survival of or substitute for the primitive *karnata*"; this huntsman wears on his head an ostrich feather, always the sign of a foreigner, either a Libyan or a negro.

Mr. Blackman has indicated several lines of investigation which would repay further study. Of these, the suggestion that the bull-fight may be part of the cult of the cow-goddess is very interesting. The management and breeding of the sacred cattle is another point, for with the exception of the Apis bull, we know practically nothing of the method of choosing the animal which was to be the representative of the deity.

A small map showing the position of the ancient Cusae and of the modern Meir as regards some of the other important sites, and a plan of the respective positions of the tombs, would have increased still more the value of a very valuable piece of work.

M. A. MURRAY.

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